Spiritual Pathways in Treatment and Recovery from Eating Disorders and Related Mental, Emotional, and Addictive Illness

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Introduction

1) Thanks
2) MEB: loved one ED
3) MEB: CD in recovery
4) Psychologist: Psychology & MFT training + 37 yrs. experience
5) Family: 8 children, their spouses, 21 grandchildren, and 1 lovely and amazing wife
6) I have experience in: wilderness therapies, adolescence, ED, SUDS, trauma, and use of a client's spiritual beliefs in treatment
7) Let us be learners: I question the notion of true experts in fields where 10% are lost (AN) and where 35,000 died of opioid overdoses in US in 2016
8) QUOTE: Eric Hoffer
9) Much of what we talk about with Spirituality and ED can easily related to SUDS and Trauma, and other mental, emotional, additive, and relational concerns
10) Anticipate didactic information, discussion, reflection, imagery, sharing, experiential activity
11) Anticipate potential repeats: a limitation - I only know what I know
12) PowerPoint & mentioned handouts available: jill.lloyd@uhsinc.com
1) A case for the importance of spirituality in the treatment of eating disorders, substance abuse, trauma, and related mental & emotional illness
2) A brief glimpse at research on spirituality in treatment
3) A brief glimpse at the concept of Transcendence in psychotherapy
4) The foundation stone of “spiritual identity”
5) Consideration of the process of identity formulation, development, and the concept of spiritual identity
6) Roadblocks to a healthy sense of identity and spirituality
7) The impact of ED, SUDS, trauma and other illness on one’s sense of spirituality
8) Process guidelines for spiritual approaches in treatment
9) Assessment beyond illness: increasing understanding of a client’s spiritual beliefs and sense of self
10) 16 spiritual pathways to recovery and healing: themes, principles, and interventions
Spiritual Approaches in the Treatment of Women With Eating Disorders

P. Scott Richards, Randy K. Hardman, and Michael E. Berrett
“Recovery is not about spirituality versus Science, rather, it is about spirituality and science”
“There are ways of understanding and knowing which go beyond primary cognition, the scientific method, and sound research results. These other ways of knowing are from spiritual influences and are connected to an individual's spiritual identity and spiritual nature. They include intuition, inspiration, and transcendent experiences and relationships.”

- Michael E. Berrett, PhD
The meaning of Spirituality: Approaching and avoiding definition

- The number of definitions and meanings are well over 7 Billion. They are individual.
- “To nurture the spiritual growth of another” – Peck
- “The seeking of that which is sacred” - Pargament
- “I serve not because they are needy, but because they are holy” – Mother Teresa
- “Unconditional love is a spiritual experience” – Berrett
- STORY: bridge behind us
- STORY: starfish
- PAPER/STORY : Abraham Lincoln
- PAPER/QUOTE: MEB
- PAPER/QUOTE: unknown
Research on faith and spirituality as resources in treatment and recovery of eating disorders

1) 59% respondents with bulimia said “spiritual pursuits” had been instrumental in their recovery (Hall and Cohn, 1992)

2) Participants said that in the recovery process they experienced something “beyond the self” which they described as “spirituality, love, God, or nature” (Garrett, 1996)

3) There are positive correlations between spiritual well being and improvements in attitudes about eating, body shape, and psychological functioning (Smith et al, 2003)

4) Spirituality enhanced motivation and improved treatment adherence (Marsden, 2007)
Research on faith and spirituality (cont...)

5) Spiritual Maturation goes hand in hand with positive psychological changes (Marsden, 2007)

6) A client’s spirituality gave them purpose and meaning, expanded their sense of identity and worth, and improved their relationships with God, family, and others (Richards et al, 2008)

7) The developed spirituality of a child is a buffer against multiple stressors, societal ills, addictions, and emotional difficulties (Lisa Miller, 2015)

8) Spirituality is one of the top nine factors patients report as critical in their recovery from ED illness (N. Hawkins, 2012)
There is a bias against spirituality in treatment research. Less that 2% of all published research in ED has been related to spirituality. It’s difficult to get it sent out for review, let alone published.

One study (APA, 2008) suggested that 45% of psychologists believe in God, while 83% of the adult US population did. Is the viewpoint of the clinician dominating the growth or lack of in this sector of treatment? Is the clinician’s view more important than the view point of the client?
Lisa Miller (2015) cited a study which found that the effects of yoga in the far east was more impactful towards healing than yoga in the US. It was suggested that one reason for this trend in the US is the “stripping out” of the eastern religious traditions, beliefs, and meanings on which the practice of yoga was built.” According to some, it has been “sanitized.” This gives us something to ponder. Some believe that the concept mindfulness has possibly been similarly sanitized.

I want to honor those today who have been pioneers, past and present, in spreading the message that spirituality matters. I honor one by name today – Remuda Ranch, who 23 yrs ago took a risk in their Christian approach, while we were beginning to create our general spiritual approach.
Commentary on Spirituality and Research

- New trend in research for “practice based evidence” or “continuous” measures and treatment adjustments (OQ-45, Lambert, CFC, CAMOS, TJC)
- Nice book on Spirituality in the Treatment of Trauma, our chapter, (Walker & Curtois Eds)
- Book coming on Identity Reclamation after ED and Trauma, our chapter on spiritual identity, (Schubert)
- Two studies over 7 years of research on spirituality being reviewed for publication at this time
- My colleague is overseeing a multi-million dollar Templeton Grant for spirituality research at 20 sites - US and International
Clinical experience on faith and spirituality

1) Helping clients find “Reasons for Recovery” can enhance motivation for wellness. These reasons are often connected to deeper spiritual desires and beliefs, including sense of purpose and identity (motivational interviewing & ACT valuing).

2) FAITH is a spiritual principle beyond the confines of religion. Patients can learn to withdraw acquired faith in addictive illness and reinvest their faith in many other meaningful places. Where we put our faith is a choice.

3) The 12 step program is one example of a strong and well developed spiritual and principle based treatment which has helped millions recover from addiction.

4) The broad integration of Eastern spiritual and religious concepts of mindfulness and connectedness has illuminated the importance of spirituality in treatment and created an additional and needed pathway different from theism and religious faith.
Personal experience in recovery and spirituality

- I am 63 years old – neither proud of it or ashamed
- CD abuse and dependency beginning age 15
- In recovery 33 years
- Spiritual principles and experiences were the key in my journey into sobriety and healing: love of and from, Mr. Monson, taught and internalized principles, spiritual experiences son & spouse, some clarity of purpose, calling to give back “You’ve got to help...,” recognition of blessings from God
- My clients keep telling me spirituality is important to them
“The transcendent person has all that is humbly available plus the energies of hope, faith, and belief in powers greater than him/herself”

- Richard H. Cox
“Transcendence shows up in our work in those therapeutic moments when we are most able to surrender what we think we know, inhabit our doubt, and await revelation”

- Roy Barsness
Six tenants of transcendence

Ways to Soulfulness
1) Love of others
2) Love of work
3) Love of belonging

Ways to Spirituality
1) Belief in the sacred
2) Belief in unity
3) Belief in transformation

- T. Byram Karasu
Why transcendence and “transcendent relationship” are important

1) We have ignored and minimized the power of transcendence to create positive change
2) We have minimized “transcendence” and “internal peace” as indicators or as “a witness of healing”
3) We have ignored the importance of spiritual influences in the healing arts
4) We have minimized the most powerful change agent in the world – “love.” Graduate training is lean on this
5) We have focused too much on symptoms vs. well being
6) In the service of diagnosis and common language, we have focused too much on what is wrong, rather than what is right, with our patients
Why transcendence and “transcendent relationship” is important

6) Internal peace is an island of shelter amidst the raging waters
7) We are treating individuals, not symptoms
8) We are treating people, not diagnoses
9) We are treating the whole person, not parts of them
10) A small transcendent experience can significantly impact a life:
11) STORY: Cassie, AN, Dietetics 101, 300 students, 1 listener, 1 phone call, 1 return call, “now I know why I faced my fears”
12) STORY: MEB, Portland, speak, discuss AN & ALC, woman after, forgiveness of mom, “know why I came”
13) STORY: After yoga “In 30 years that was the first time…..”
14) STORY: MEB, 10:30 pm invitation to survival trip, SP, life saved
15) “There are hundreds of rigorous and elegant peer-review scientific articles that show spirituality is the root of wellness in the first two decades of life” (Lisa Miller, 2015)
Why spirituality, transcendence and transcendent relationships are important

1) “Spirituality and transcendence are important in treating eating disorders, substance abuse, and trauma because in these illnesses, those suffering can lose their sense of spiritual identity. Recovery then, is a work of reclamation, to restore that which was lost”

2) HANDOUT #1: Stack the deck (email jill)
Spiritual identity: foundation stones

1) Children are born with an inherent sense of spirituality
2) Spirituality and spiritual beliefs, whatever they may be, are foundational for identity and sense of self
3) Spiritual sensitivity in children can be influenced towards extinguishment or development. We can nurture it! EXAMPLE: “I saw gramma...” (Lisa Miller, 2015)
4) Spirituality, religious or non-religious, is important to the majority of human beings on the planet
5) Spiritual experiences, practices, and identity ward against individual mental illness and self destructive patterns
6) Research has shown that spiritual and/or religious influences aid wellness, happiness, recovery and healing
Spiritual identity: foundation stones

- STORY: HAITI children’s MS assessment, 8 year old girl, as both assessment and intervention: “What is one thing about yourself that you are proud of and feel really good about?” “I know that I will never do anything that is really bad”
- Spiritual community and belonging has great value yet...
- While it is not just the spiritual practice which makes the biggest difference in spirituality, but rather, the spiritual practice which comes from spiritual principles which have been EMBRACED AND INTERNALIZED as one’s own which makes the biggest difference
The process of identity formulation

1) PICTURE #1: Lucy. I am born with a soon to fade understanding of my identity and worth (ages birth to young years) The spiritual: we nurture or extinguish

2) PICTURE #2: In the Mirror. I am the reflection of what others see in me with their eyes and their hearts. I need a mirror to see me. You are my mirror (ages 1-2 & 5-12)

3) I am me only as I am independent from them: rebellion, separation, opposition (ages 3-4 & 13-17)

4) I am me when I am the same as my peers (ages 11-14)

5) I am me when I am different from everyone else (ages 15-18)
We become the mirror of spiritual identity for another: a negative, neutral, or positive mirror.
The process of identity formulation (cont...)

6) Identity conceptualized in knowing “what I am not” without knowing “what I am” (ages 15-18)
7) Identity conceptualized in abandoning legacy, yet not knowing where I am headed. A sense: separate & unique
8) I am me, whether I am the same, or different, matters not. I accept my uniqueness, yet care not about sameness or differentness. Principle versus approval driven. Beginning of mature sense of self (age 14-90)
9) I conceptualize self in terms of “who I am” and I don’t worry about “who or what I am not”
10) I stick with what I know about me and hold tight to that. I worry less about what I do not know about me
11) I accept who I am and gently strive towards who I can be
12) I go from spiritual exploration to individuation, from individuation to spiritual identity, I actively live my spiritual beliefs, and I am both “being” and “becoming”
Stuff happens: our sense of worth & identity suffers
Key drivers in “broken or illness” identity formulation

1) Abuse or Neglect
2) Negative self schema’s arising from neglect or abuse
3) Attachment avoidance or attachment anxiety
4) Physical, emotional, and sexual abuse drives an identity of illness, badness, brokenness, and “not enoughness”
5) Shaming experiences as a child open the door for an “illness identity”
6) The eating disorder illness development itself formulates illness identity.
7) Roadblocks to spiritual identity formulation open the door to illness identity formulation
8) Common spiritual issues which develop with the ED illness aid development of “illness identity”
9) False beliefs and pursuits which develop as the illness develops, deepen the sense of the eating disorder illness itself as identity
10) Trauma leads to false beliefs about self and a false sense of identity
11) Disconnection from self, others, and spiritual sources occurs in the development of ED, SUDS and in the aftermath of abuse and trauma
12) Western cultural model of self worth nurtures the development of “illness identity” or “broken identity” with perfectionistic pursuits to “make up for” perceived but false deficits
Western cultural & ED model of self worth

In this an unfortunate and false model in which worth is dependent on a select few external evidences and on narrow definitions:

1) APPEARANCE – “and it better be the fashion industry thin ideal!”
2) ACHIEVEMENT – (important but has become too important)- “and it better be better than everyone else !”
3) APPROVAL – If others think I am acceptable or wonderful, only then, might I have value
Roadblocks to a healthy sense of spiritual identity

1) Lack of healthy attachments
2) Shame
3) Perfectionism
4) Making myself the exception on all good things
5) Avoidance
6) Aloneness, isolation, lack of close relationships
7) Seeking approval versus love
8) Incongruence in living beliefs: damaged integrity
9) Disconnection with self, others, spiritual source, higher power
10) Loss of “the present” or “presence” or ‘mindfulness”
11) Tiredness, overwhelm, hopelessness
12) Lack of support, kindness, love
13) Lack of understanding of illness
14) Lack of separation of illness from self
15) Lack of tools for recovery, wellness, and self-care
16) Lack of spiritual nourishment by care takers
17) PICTURE: With all these roadblocks....sense of spiritual worth is not easy!
Common spiritual issues of patients suffering eating disorder

1) Loss of connection to higher power, nature, God, relationships with others, relationship with self, and sense of personal spirituality
2) Loss of sense of spiritual identity and worth
3) Loss of ability to see themselves as good, kind, compassionate
4) Tendency in severe stages of the eating disorder illness to see themselves exclusively as their illness
5) Intense feelings of being incapable, unworthy, and unlovable
Common spiritual issues

6) Deteriorating relationships (disconnection) with Self, higher power, and others
7) Increasing reliance on illness, illness identity, addictive substance or addictive process as answers to tough questions and solutions to problems
8) Difficulty noticing and attending to spiritual feelings and messages of the heart
9) Negative images of God, self, and others
Common spiritual issues

10) Guilt and Shame about any perceived weakness, about sexuality, dishonesty, addictive behaviors and about who they are (identity)
11) Reduced capacity to love and serve
12) Dishonesty and consequent loss of self respect
Ten common illness generated false beliefs of those suffering with a serious eating disorder

1) My eating disorder will give me control of my emotions and my life
2) My eating disorder will effectively communicate my pain and suffering
3) My eating disorder will make me exceptional in some way
4) My eating disorder will prove that I am as bad and unworthy as I think I am
5) My eating disorder will help me become perfected at least in some way
Ten common illness generated false beliefs of those suffering a serious eating disorder

6) My eating disorder will give me comfort and protection from pain
7) My eating disorder will give me a sense of identity
8) My eating disorder will compensate or atone for my past
9) My eating disorder will help me avoid personal responsibility for my overwhelming life (it is overwhelming to be responsible when you have to be perfect)
10) My eating disorder controlled body will bring me approval from others
16 common false beliefs of those who have suffered sexual trauma

1) I can’t or shouldn’t trust others
2) I can’t or shouldn’t trust myself and my own judgment/decisions
3) My body is not my own
4) My body is for others to use as they may
5) My body is broken, bad, dirty, and no good
6) I am unworthy of good things
7) Other people’s needs are more important than mine
8) Being vulnerable is both dangerous and stupid
9) I need to keep secrets
10) If people know what happened to me they won’t want me
11) It is my fault
12) I need to protect me by changing my body or hiding it
13) If I initiate sex, I might at least have some control
14) I have no protection from hurtful others
15) I have been, am, and will be abandoned
16) I am worthless
Common False Beliefs of Those Suffering with SUDS

1) I am weak
2) I am a loser
3) I am a bad person
4) I can’t live without my addiction
5) I obviously don’t care anything or anyone beyond my addiction
6) Others can live in recovery, but not me
1. Establish a spiritually safe therapeutic environment
2. Conduct a spiritual and/or religious assessment
3. Understanding the clients beliefs and desires for treatment to include “the spiritual” or not
4. Implement spiritual interventions in treatment according to desires of the client which AUGMENT and which do NOT REPLACE other treatments
Create a spiritually safe environment for the client

1. Ask about their spiritual beliefs
2. This “asking” gives safety and permission without pressure
3. This “asking” let’s them know you care about this part of their life as well as the rest of their life.
4. This asking gives them be message that we are treating “all of who they are”- the whole person
5. Assure that it is their beliefs utilized in treatment, using caution to avoid pushing ours
Treatment begins with assessment: towards a deeper understanding

- Assessment increases understanding, which informs good treatment
- Assessment is not just a “front end” work. It is ongoing and never ends, because we can never understand our clients too much
- Assessment activities and processes are often both assessments and therapeutic interventions at the same time. As we learn more about them, they can learn more about themselves – hence – intervention on nurturing a sense of identity
- EXAMPLE: Asking a client about sources of shame: response increases understanding and telling the secret and receiving compassion is healing intervention as well
Assessing the client’s spiritual framework and approach to life

1. Assess background, history, wounds, care givers, current viewpoint, worries, confusion, concerns
2. Assess what they have been taught about spirituality, what they intend to keep and leave behind, and what they have INTERNALIZED as their own (KEY !)
3. Focus on what they DO know about their spirituality versus that which they do not know
4. Ask clients about the role they believe spirituality has, does, or will play in recovery process – or not
5. Ask clients about SPIRITUAL GOALS and desires for which they want help and support (along with all their treatment goals: relationship with self, food, body, mother, higher power.....etc)
6. HANDOUT #2: assessing spiritual framework
Deeper understanding of client’s spiritual framework: assessment and intervention

1) Assess the spiritual beliefs and practices of the individual patient (how spirituality shows up in their life everyday, how they use spiritual beliefs against themselves, how they use spiritual beliefs for themselves and their recovery)

2) PAPER/ACTIVITY: Reading of spiritual quotes: connection

3) ACTIVITY: Your spiritual beliefs and practices SHARE

4) Use of deeper assessment questions

5) HANDOUT #3: Questions of deeper assessment such as: 3 difficulties you have overcome, 3 fears you have faced, 3 accomplishments you are proud of, 3 deep desires and dreams

6) ACTIVITY: Spiritual heroes: 1) Who, 2) What is it about them, 3) You and them: similarities 4) SHARE
Understanding client ideas of how spirituality impacts change: assessment and intervention

- Assess the theory and model of change of the client
- Assess the role that their spiritual beliefs and practices can and will have in their recovery (God, higher power, nature, faith, practices, service, mindfulness, etc.)
- Join the client in their model. Help them refine as needed
- What is spiritual part of change outside in: behavioral
- What is the spiritual part of change inside out: mind & heart
- ACTIVITY: What is your model of change?
- ACTIVITY: What is the role of your spiritual beliefs and practices in change, recovery, and healing? SHARE
Assessing client’s personal model of self worth: assessment & intervention

Review Western Culture and ED model of self worth: 1) appearance, 2) achievement, 3) approval

ACTIVITY/ REFLECTION: What is your model of self worth? How do you know if you are alright – or wonderful? How do you know if you are enough or good enough? What is your way of knowing?

Do you have spiritual beliefs about the your worth and the worth of each individual soul? SHARE
Assessing the client’s strengths, gifts, and offerings: assessment and intervention

- Assessing “What do I have to offer?”
- Research (Berrett, 1986) in Social Support: When it comes to a sense of self worth, what youth understand about what they have to give (offer) in support is even more important that the support they feel they receive
- PAPER: social support model (MEB) on what I have to offer
- ACTIVITY: complete worksheet discuss or share. What do you have to offer the world or 1 person?
- What spiritually do you have to offer the world or 1 person? (shared beliefs most often inspire)
Assessing, understanding, and nurturing client’s reasons for recovery

1) “REASONS” are powerful in our lives
2) QUOTE: “when there is a “why” people can do almost any “how”
3) Any reason is a great reason – start where they are
4) Thoughts about connection of spirituality and reasons: first - spiritual identity, purpose and sense of calling, deepest desires, dreams, reasons. Help clients link reasons to deeper things

1) ASK/ACTIVITY/SHARING: Why did you come to this training today ?
2) ASK/ ACTIVITY/ SHARE: Why did you begin & do you continue to do the work of helping in the healing of the suffering ?
3) What if we remembered our reasons ?
4) What if our clients remembered their reasons ?
5) STORY MEB: 1) Survival trip and aftermath “you’ve got to help the young people”
6) DISCUSSION: When do reasons become callings ? When does responsibility become stewardship: Psychological versus spiritual
6) Purpose, meaning, and “calling” in life can be chosen, received, accepted, understood, and embraced

7) ASK/REFLECTION: What do you know about the purpose and meaning of your life?

8) ACTIVITY: What is one of your highest hopes and dreams – a deepest desire possibly rarely shared? SHARE

9) QUESTION: If you could change one thing in our world today – what would you change - SHARE

10) QUESTION: If you had only 72 hours to live, what would you do? SHARE

11) ASK/REFLECTION: What do the answers to the questions above tell you about the purpose of your life, your spiritual identity - “who you are”
16 healing spiritual pathways which nurture body, mind, and spirit

1) Interventions should address basic emotional and spiritual needs
2) Create a language of spirituality
3) Nine P’s of Personhood: Spiritual identity
4) Seeking the therapeutic mirror which reflects spiritual identity
5) Nurture spiritual strengths and a transcendent relationship
6) Listen to and follow the heart
7) Placing responsibility: replacing false guilt and self blame
8) Overcoming feelings of powerlessness
9) Telling the truth and telling your story
10) Principled Living
11) Choose, embrace, and live in gratitude
12) Nurture hope
13) Make your journey an upward striving
14) Mindfulness and spiritual mindedness
15) The healing power of nature and its solitude and sanctuary
16) Giving and receiving the good gifts of love

One programs effort to include spirituality as a part of treatment (CFC)

- Just in the spirit of one example:
  - Clients can invite clergy into treatment
  - Clients can attend various church services on pass
  - Initial evaluation includes assessing and understanding religious and/or spiritual framework
  - 12 step group for ED clients 1x weekly
  - Spirituality group 1x weekly
  - Mindfulness practices in psychotherapy and dietary treatments
  - Yoga group
  - Clients spend time in nature
  - Invite/ask clients to read spiritual/uplifting materials from their spiritual orientation
  - Attitude and culture of loving kindness
  - Attitude and culture of openness to spirituality and broad spiritual diversity
Interventions should address basic human emotional, social, and spiritual needs

1) A sense of acceptance and belonging in a social sphere
2) A sense of being important and valued in the family
3) A sense of spirituality, purpose, and meaning in life which gives hope
4) A sense of self, and worth, and identity
5) A growing set of principles in which one’s life is anchored

Creating a language of Spirituality

- The best language of spirituality is a life well lived, but having words sure helps.
- With language, clients can talk about it, ponder it, explore it, share it, teach others, and learn.
- In the case of adherence to a religious faith and involvement in religious community, spiritual language is often already available.
- Some parents who walk away from organized religious faith and its language, often do not know how or what to replace that with in talking with their children (Miller).
- EXAMPLE: Can give language “I noticed ...that is integrity”.
Conceptualizing and strengthening spiritual identity through core component intervention

- **THE NINE P’S OF PERSONHOOD**

1) PHYSICAL SELF - body, life vehicle, gender, gender identification, sexuality, genetics, ability to move and do, competencies (hike)
   EXAMPLES: body type, explore DNA heritage tests, family illness Hx

2) PROGENITORS – biological and adoptive caretakers and ancestors (physical, spiritual, living, deceased)
   EXAMPLES: what they gave which you want/don’t want to keep, assignments to spend time with progenitors with questions

3) PERSONALITY – (temperament) pluses & minuses: accepting, managing, changing
   EXAMPLES: objective tests, ask for group feedback, self description

4) PASSION - find it and live it
   EXAMPLE: “what’s in your closet?” JS, What do you get excited about? What makes you want to get out of bed in the morning? Design the doing of more of it!

5) PURPOSE - meaning, calling, want most to accomplish, tied to dreams
   EXAMPLE: Just start with and stick with what you DO know, What do you know deep in your heart you were meant to do?
Conceptualizing and strengthening spiritual identity through core component intervention

6) PERSPECTIVES – passion and purpose guide our viewpoint, opinion, beliefs,
   EXAMPLES: DECLARATION, STORY: DHB family reunion political line
7) PRIORITIES - passion and purpose become our priorities
   EXAMPLES: examine priorities vs. time, effort, decisions, congruence, and realignment
8) PRINCIPLES – reflect where we come from, who we are, how we live, our character, and create who we will be (our striving)
   EXAMPLES: top 5 principles you live by? Why those important to you?
9) POTENTIAL - who we can become (integrity is conscious becoming)
   EXAMPLE: What do you want the your story, unwritten eulogy, legacy to be?
   QUOTE/SLIDE: George Eliot
   2 KilimajaroSLIDES: 1) Being, 2) Becoming

(adapted by MEB from Roger Allen PhD - HDI)
Holding up the therapeutic mirror which reflects spiritual identity
1) In all of this: focus on what is versus what is not and avoid incessant raising of the bar. “It’s not that you need faith, but that you need to see the faith you have!”

2) When holding up the mirror for the client – go beyond pointing out achievements and progress - point out their successes, their courage, their good intentions, their motives, their love, their qualities, gifts, and character

3) Metaphors and stories, parables and allegories often speak deeply to the soul. Where possible, use symbols, ceremonies, metaphors and stories to help clients see who they are and the depth of their goodness and spirituality

4) Help them see a new reflection of self through you, and help them notice and take ownership of truths of self “expressed in the reflection of others”

5) Help them become their own reflection and find, notice, and verbalize the good things they notice in themselves – things done, and who they are
5) ACTIVITY/SHARING: Declare to your partner what one global change you would make towards making the world a better place if you could.

6) ACTIVITY: Write down three deeply held beliefs about life, relationships, spirituality which are anchors and guides in your life.

7) ASK/REFLECTION: What do the above responses teach you about who you are?

8) ACTIVITY / SHARING: Share one of those beliefs with your neighbor now.

9) Reflecting to another about them requires noticing, labeling what it is, and sharing with them.

10) STORY: Alexis & Grampa “You’re one in a million”

11) STORY: “Listened phone call by a mother “That took courage”

12) STORY: ) I don’t love anyone, 2) Witnessed, 3)“That was love”

13) ASSIGNMENT: Journaling: accomplishments you are proud of, evidences of character, noticed glimpses of who you are from today, things about you that you feel good about.
Holding up the mirror of spiritual identity: becoming acquainted with you (cont...)

12) The power of declaration: It exposes incongruence, reveals confusion and needed understanding, and solidifies truth and clarity

13) ACTIVITY: Declare your truth on paper and out loud

14) QUOTE: Mother Theresa “I serve not because people are broken, but because they are holy.”

15) Plants seeds: correct falsehoods: “You are good hearted and someday you will know what I know about you”
Holding up the therapeutic mirror of spiritual identity: becoming acquainted with you (cont...)

16) QUOTE: From Kingdom of Heaven (Saladin)
“The kingdom of heaven is not this land, it is not a place – it is all of us – it is the people”

17) DO-ACTIVITY / REFLECTION:
Think and get connected to one whom you view as a spiritual hero, or one of “spiritual greatness”
What is it about them which makes them spiritual and which attracts you to them?
What is it about them which is similar with you?
What does your choice of them tell you about you?
Will you own that likeness and commonality?
Your choice teaches you about your spiritual identity

18) EXAMPLE/STORY: Annie and grampa from “I’m not spiritual” and “I know nothing about it” to Jewish temple & Integrity
Holding up an internal mirror of spiritual identity: “the committee”

18) MUSIC: “If You Believe”
19) DO-ACTIVITY / PAPER/ IMAGERY: The Committee (G Weaver)
   - As the MUSIC BEGINS I would like you to – I invite you to
   - Go to a safe place inside
   - Join and connect with a few of those who truly have your best interest at heart
   - Experience what each feels about and towards you
   - Experience what they see in you and know about who you are
   - Experience what you mean to them, and what they mean to you
   - Listen as they tell you what they want – not from you- but for you
   - Listen as they share their highest hopes for you
   - Listen as they give you guidance on what you need to do to best care for yourself and those you love
   - Tell them what is in your heart for them
   - Listen to what they have in their heart for you
Music placeholder: inspiration
Nurture spiritual individuation, exploration, strengths, and the transcendent relationship

Six spiritual strengths to be nurtured and which provide protection in adolescence and throughout life

1) A child’s spiritual compass: trustworthy and good for life (listen to heart)
2) Children are hardwired to hold family sacred and sustaining (commitment to family)
3) Spiritual community gives your child an expanded family of kindred spirits (sustaining unconditional love)
4) Spiritual multilingualism is your child’s passport (understanding universal goodness and unity)
5) Spiritual agency empowers children to create a culture of love (making choices daily that exercise beliefs and empower)
6) Transcendent knowing: dreams, mystical or spiritual experiences, other ways of knowing

- Lisa Miller, the Spiritual Child, 2015
Mindful teens and religiously observant teens both were equally spiritual, equally connected with the transcendent relationship, felt a sense of spiritual discovery, and felt daily spiritual experience. The teens represented two different ways of arriving into personal spirituality. They both got these in equal measure.

Beyond psychotherapy we can encourage spiritual engagement through contemplative practices, involvement in a spiritual community, community service, and open conversations about the moral issues and spiritual struggles that arise in everyday life for teens” (ask the questions and have the discussions)

- Lisa Miller, The Spiritual Child
Listening to and following the heart
“One sees clearly only with the heart. Anything essential is invisible to the eyes.”

- Antoine de Sainte-Exupery

The Little Prince
Listening to and following heart (cont...)

1) Heart – symbol of love, light, life since beginning of humankind

2) Heart can make decisions and can impact decisions from the frontal cortex of the brain (McCraty, et.al,)

3) Thoughts, feelings, and heart are three real yet different experiences

4) The Heart experiences and reveals something deeper – connected creativity, identity, spirit, deepest desires and truth

5) To each- the source or meaning of heart is to individual interpretation: sensibility, sensitivity, UC mind, real me, true self, wizard within, my best self, intuition, inspiration, God talking to me, attunement with the universe
Listening to and following the heart: guidelines and interventions

1) Directly teach clients the concept of listening to and following the heart
2) Adapt the language of “listening to the heart” to the spiritual framework of the individual client
3) Consider asking theistic clients to look for God’s hand in their lives
4) Consider asking non-theistic clients to look for providence and miracles in their lives
5) Teach them HOW TO KNOW if the message is from the heart: If it’s not…. It’s not the heart
6) Encourage “quiet times” or “solos” and proper use of such opportunities to access heart
7) Consider teaching client’s the value of putting hands on hearts
8) Encourage “messages of/from my heart” journal
9) HANDOUT #4: MEB article listen to heart
Listening to and following the heart (cont...)

6) STORIES / PAPERS:
   - Phone call for survival SHS, “want you to come with us”
   - Palestinian father
   - Bike Mart
   - Kenyan boy and the apple
   - STORY/TAXI:
     - Great-great grandfather and the crumpled paper
   - 2 SLIDES
LISTENING TO AND FOLLOWING THE HEART (CONT...)

7) ASSIGNMENT: each night – write among other journal entries – impressions, messages from the heart to be honored, embraced, and followed

8) DO-ACTIVITY: First, sharing thoughts and feelings today, then, a little deeper: hand on heart, breathing, reflection, introspection, find what know in heart to be true, message from the heart to remember and follow, Understanding that transcends thoughts and feelings SHARE

9) MUSIC: next SLIDE
Music placeholder: if you believe
Placing responsibility: replacing false guilt and self blame

1) It’s important to help abused clients differentiate between what belongs to them as a victim and what belongs to the perpetrator of their abuse.

2) Help clients understand that they have the power to place responsibility where it belongs and give responsibility to whom it belongs.

3) Help clients notice and resist false guilt, self blame, self judgment, and shame. Illuminate it when it shows itself, and help them treat themselves differently.

4) Help patients take responsibility and look honestly at choices without attaching judgment.
Placing responsibility: replacing false guilt and self blame (cont...)

5) Teach 2 levels of personal responsibility: 1) “It was I...” and 2) “I will change...”
6) Teach that “giving responsibility” is an issue of appropriate boundaries
7) Teach that responsibility and blame are not the same. Blame brings with it judgment
8) Help clients learn to recognize, honor, and appreciate what they did to survive, deal with, and heal from trauma early on
9) Help client explore new choices in the present
10) Help clients recognize and accept their good intent in their less than healthy behaviors which helped them survive, cope, and move ahead
11) Help clients take ownership and acceptance of feelings, without judgment, as a mainstay of psychotherapy
12) EXAMPLE/INTERVENTION: group/pair: “can’t vs. won’t” and “want vs. need” “ have to vs. choose to”
13) INTERVENTION: group/pair, empty chair W/perpetrator, columns on board: “I take responsibility for ... and I give you responsibility for...”
Overcoming feelings of powerlessness

1) Help clients explore in therapy and accept realities and feelings of powerlessness in some life situations
2) Help client focus on what they can do rather than what they can’t
3) Help clients explore their power and their choices in life situations including the power and choice in attitude
4) Help clients understand that courage is an antidote to feelings of powerlessness “Feel the fear and do it anyway book – Jeffers”
5) Teach clients that avoidance maintains poor self esteem as well as powerlessness, and facing fear increases power and self esteem
6) Teach that power comes not from knowing what will happen to us, but KNOWING the basics of HOW WE WILL RESPOND in any situation – self trust brings power
7) SLIDE/PICTURE
You can do it!
1) In a 12 step tradition and model you can:

- Encourage theistic clients to ask God to help them control the things they can control, quit trying to control the things they cannot control, and the wisdom to know the difference
- Help clients to learn to reach out for comfort and support from a higher power or loved ones in their powerlessness (You don’t have to do it totally alone !)
- Help clients learn the principle of “hand it over”
- EXAMPLE: MEB 6 pm prayer “here you go – I did my best”
Overcoming feelings of powerlessness (Cont.)

• Teach the concept that people would often rather feel guilty than feel powerless. This is UCS yet very real. “If It’s my fault, maybe I can change something...” The pretend power of guilt is seductive
• Power can be found in making a stand, having a voice, standing up, and making declarations
• EXAMPLE: Standing on a chair and yelling out window in therapy
• EXAMPLE: We do hard things reunion
• EXAMPLE: on the line activity (Obama vs. Mitt)
Overcoming feelings of powerlessness (cont...)

- Teach the power and outcome of declaration: 1) I don’t believe it – why did I say it, 2) I’m not sure about what I said – I have some work to do, 3) Yes! I spoke my truth. All three can lead to growth
- DO-ACTIVITY: Make a stand on a political figure, political issue, or spiritual belief or practice with your partner
- Have the courage to dive in and become engaged
- STORY: PATCH
- STORY: PICTURE/SLIDE
Telling the truth and telling your story

1) Being responsible to you means that you tell the truth and you tell the truth about your story: “This is what happened”
2) Teach clients that healing comes from telling the truth to themselves and trusted others about their traumatic story
3) Clients need to learn to tell the truth to themselves about the choices they have in their lives now even when they are frightened to do so
4) Clinicians can help by creating an environment and relationship where patients feel loved, accepted, safe and secure
5) Clinicians can clarify their expectations and reasons for expectations of honesty in the therapeutic relationship
6) The Clinicians can pledge and commit their honesty in relationship with the client. “I will never lie to you”
7) Teach that Honesty is not about perfection, but rather, about SELF CORRECTION When we notice anything less than honesty from ourselves and correct it quickly – then we are living an honest life
Principled living: clinical guidelines and interventions

1) Key: In working with client’s on integrity, our focus is not an ever increasing bar for them to reach, but rather, helping them notice and see evidence of the integrity they do have.

2) Help clients notice their courage and bravery in living in harmony with their heartfelt convictions.

3) In the striving for principled living, help clients learn the value of “self correction” versus the damaging impact of self judgment.

4) Help clients once again make commitments and promises to self, higher power, and important others to increase motivation and progress by helping them use their integrity in their favor and in the process of recovery.

5) Help patients examine this query: “What will it mean for me to be true to my heart?”

6) PAPER/EXAMPLE/INTERVENTION: Principle based spirituality group MEB
Principled living is living with integrity

1) The client’s integrity is important because it helps them learn to trust themselves again
2) Those who have been abused have a need to learn to trust others and to learn to trust themselves
3) Our integrity helps our clients in their desire to trust us
4) Clients are greatly benefitted when we are willing and do those things we expect and ask of our clients
5) Congruence, integrity, and example are woven together
6) Our example is our most powerful intervention we have
7) STORY/ PAPER: “The Wooden Dish,” Leo Tolstoy
8) HELP CLIENTS CREATE SPIRITUAL PRACTICES guided by the spiritual principles they live – schedule it
9) Principled living is not just what we do, but why we do it, and how we live
Choosing, embracing, and living gratitude

1) Learn from adversity and embrace gratitude. Gratitude is a choice and a way of life. It is seeing “what is” rather than “what isn’t” It is not a list of things grateful for

2) QUOTE: Victor Frankl “The will for meaning, the ability to choose one’s attitude in any set of circumstances. This is the last of all Human Freedoms”

3) STORY: Kenya – the boy and the apple

4) STORY: Kenya – Jonny and the returned crackers

5) STORY/ PAPER: 1936 Olympics and Jesse Owens

6) STORY/ PAPER: Thanks to a teacher

6) ACTIVITY: Express gratitude to each other including for each other
Nurture hope

1) Hope is the “fulcrum” the “pivot point” of recovery
3) Lewin model of Change: 1) Felt need, 2) Hope – belief in the change agent
4) QUOTE: “Hope begins in the dark, the stubborn hope that if you just show up and try to do the right thing, the dawn will come. You wait and watch and work: You don’t give up.” -Anne Lamott, author, activist
5) INTERVENTION: 1) provide structure which assures success, 2) point out that success and progress, 3) give clients reasons to be hopeful – evidences that hope is warranted
6) DISCUSS: Spiritual beliefs of the client which bring hope: “Things happen for a reason” or “God is always there” or “This too will pass”
A spiritual journey is an upward striving

1) Spiritual identity is both “who we are” and “who we might become.”
2) Spirituality includes, then, both being and becoming
3) QUOTE: “It’s never too late to become who you might have been” – George Eliot
4) Both states of “being” and “becoming” are very short lived, for as we accept and enjoy being in presence, we learn and grow, and thus become who we might have been
Make your journey an upward striving: live up to your potential

1) The problem of ED becoming identity: 1) I am..., 2) Therefore I won’t have...3) But at least I have... Don’t settle for the consolation prize

2) QUOTE: “What I do today is important because I am trading one day of my life for it”

3) Live with congruence, honesty and integrity with an upward striving. This is the power to change and grow

4) Striving includes making commitments and promises to self and others

5) STORY: Power of promise: Frodo and Sam

6) INTERVENTION: Have client’s make commitments and promises again
7) QUOTE: James Branch Cabell
   “While it is well enough to leave foot prints on the sands of time, it is even more important to make sure they point in a commendable direction”

8) QUOTE: George Elliot
   “It is never too late to become who you might have been”

9) QUOTE: “Growth happens best not with incessant raising of a bar which is too high to reach, but rather, with consistent witnessing of the good things we have done, and the good people that we are” MEB

10) DO-STORY: MEB – marathon, hot seat, beginning of voice/speaking. An upward striving (speaking)
1) **QUOTE:** “Good friends accept us how we are – great friends accept us as we are and then help us become better”

2) Teach the power of SELF CORRECTION versus perfection

3) **ACTIVITY/REFLECTION:**

4) **?** What would it/does it mean in your life to take the “high road?”

5) **?** When have you taken the lower path and what were the consequences, and what did you learn?

6) **?** When have you taken the higher pathway and what were the consequences and what did you learn?

7) **SHARE**
Mindfulness and spiritual mindedness
Mindfulness and spiritual mindedness: principles and interventions

1) Mindfulness is “the moment to moment non-judgmental awareness that is cultivated by paying attention” – JK Zinn
2) Attending leads to awareness and awareness leads to clarity and discernment, which decreases emotional reactivity
3) Spiritual mindedness is attending to and awareness of those things spiritual
4) Listening to and following the heart is one primary activity connected to spiritual mindedness
5) Mindful practice which keeps us connected to our spiritual source is important
6) INTERVENTION: Help clients understand how pondering, meditating, reflecting, and praying are all practices that can promote both mindfulness and spiritual mindedness
7) INTERVENTION: Ask clients to write impressions of the heart in addition to writing feelings and thoughts in their journal, to learn to differentiate heart from thoughts or feelings
A mindful moment can lead to awareness of “the beautiful” which influences spiritual harmony

1) Mindfulness, neuro-feedback, meditation are healing treatments for trauma, SUDS, and eating disorders

2) Stop and smell the roses

3) Take time for the beautiful: art, music, dance, story, written word, architecture, nature, wilderness, the human form
   - STORY/PAPER: “The Violin”-we can miss it!
   - ART & NATURE: Be with it
   - ACTIVITY: Listen to a beautiful song
   - MUSIC/SLIDE
music placeholder: if you believe
The healing power of nature and it’s solitude and sanctuary

1) In nature we can become humble – in awe of beauty, greatness, grandness which transcends our own ego.

2) To the Native American Indian, when we walk in nature, we walk inside the world and the work of Creator

3) Wilderness or other Nature therapies can be designed and adapted for our clients

4) In nature we escape the past pace of technology, external pressures of achievement and approval, and we leave behind our tools of distraction and busyness, which can separate us from the “important.” We enter a world of peace, quiet, solitude, and sanctuary in which we might ponder purpose, imperatives, relationships, gratitude, and become more acquainted with self. We may experience the transcendent, and may often find needed healing

5) Nature is a place of healing for so many. Why don’t we spend more time there?

6) EXAMPLE: Client: “Nature is my spirituality” “When is the last time...”

7) QUOTE: “God speaks to us in moments of silence” – Mother Teresa
Giving and receiving good gifts of love
“The things that matter most in our lives are not fantastic or grand. They are moments when we touch one another, when we are there in the most attentive or caring way. This simple and profound intimacy is the love that we all long for. These moments of touching and being touched can become a foundation for a path with heart, and they take place in the most immediate and direct way. Mother Teresa put it like this, “In this life we cannot do great things. We can only do small things with great love.”

- Jack Kornfield from A Path with Heart
“When you love another person, you see the face of God”

- Victor Hugo
  Les Miserables
Love is a spiritual experience: 4 main areas to address

1) Learning self love
2) Accepting and embracing love – letting it in
3) Giving our gift of love
4) Deepening our loving relationships
Receiving and giving good gifts of love: guidelines and interventions

1. Teach clients to directly and clearly ask for the gifts and support they need from others
2. Teach clients to give love to self through consistent attentiveness to needs and affirming, reassuring, and kind messages to themselves
3. Help clients notice and depart from their methods of refusing love in their lives
4. Help clients notice the good gifts of love they receive in their lives from others
5. Help clients notice the good gifts of love which they give
6. Use experiential exercises to amplify the love in their lives
7. EXAMPLES: “thank you I know” or “love and tissues” group exercises
8. Help clients express their love for others more vulnerably and more fully
9. Teach this truth – “We love those we serve”
10. INTEVENTION: Make service a part of a client’s treatment
The intention and practice of loving self

- Make choices in your life that are self respectful
- Learn boundaries in relationships that preserve self respect
- Remember that love and relationships are not the same thing. Love is unconditional while relationships are always conditional MODEL
- Treat yourself as you would your best friend, daughter, little sister – settle for nothing less
- During difficult times – memories of the past or a difficult present – find the truth about you and your intentions.
- Give of yourself. Don’t hold back. If you treat yourself as if you have a crappy gift to give – you will feel badly about yourself.
1) **QUOTE:** “If you want to make a friend for a lifetime, ask someone to do something for you”

2) **STORY/PAPER:** “The boy and the rock”

3) Deepen connections with Johari window: emotional intimacy via feedback and self disclosure: vulnerability with failures, successes, fears, passions, purpose, dreams

4) **EXAMPLE:** Dear Ashley – book – Don Blackwell

5) Deepen connections by creating structured events which create opportunity for it

6) **EXAMPLE:** Daddy daughter dance – multiple family group

7) **EXAMPLE:** MEB Christmas/Holiday gratitude sharing meeting
Receiving and giving good gifts of love: guidelines and interventions (Cont...)

10) ACTIVITY/ REFLECTION: How do you resist love? Refusal to ask for help, trashing compliments, turning down offers for help with “I got it,” staying alone, being superficial, focusing on externals are all ways to refuse love.

11) QUESTION: What do you need to change now in your resistance of love in your life? SHARE

12) MUSIC: A true love story of no resistance: Michael and Susan SLIDE
I Can Hold On
Giving self a kind gift: recognition of positive truths about self

Give yourself the gift of acknowledging, embracing, internalizing the truth of your positive influence

- THERAPY INTERVENTION
- STORY/ PAPER: patients to fellow pilgrims
- DO-ACTIVITY / PAPER/ IMAGERY: The Recognition of Impact:” When the music begins to play, I would ask you, invite you, to go inside of you, and meet the moment, and the person, where you touched and influenced a special persons life for the better –parent, child, client, student, friend - Look at them in the eyes, and beyond - into their heart, and hear and receive their message of gratitude for what you have done for them
- MUSIC/SLIDE:
music placeholder: i can hold on
Summary

- Full recovery is possible for the vast majority of those suffering
- Recovery depends on hard work and sacrifice – you get out what you put in
- Commitment means “every sacrifice necessary”
- Recovery comes better to those who do not give up
- Recovery takes time. It never goes as quickly as we want it to
- Listen to your heart – get in a quiet place and go inside
- When the heart speaks to you – follow it
- Help them stay close to their spiritual source
- If it is not instructive, encouraging, hopeful, kind, and uplifting – it’s not your heart speaking to you
- Don’t try to do the recovery pathway alone. You deserve better than that
- Recovery is not just a place to get to – it is in the moment – we can be in recovery in a moment – it is a choice. Those moments of recovery can add up.
- I honor you for your good works and may God bless you in your efforts.
- Thank You!
Sincere thanks...

heartfelt gratitude to each one of you for being a part of this workshop today. I sincerely hope you received at least one thing of value for you, your family, or your beloved clients


7) McCraty, R., Bradley, R.T., Tomasino, D, (2004-2005), The resonant heart, Shift: At the Frontiers of Consciousness, 5, 15-19