

Spiritual Care Service at Bannatyne Campus:

Orientation Session

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MA (Theology)



**University
of Manitoba**

Presentation Goals



- Affirm the role of spiritual health in overall wellbeing



- Affirm the relevance of spirituality and spiritual care for aspiring health care providers



- Define Spiritual Care

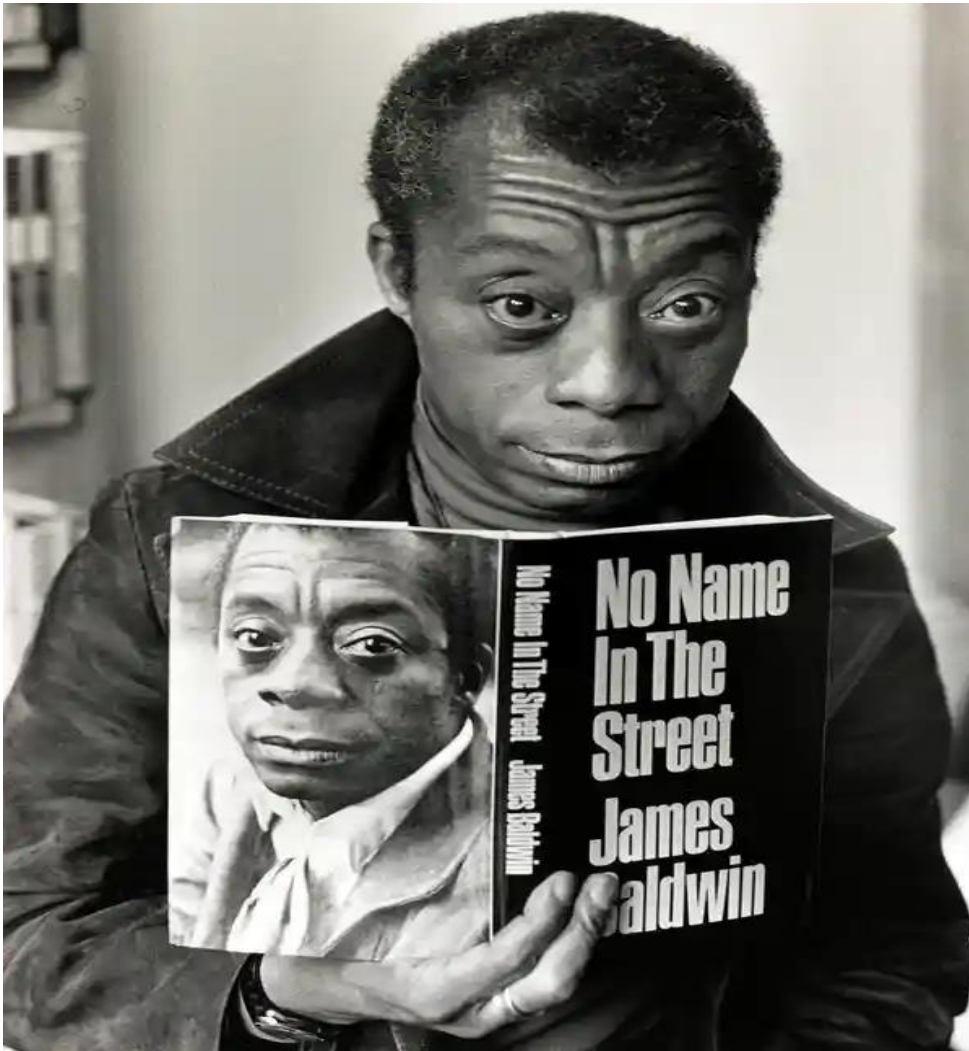
Before religion, there came meaning...



“Prior to our being religious or irreligious, before we come to think of ourselves as Catholic, Protestants, Jews or Muslims, we are already engaged with issues of faith. Whether we become nonbelievers, agnostics or atheists, we are concerned with how to put our lives together and with what will make life worth living. Moreover, we look to something to love that loves us, something to value that gives us value, something to honor and respect that has the power to sustain our being.”

(Fowler, 1981)





“The questions which one asks oneself begin, at last, to illuminate the world, and become one’s key to the experience of others. One can only face in others what one can face in oneself. On this confrontation depends the measure of our wisdom and compassion.”

- James Baldwin



Spiritual Care Practitioners...

- **What we do:**
- **Explore** how a student's spirituality impacts their health and well-being.
- **Invest time** in specialized and reflective listening, getting to know students holistically
- **Provide** a supportive presence to students who are searching for meaning, identity, and purpose in the face of suffering, loss, or illness.
- **Cultivate** community and hospitality
- **Arrange** for ceremonies and practices suited to students' traditions by implementing forms of intervention that foster transformation and healing
- **Create** spaces for inter-faith engagement and learning



Opportunities for Spiritual Care

- **Bereavement** – crises stimulate emotional insecurity and a testing of belief systems
- **Discovering inner self** – realizing inner resources to meet a challenge
- **Growing out of the conventional/simplistic**– finding the courage to ‘stand alone’ without easy formulated security
- **Search for meaning** – establishing meaning when identity within roles is no longer sufficient
- **Confronting personal extinction or loss of loved ones** – death closes the door to opportunity

(Lines, 2006)



**To book an appointment
or to ask about our
services, contact us at:**

204-474-8721

or e-mail at

spiritualcare@umanitoba.ca

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Counselling Service

Orientation Session

Jen Porter, M.M.F.T. (Master of Marriage and Family Therapy)

Patrick Burek, M.A., M.Ed. (Counselling Psychology)



**University
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Counselling for Students and Learners in the Faculty of Health Sciences



Professional



Confidential



Free/Accessible



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Services We Offer

- Individual Counselling
- Psychoeducational Workshops and Groups
ex. CBT Group
- Referrals to Other Resources: University or Community (As Needed)



Common Types of Concerns:

- Stress/ Anxiety
- Depression
- Relationship Problems
- Concentration
- Motivation and Procrastination
- Burnout
- Decision Making
- Identity
- Trauma



Connect @ Student Services at Bannatyne Campus (SSBC)

- **Call: 204-272-3190**
 - phones are answered M-F 8:30am – 4:30pm
 - confidential voicemail
- **Send an email: bcss@umanitoba.ca**
- **Access our website: <http://umanitoba.ca/student/bannatyne/>**
- **Follow us on Instagram for up-to-date offerings:
[@um.student.services.bannatyne](https://www.instagram.com/um.student.services.bannatyne)**



Mindfulness and Stress Management

Focusing your mind to “pay attention to the present moment non-judgmentally” *Jon Kabat-Zinn, 1994*

- Formal practice – meditation e.g. sitting practice, mindfulness of breath, 3-minute breathing space, bodyscan(s), mindful movement, walking meditations
- Informal Practice – awareness of body sensations, thoughts, emotions and sensory input during daily life. Practiced in ordinary activities like walking, eating, washing brushing teeth



Mindfulness and Stress Management

Relationship between thoughts, emotions, physiology and behaviour

We experience events through our thoughts vs. directly

Often our thoughts are a habitual response to the world around us.
(sometimes these habituated thought patterns are maladaptive).

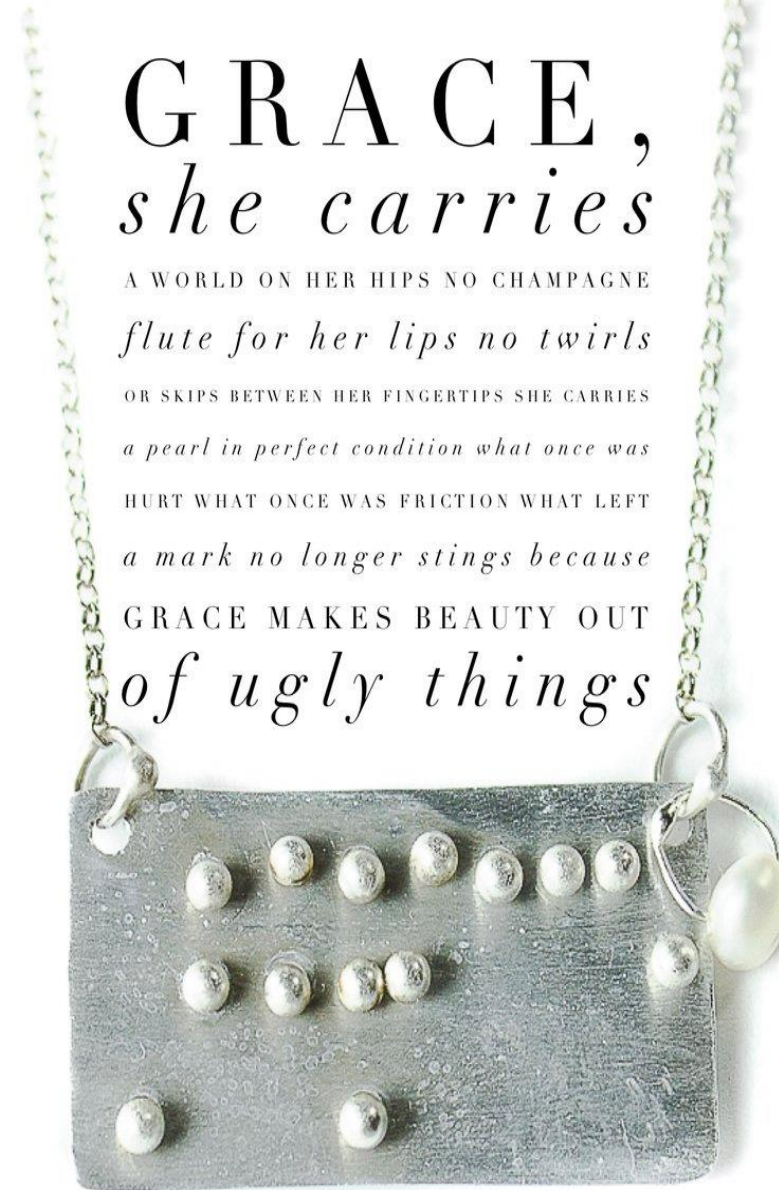
Frequently are thoughts are on future consequences or they prompt
negative past recollections

By focusing on the present in an open and non-judgemental way, our
thinking becomes less emotionally evocative: we experience less stress



G-R-A-C-E

- **G** – Gather Attention:
We remind ourselves to pause and give ourselves time to get grounded.
- **R** – Recall Intention:
We recall our commitment to act with integrity and respect the integrity of those whom we encounter.
- **A** – Attune to self and other:
We attune first to our own physical, emotional, and cognitive experience and then to the experience of others.



G-R-A-C-E

- **C** – Consider what will serve:
We ask ourselves, “What is the wise and compassionate path there?” “What is an appropriate response?”

- **E** – Engage and End:
*We ethically engage and act, if appropriate.
When the time is right, we mark the end of our
compassionate interaction in order to move on to the
next person, moment or task.*

