A CHRISTIAN APPROACH TO THE MANAGEMENT OF STRESS

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AVONDALE CAMPUS

ABSTRACT

A CHRISTIAN APPROACH TO THE

MANAGEMENT OF STRESS

by

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

School of Graduate Studies

Avondale Campus

Title: A CHRISTIAN APPROACH TO THE MANAGEMENT OF STRESS

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Problem

Stress is part of our modern lifestyle. It is one of the great problems facing individuals today. Both Christians and non-Christians find difficulty in handling the increased rate of change and the need constantly to adapt. Christianity should be able to affect the quality of relationships and lifestyle. Chrisian principles need to be incorporated into stress management training programs. It is the purpose of this project to find ways to manage stress effectively from a Christian perspective.

Method

A study was undertaken of the Biblical passages that relate to the management of stress. This was supplemented by

material that has been developed by psychologists and other experts in the field of stress management. A plan was drawn up to teach stress management in a way that was in harmony with Biblical principles. This was designed to enable Christians to utilize their spiritual resources to effectively relax and increase their capacity to cope with stress.

A program that incorporated these principles, including relaxation training, was conducted over four consecutive evenings. The fifteen people who fully participated in the program returned for a comprehensive evaluation session one week later.

Results

As well as the observation of physiological signs, the IPAT Anxiety Scale, a psychological test, was administered both before and after the course. Also, participants were surveyed and interviewed to ascertain their evaluation of the program. The results indicated that those who faithfully implemented the suggestions lowered their anxiety levels and increased their ability to handle stress.

Conclusions

The ultimate success of a program of this nature could only be gauged in the long term. However, the short term indicators were that the principles outlined in this project can lead towards an improvement in the handling of stress, and that a person's belief system can be focused towards the lowering of stress levels.

Andrews University
School of Graduate Studies
Avondale Campus

A CHRISTIAN APPROACH TO THE MANAGEMENT OF STRESS

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Religion

by
Kevin R. Price

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CHAPTER I

INTRODUCTION

This project concerns the problem of stress and the discovery of relevant Christian answers. What is stress? It "is something which everybody experiences, but nobody can quite define."[1] Stress is a term that was originally used in engineering circles; it referred to the forces that affected structures. "Later the term 'stress' was taken over by medicine, physiology, economics, sociology, and other fields of science, but for most people, the word has come to have a distinctly psychological meaning."[2]

Stress need not always be a problem. It can be a motivating factor towards heightened performance and at times make life more exciting. Usually people think of stress in terms of what Hans Selye, the leading authority on stress, calls "distress."[3] He defines stress as "the nonspecific response of the body to any demand."[4] Any change is a demand that requires an

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[1]Gary R. Collins, Spotlight on Stress (Venture, California: Vision House, 1982), p. 3.

[2]Ibid.

[3]Hans Selye, The Stress of Life (New York: McGraw-Hill, 1978), p. 74.

[4]Ibid., p. 1.

adaption. Selye speaks of the effect of excess stress resulting in the "diseases of adaption."[1]

Events that could be described as "stressors" have been experienced by mankind ever since the recording of history. Conflicts, wars, famines, floods, accidental and inflicted injuries, devastating sicknesses and premature deaths are not a new phenomena. What is new is that these major life crises have increased in intensity. Because of extended media coverage man has a heightened awareness and an extended exposure to events that are well beyond the boundaries of the local community. The agricultural, industrial and technological revolutions have introduced sweeping changes in our culture, environment, values and life styles. As well as all these changes, a recent phenomena has emerged, and that is the rapid escalation in the rate at which change occurs. In addition, expectations for personal achievment have dramatically increased. Alvin Toffler tells of the effects of these rapid changes and highlights the resulting "adaptive breakdown."[2] People are being pushed beyond that which they can handle. The human mind becomes overloaded with stress, anxiety and fear; the body battles with new epidemics of illness that have a stress-related factor. Selye states the matter succinctly:

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[1]Ibid., pp. 169-307.

[2]"Whether we examine distances travelled, altitudes reached, minerals mined, or explosive power harnessed, the same accelerative trend is obvious. The pattern, here and in a thousand other statistical series, is absolutely clear and unmistakable. Millennia or centuries go by, and then in our own times, a sudden bursting of the limits, a fantastic spurt forward." Alvin Toffler, Future Shock (London: Pan Books, 1970), p. 33. See also "The Accelerative Thrust" and "The Pace of Life," pp. 27-51.

"stress is essentially the rate of wear and tear in the body."[1]

The stress response is designed to equip a person to handle a crisis with physical action. The body is prepared for "fight or flight."[2] However, often this physical response mechanism is diverted inappropriately to handle emotional, mental, and social threats. As a result stress overload occurs, and the life is out of balance.

Faulty life style contributes to poor stress management. Christianity has the capacity to affect life style. Christianity has something to contribute towards this most basic and urgent of human needs--that of successfully managing stress. The aim of this project is to show how a Christian can utilize spiritual resources to combat a stress problem.

The Seventh-day Adventist Church is particularly interested in life and health issues. Money, talent, time and energy have been invested by it in promoting health education programs. With knowledge about diet and a strong hope for the future, Adventists should have an advantage in the management of their stress. Yet, so few know how to experience the peace of Christ's solutions to anxiety and stress.

The purpose of this project is to implement a way of applying Christian faith to the management of personal stress. Chapter II will deal with the Biblical undergirding of the

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[1]Selye, p. 1.

[2]Tom Cox, Stress (London: MacMillan, 1978), p. 56, describes the work of Prof. Cannon.

project. Chapter III will look at stress management, including knowledge about stress and relaxation and will highlight the principles that are in harmony with the Biblical understanding gained in Chapter II. Chapter IV will emphasize the value of combining faith and trust with a relaxation technique. Chapter V will discuss the design of this project and how it will be implemented. Chapter VI will then evaluate the impact of the program upon the participants and make recommendations for future direction.

This project has grown out of the writer's interest in health education and adult education over fifteen years of ministry. The researcher is currently serving as a chaplain at the Sydney Adventist Hospital, where he is ministering to patients as they face stressful experiences. He is also currently serving as a member of the hospital's Cardiac Rehabilitation Team, with the special responsibility of training cardiac patients and their families in the principles of stress management. Initially it was felt that this project should be directed specifically towards cardiac patients. However, with the incorporation of the Christian emphasis, it was decided not to restrict participants. It is believed that the principles outlined will be of benefit to all.

CHAPTER II

BIBLICAL BASIS FOR STRESS MINISTRY

Introduction

Since the entrance of sin men and women have faced distressing experiences.

> Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.
> And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;
> Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;
> In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return (Gen 3:16-19).[1]

From this passage we find that experiencing stress is one of the results of the curse of sin. As early as Gen 4, sin resulted in murder--the ultimate break-down of relationships. Cain killed his brother Abel, and was forced to leave home and family. Chapter after chapter of Genesis and the subsequent books in the Old Testament record events that frequently went horribly wrong. New words such as "enmity" and "anger" and concepts such as "care" and "fear" describe the feelings and emotions of people in conflict.

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[1]All Scripture references are from the King James Version unless otherwise noted.

The purpose of this chapter is to find a Biblical basis for the development of Christian methods of managing stress. Words and concepts from the Bible that relate to stress will be studied. The expressions of concern, gratitude and meditation in David's Psalms will be examined in the context of his experiences. Finally, the attitudes that Jesus Christ adopted towards stressful experiences will be explored, looking for insights into how stress can be handled in a Christian way.

Word Studies

Peace and rest are two prominent words in both the Old and New Testaments. These terms incorporate concepts that are relevant to the management of stress levels.

Peace in the Old Testament

Shālōm is translated as "peace" 157 times in the OT. It is a word with a wide and rich range of meaning. "The root meaning of shālōm seems to be 'completeness, wholeness.'[1] It carries the idea of "bodily health or well-being and the related satisfaction."[2] To think of it as "absence of war" is too negative, for shālōm is really describing a very positive state of being. David Gillett says, "shālōm is a positive concept. . . .

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[1]E. M. Good, "Peace in the OT," The Interpreter's Dictionary of the Bible (New York: Abingdon, 1962), 3:705 (hereafter cited as IDB).

[2]Gerhard von Rad, "Shālōm," Theological Dictionary of the New Testament (Grand Rapids, Michigan: Eerdmans, 1964-76), 2:402 (hereafter cited as TDNT).

it signified that everything was as it should be."[1] When it is used of the individual "this peace principally involves health and the good life."[2]

While von Rad maintains that there is no Old Testament text that related shālōm to the "spiritual attitude of inward peace,"[3] it should be noted, however, that to the Hebrew, peace of mind was not something separated from the general well-being of the person.[4]

Shālōm is an expression that is used in conjunction with groups of people, or of the nation. It is a term that relates to community harmony and good relationships (1 Chr 22:9; Ps 128:6). It is also a term that has deep religious significance for it describes not only the ideal relationship that should exist between members of the community and between communities but it also describes the ideal relationship that should exist between the individual and God and between the community and God (Ps 119:165). Shālōm is thus a gift from God and is experienced when right relationships are maintained.

Shālōm was such a valued state that the word was used in greeting and farewell as a form of blessing (1 Sam 24:5). It was a wish for the other person for peace, or blessing, that involved "completeness, soundness, wholeness . . . contentment . . .

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[1]David Gillett, "Shālōm: Content for a Slogan," Themelios 3 (1976):83.

[2]Good, IDB, 3:705. [3]von Rad, TDNT, 2:406.

[4]John Wilkinson, Health and Healing: Studies in New Testament Principles and Practice (n.p.: Handsel Press, 1980), pp. 1-8, passim.

health, prosperity, well being, [and] security."[1] God's blessing involves peace; as the Psalmist says, "the Lord will bless his people with peace" (Ps 29:11). This experience of peace grows out of a trusting relationship with God (Isa 26:3). The book of Job admonishes: "Acquaint now thyself with him and be at peace" (Job 22:21).

Peace in the New Testament

The Greek word eirēnē with its derivatives occurs over a hundred times in the New Testament.[2] "The basic feature of the Greek concept of eirēnē is that the word does not primarily denote a relationship between several people, . . . or an attitude, . . . but a state, i.e., 'time of peace' or 'state of peace,' originally conceived of purely as an interlude in the everlasting state of war. . ."[3] The use of eirēnē in the LXX meant that the Greek term absorbed some of the richness of the Hebrew shālōm. To the main Greek concept of "rest from strife" is added the Hebrew thought of general well being.[4] "Eirēnē can also signify a 'peaceful attitude'."[5] Thus we see that eirēnē in the New Testament comes to have much of the breadth and meaning of its Hebrew counterpart shālōm.[6]

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[1]Charles L. Feinberg, "Peace," Baker's Dictionary of Theology (Grand Rapids, Michigan: Baker, 1976), p. 399.

[2]Harold M. Moulton, The Challenge of the Concordance (London: Samuel Bagster, 1977), p. 67.

[3]Werner Foerster, "Eirēnē," TDNT, 2:400-401.

[4]Ibid., p. 406. [5]Ibid., p. 401.

[6]C. L. Mitton, "Peace in the NT," IDB, 3:706.

Just as shālōm was used as a common greeting or farewell, so eirēnē was also used in this way. Christ says to a woman he has healed, "Go in peace" (Mark 5:34). When He greeted His disciples after His resurrection, His first words were: "Peace be unto you" (John 20:19,21,26). Paul and other New Testament authors incorporated this greeting of peace into the introductions to their letters.[1]

The New Testament is very concerned with the restoration of right relationships. Paul said to the Thessolonians, "be at peace among yourselves" (1 Thess 5:13). He advised the Roman Christians to "follow after the things which make for peace, and things wherewith one may edify another" (Rom 14:19). This New Testament concern with the restoration of right relationships also applies to the relationship between a Christian and his God. Paul, in talking of this spiritual relationship, used the word eirēnē. He wrote, "therefore being justified by faith, we have peace with God through our Lord, Jesus Christ" (Rom 5:1). This is a spiritual peace that Paul often talked about. When he wrote to the Ephesians he described Christ as "our peace" and the one "making peace" (Eph 2:14,15). Such peace between people, and spiritual peace between people and their God, leads to peace of mind, a quality so important in the management of personal stress.

The Interpreter's Dictionary of the Bible lists "peace of soul" as one of the meanings of eirēnē.[2] In the New Testament the word may also mean "peace of mind" or serenity. This appears to

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[1]See Rom 1:7; Gal 1:3; 1 Pet 1:2; 2 John 3.

[2]Foerster, TDNT, 2:417.

be a distinctively Christian meaning, since it is not characteristic either of eirēnē in classical Greek or of shālōm in Hebrew.[1] As a consequence of this, some are reluctant to acknowledge its presence in the New Testament. There are, however, certain contexts from which it cannot reasonably be excluded. Such texts as the following illustrate this "peace of mind" concept: "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil 4:7), and "Let the peace of God rule in your hearts, . . . and be ye thankful" (Col 3:15).

Peace is to be experienced in the heart and mind. To the ancients the "heart" was that part of a person where deep emotion and feeling were experienced. Even today we still talk of loving with all our hearts. The heart was spoken of as experiencing not only peace but fear and anxiety. Christ said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). These texts are obviously talking about peace of mind, heart, and soul. It is the experiencing of a calmness and tranquility that has a spiritual dimension and a spiritual source.

Peace of mind is described by Christ as a gift that He can give the believer, and as a peace that is superior to any secular peace that the world can offer. Paul described peace as a gift. He says that it grows in the life, like fruit grows on a tree. It grows when the Holy Spirit is present and operative

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[1]Mitton, p. 706.

within the experience of a Christian. This peace is an attitude towards life that forms a vital part of a whole range of important Christian qualities. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith" (Gal 5:22,23).

It has been observed that this "peace is a conception distinctly peculiar to Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatever sort that is."[1] Peace is thus a most important attribute in the management of stress from a Christian perspective.

Rest in the Old Testament

A number of Hebrew words are used to convey the idea of rest in the Old Testament. "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee" (Ps 116:7); here the word mänōach is translated as "rest." Jeremiah wrote, "and ye shall find rest for your soul" (Jer 6:16), here the word margōa is translated as "rest." These and other terms are used to describe a place, or state of rest. In the Old Testament there are frequent admonitions to rest. The Creation account records God's cessation of creative activities as being a rest. "On the seventh day God ended his work which he had made; then he rested on the seventh day from all his work which he had made" (Gen 2:2). In this verse "rested" is a translation of the Hebrew shabāth, meaning "to keep Sabbath."

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[1]Feinberg, p. 399.

Resting, as well as being a God-given example, was also incorporated into the Ten Commandments. Exodus 20:9 instructed that remembering the Sabbath Day and keeping it holy was based on the Lord's example when at Creation He "rested [nuach] the seventh day" (Exod 20:11). Resting is introduced in the context of six days of labour and work (Exod 20:9). Exodus 23:12 states that "Six days thou shalt do thy work, and on the seventh day thou shalt rest [shabāth]." "The basic thrust of the verb shābat is . . . [to] put an end to . . . [or] to desist . . . This may possibly indicate that the Sabbath is the day which puts a stop to the week's work."[1] The Sabbath commandment is good advice in the area of stress management. It is important not only to take time off work but also to introduce variety, a change of pace and interest. Periods of intense stress should be offset with times of rest, relaxation, and recreation. The Sabbath command involves not only a cessation, but a change.[2]

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[1]P. H. Victor, "Shābat," Theological Wordbook of the Old Testament (Chicago: Moody Press, 1980), 2:902 (hereafter cited as TWOT).

[2]"In stress research, we have found that, when completion of one particular task becomes impossible, diversion, a voluntary change of activity, is frequently as good as--if not better than--a rest." Hans Selye, Stress Without Distress (London: Hodder & Stoughton, 1974), p. 80.

"We have thus found two motives behind the command to stop all work on the sabbath, and they are certainly not unrelated. First, it reminds the sabbath keeper of the senselessness of uninterrupted work, which tends to rob men of being creatively involved with the world, . . . Second, the sabbath provides the sheer physical rest and refreshing which only a day without work can give." Niels-Erik Andreasen, "The Pattern of Work and Rest," Rest and Redemption: A Study of the Biblical Sabbath (Berrien Springs, Michigan: Andrews University Press, 1978), p. 41. See also Samuele Bacchiocchi, Divine Rest for Human Restlessness: A Theological Study of the Good News of

"The verb shā'an represents the idea of being quiet and tranquil," and it is translated as "rest, be quiet, be at ease."[1] In Job, rest is contrasted with a disturbed emotional state. "My bowels boiled, and rested not" (Job 30:27). This is a very descriptive way of portraying the effect of a stressful, emotional disturbance on the digestive organs. In this usage "the bowels . . . are the seat of painful emotions . . . my bowels have been in ferment . . . they have not remained calm."[2] The Hebrew word dāman that is translated "rest" in this passage conveys the idea of stillness and silence. "Dāmam is often found in a context of catastrophe and mourning . . . [however] . . . sometimes the notion of stress is absent. . . . Several times in the Psalms this verb is used of being still before the Lord in quiet meditation."[3] An example of this is Psalm 37:7: "Rest in the Lord, and wait patiently for him." Thus, quietness and meditation can be important ingredients in handling stressful experiences. This "rest [can be] the opposite of turmoil of spirit, . . . the reward of tranquil trust in Jehovah."[4]

"Silence" is a concept that is related to peace and rest in the Old Testament. Psalm 46:10 states: "Be still, and know

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the Sabbath for Today (Rome: Pontifical Gregorian University Press, 1980), pp. 91-93.

[1]G. G. Cohen, "Shā'an," TWOT, 2:893.

[2]E. Dhorme, A Commentury on the Book of Job (London: Thomas Nelson, 1967), p. 447.

[3]Herbert Wolf, "Dāmam," TWOT, 1:193.

[4]C. F. Evans, "Rest," A Theological Word Book of the Bible, ed. Alan Richardson (London: SCM Press, 1950, p. 192.

that I am God." Isaiah says, "thus saith the Lord God, the Holy one of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (Isa 30:15); and again, "the work of righteousness shalt be peace; and the effect of righteousness quietness and assurance for ever" (Isa 32:17).

Rest in the New Testament

In the New Testament the Greek word anapauō and related words convey the meaning of "to cease . . . to rest . . . to refresh."[1] It is a form of this word that Christ used in His famous invitation, "Come unto me all ye that labour and are heavy laden, and I will give you rest . . . and ye shall find rest unto your soul" (Matt 11:28,29). This may be viewed as primarily an invitation to receive spiritual rest, but as peace of soul is closely aligned to peace of mind, the spiritual blessing no doubt brings with it a mental and emotional rest as well. Another related Greek term is anesis. "The basic meaning of [this] word is the relaxation of tension."[2] Paul used this word when writing to the Thessalonians; "you who are troubled rest with us" (2 Thess 1:7).

A recurring word in the book of Hebrews is katapausis meaning "place of rest." Repeatedly Heb 4 speaks of Christians entering God's rest.[3] This was a message of hope for the Hebrew

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[1]Otto Bauernfiend, "Anapo," TDNT, 1:350.

[2]Rudolf Bultmann, "Anesis," TDNT, 1:367. See 2 Cor 8:13. 8:13.

[3]Heb 4:1,3,5,10,11. See also Heb 3:11,18.

Christians who had been rejected and persecuted for their faith by their fellow countrymen. Many had experienced stress through loss of home, occupation, family, and support. The author of Hebrews holds out to such distressed people the experience of entering a God-given rest.

David--A Case Study

David's Stressful Life

David started life as a shepherd, but ended as king of Israel. From start to finish his was a very stressful career. From killing lions and bears in order to protect his sheep he advanced to fight the giant Goliath in what appeared to be a one-sided battle (1 Sam 17:34-51). David became the hero of the people and married King Saul's daughter, but was soon hated and hunted by Saul (1 Sam 18). David spent many years as a fugitive and outlaw. It is recorded in 1 Sam that on twelve occasions he was forced to relocate his home base (1 Sam 21-31). While Saul's death opened the way for David to be crowned as king, the same battle resulted in the death of Jonathan, his closest friend (1 Sam 31:6). As King of Judah, he was forced to deal with a counter revolution led by Abner--Saul's former general--before he was crowned as king of Israel (2 Sam 2). On six different occasions he was involved in major wars with surrounding powers (2 Sam 5-21). His episode with the beautiful Bathsheba involved him not only in adultery, but also in murder (2 Sam 11). The child born as a result of this illegal union died soon after birth (2 Sam 12). David was involved in many other very sad family problems such as the rebellion and death of his son,

Absalom (2 Sam 18). Even late in life he was again threatened by the rebellion of Sheba and Adonijah (1 Kgs 1). Throughout his life, David experienced stress arising from disloyalties, grief, anxiety and fear.

David's Expressions of Concern

It is in the context of David's life that the significance of the autobiographical aspects of the psalms that are assigned to his pen can be seen.

John Hayes, in his book Understanding the Psalms, makes some observations about the psalms of David that are very relevant. Hayes maintains that the Psalms can be classified into six different basic types:

1. Psalms of individual distress
2. Psalms of individual thanksgiving
3. Psalms of communal distress
4. Psalms of communal thanksgiving
5. Hymns of praise to God
6. Psalms that defy simple classification (some were probably used in temple liturgy)[1]

Of these classifications, it is the first two that are significant for this discussion.

Psalms of individual distress

"The most common type of psalm in the Bible is concerned with the distress of an individual who addresses the deity, asking

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[1]John H. Hayes, Understanding the Psalms (Valley Forge, Pennsylvania: Judson Press, 1976, pp. 9-10.

that he be saved from some predicament."[1] These psalms of distress are also called "laments" and mostly follow a basic pattern that includes:

1. An address to God (usually at the beginning of the psalm)
2. A description of the distress experienced
3. A plea for help; it can be positive (asking for personal help) or negative (asking that enemies be punished)
4. A statement of confidence in God
5. Sometimes there is a confession of sin or an affirmation of innocence
6. Sometimes there is a pledge or a vow of an action that will be undertaken if the prayer is answered
7. A conclusion to the psalm[2]

Hayes in commenting on psalms of personal distress writes,

> The misery of life's misfortunes, the desperation of human distress, the anguish of personal adversity, and the agony of mortal affliction came to expression in ancient Israel's psalms of personal calamity. These psalms appeal to God for divine help out of situations characterized by individual tribulation, or as Psalm 130:1 says 'Out of the depths I cry to thee, O Lord'. . . . ..Laments belong to the crisis situations of life. They are the products of the crucible of distress. In the ordinary course of life, people encounter conditions which threaten their well-being, even their very existence, and which challenge their faith and trust. The worship of ancient Israel sought to deal with such situations and to offer the worshipers means for contact with the divine. Such means were prayer and sacrifice. When sickness and disease, personal calamity, sin and adversity struck, the Old Testament worshiper could present the situation to God and, in psalm and sacrifice, could appeal to the divine.[3]

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[1]Ibid., p. 9.

[2]Ibid., pp. 58-59 (Ps 17 is an example of one of David's laments).

[3]Ibid., p. 57.

Hayes has shown that many of these laments related to times of personal illness.[1] Note David's lament in Psalm 38, for example,

> My wounds stink and are corrupt because of my foolishness.
> I am troubled; I am bowed down greatly; I go mourning all the day long.
> For my loins are filled with a loathsome disease: and there is no soundness in my flesh.
> I am feeble and sore broken: I have roared by reason of the disquietness of my heart.
> Lord, all my desire is before thee; and my groaning is not hid from thee.
> My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.
> My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off (Ps 38:5-11).

Frequently, the psalmist speaks of being near death,

> For my soul is full of troubles: and my life draweth nigh unto the grave.
> I am counted with them that go down into the pit: I am as a man that hath no strength (Ps 88:3-4).

His statement, "a man that hath no strength," parallels the condition experienced by many cardiac patients and is thus appropriate to this project.

Psalms of personal distress do not only relate to times of illness. Other examples of this type of psalm deal with facing accusations, legal processes, or general oppression.[2] In many of these psalms a plea for God to punish or destroy personal enemies is seen. Hayes observes in this regard:

> A few of these psalms are rather subdued in their requests for God to bring calamity upon the adversaries and foes. However, the vast majority use vitriolic and caustic language

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[1]Ibid., pp. 64-70 (other examples of this type of psalm include Pss 6, 13, 31, 39, 102, etc.).

[2]Ibid., pp. 70-84 (examples of laments of the accused include Pss 7, 17, 27, etc.; examples of laments of the oppressed include Pss 3, 9, 13, 52, 55, etc.).

> in their prayers of revenge. In many, hatred for the opponent permeates every plea . . . . they still are a bit irritating to the nerve of modern sensibility. It should, however, be said, that such stark prayers for revenge allowed the worshiper to give full expression to his feelings. Suppression of such feelings might have produced increased psychological problems. This full venting of the worshiper's hostility may have been something of a catharsis in and of itself.[1]

A comparison between the language of these psalms and the language used in treaties of the day gives insight into why the language was so strong. Hayes says that,

> . . . it was a common practice when nations, and perhaps individuals, drew up treaties and agreements in the ancient Near East to seal these with curses which were to befall any violator of the agreement. These curses are very similar in content to the curses of this psalm. The psalmist then was probably borrowing from a stereotyped pattern and commonly used terminology in describing what he hoped would befall his opponent.[2]

Psalms of individual thanksgiving

Just as expressions of concern to God in psalms of personal distress were in some ways therapeutic for the management of stress levels, so the expression of thanks to God for the stressful situations that had been relieved, would also be therapeutic. Often these psalms of thanksgiving and praise cited the distress from which David had been saved. These thanksgiving psalms often make reference to a former illness, e.g., "O Lord my God, I cried unto thee and thou hast healed me" (Ps 30:2).[3]

These psalms, were prayers to God, and as prayers, were expressions of concern, of relief, of petition, and of thanks.

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[1]Ibid., p. 79.

[2]Ibid., p. 81.

[3]Although not attributed to David, Ps 116 is also characteristic of this type of psalm.

Many of them related directly to stressful experiences in David's life, yet their appeal is universal for they also relate to the types of stressful experiences that men and women contend with today. In the area of stress management David's counsel is still most relevant,

> Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.
> For they shall soon be cut down like the grass, and wither as the green herb.
> Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.
> Delight thyself also in the Lord; and he shall give thee the desires of thine heart.
> Commit thy way unto the Lord; trust also in him: and he shall bring it to pass.
> And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.
> Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.
> Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.
> For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.
> For yet a little while, and the wicked shall not be; yea thou shalt diligently consider his place, and it shall not be.
> But the meek shall inherit the earth; and shall delight themselves in the abundance of peace (Ps 37:1-11).[1]

Meditation in the Psalms

The Psalmist must have spent many hours deep in meditation as he contemplated spiritual themes. Hāgāh is translated as "meditation" throughout the Psalms. It means "literally, 'to mutter,' from which have sprung the ideas 'to read in an

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[1]Emphasis supplied. (In this passage and in Biblical passages that appear below, underlining is supplied in order to emphasize words that relate to stress management).

undertone,' 'to soliloquize,' 'to meditate.'"[1] The parallel construction so frequently used in the Psalms[2] indicates that the word "meditation" was used as a synonym for other related words, for example, David writes "When I remember thee upon my bed, and mediate on thee in the night watch (Ps 63:6). The Revised Standard Version translates "remember" as "think." It is evident that, for David and his contemporaries, mediation involved a quiet time of deep thoughtful contemplation upon God, His goodness and His provisions.

The importance of meditation in the Psalms is highlighted by the fact that the very first blessing in Psalm 1 is upon the man who not only avoids wrong influences (Ps 1:1), but who meditates upon the law of the Lord day and night (Ps 1:2). The blessing involves being "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper"(Ps 1:3).

This blessing closely parallels one found in Jeremiah.

> Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit (Jer 17:7,8).

In the context of stress management it is relevant to note how the New American Standard Bible translates this passage;

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[1]"Meditation," [Ps 1:2], SDA Bible Commentary ed. F. D. Nichol (Washington, D.C.: Review and Herald, 1953-57), 3:631.

[2]Thomas McCormick and Sharon Fish, Meditation: A Practical Guide to a Spiritual Discipline (Illinois: Intervarsity Press, 1983), pp. 12-13.

> Blessed is the man who trusts in the lord
> And whose trust is the Lord.
> For he will be like a tree planted by the water,
> That extends its roots by a stream
> And will not fear when the heat comes;
> But its leaves will be green,
> And it will not be anxious in a year of drought
> Nor cease to yield fruit.

These verses indicate that meditation is a part of God's plan to help man combat fear, anxiety and "worry."[1] Meditation can enable one to cope with the stresses of life because it fortifies one's trust and faith in his God.

Psalm 119 is of particular interest for it makes a very important contribution to our understanding of, and appreciation for, the importance of meditation. This Psalm provides direction for meditation. It states that the object of meditation can be God's word, His precepts, His statutes, His law, His testimonies, His commandments and His judgments.[2] Also, this Psalm is a beautifully constructed meditation model.

> Read Psalm 119 as though it were lyrical poetry or historical prose and you are sure to be disappointed. The Psalm is written as an acrostic. For every letter of the Hebrew alphabet the psalmist has composed eight verses beginning with that letter. The letters change but the subject doesn't. Every verse celebrates the law of the Lord. The Psalm is a meditation, similar to what is called "lotus meditation" in the East. The meditator centres his mind on one subject; he reaches out to touch a related thought, but in a pattern like the petals of the lotus flower his mind keeps looping back to the central idea. Psalm 119 is not designed for speed reading![3]

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[1]Jer 17:8, New International Version.

[2]Ps 119:15,23,48,78,97,99,148.

[3]Edmund P. Clowney, Christian Meditation (Leicester: Inter-Varsity Press, 1980), p. 19.

In Psalm 119, as in other psalms, not only is there extensive repetition but there is also variation. This provides an indication of what is an appropriate structure for a period of meditation. As Clowney has pointed out, meditation is a form of thought that can be appreciated, not only cognitively but also emotionally and aesthetically.

Biblical meditation is not an emptying of the mind, but an infilling of the mind by thinking about God and His goodness. Meditation can lead to the experience of relaxation. David Ray has pointed out a practical, as well as a linguistic, connection between meditation and health.

> Our root word for "meditation" is of Greek origin and means "to measure out". "Medical" is derived from the same root word and it implies that there is a healing value to meditation. In other words, meditation works on your spiritual self in a creative way, and the effects are seen in your physical self. Similar to dieting, meditation is something which you must do in order to achieve the benefits it offers.[1]

Evidently David's practice of meditation enabled him to remain relaxed despite the many and varied stresses that he experienced.

Christian Attitudes

In this section the way in which Christ handled stress will be studied in order to discover Christian attitudes towards stressful experiences.

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[1]David Ray, The Art of Christian Meditation: A Guide to Increase your Personal Awareness of God (Illinois: Tyndale House, 1977), p. 16.

Christ's Attitude

Christ was God but He was also human. As a man He experienced real stress: the rejection by His home-town people (John 1:11); His nomadic life (Matt 8:20); the opposition of the religious leaders (Matt 15, etc.); the failure of His followers to fully understand the purpose of His mission; and the fickle response of people to His ministry (Matt 20:20-23 and John 6:66). He was so tired that He fell asleep in a boat caught in a storm (Mark 4:38). He experienced extreme mental and physical torture in the Garden of Gethsemane, at His trial, and at Calvary. Christ's whole life was very stressful, yet through it all He displayed a remarkable spirit.

Christ's attitude to worry and care

In the parable of the sower, Christ explained that His words could be choked out of people's hearts by "the cares [merimna] of this world" (Matt 13:22). In discussing the signs preceeding the end of the world and His return, He sounded a warning to His followers. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness and cares of this life, and so that day come upon you unawares" (Luke 21:34). Worry is, according to J. B. Phillips,[1] a good translation of the Greek word merimna; the KJV often translates this word as "care" or "take thought." Christ's famous Sermon on the Mount included a long passage on the pointlessness of "care"

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[1] J. B. Phillips, The Gospels: Translated into Modern English (London: Geoffrey Blis, 1952), p. 11.

or "worry" (see Matt 6:25-34, Phillips). Jesus also had some pointed advice about worry for His close friend, "Martha, my dear, you are worried and bothered about providing so many things. Only a few things are really needed, perhaps only one. Mary has chosen the best part and you must not tear it away from her!" (Luke 10:41,42, Phillips). Jesus is clearly saying to mankind, "Let not your heart be troubled: ye believe in God, believe also in me (John 14:1).

Christ's attitude to peace

Christ, the one described prophetically as the "Prince of Peace," extolled the role of the peacemaker. In His insightful Sermon on the Mount He said, "Blessed are the peacemakers: for they shall be called the children of God" (Matt 5:9). He realistically acknowledged that in this sinful world stressful experiences cannot be avoided. He pointed out that acceptance of His teaching could involve division even within families.[1] Yet despite the storms of life, the Christian can still experience an inner peace that defies the surrounding stresses (John 14:27, 16:33).[2] As noticed in the word study on "peace," Christ greeted people with a wish for, or a blessing of, "peace" (John 20:19,21,26, etc.). This was evidently one of His characteristic mannerisms and suggests that He was concerned for the welfare of His friends.

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[1]See Luke 12:51-53, also Matt 10:43.

[2]The miracle of the calming of the sea recorded in Mark 4:37-39 and Matt 8:23-27 is an illustration of how Christ can bring peace into the life.

Christ's attitude to rest

Christ rested regularly. As a Jew, He followed the weekly cycle that involved a Sabbath rest. Luke tells us that, "as his custom was, he went into the synagogue on the Sabbath Day" (Luke 4:16). After a very busy program of witnessing by the disciples, Jesus said to them, "come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately" (Mark 6:31-32). Jesus obviously believed that times of exhaustion should be balanced by periods of rest.

Christ was concerned about His followers being overburdened. He gave a most beautiful invitation that involves a rest for the mind,

> Come unto me, all ye that labour and are heavy laden, and I will give you rest.
> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
> For my yoke is easy, and my burden is light (Matt 11:28-30).

Christ's attitude to His emotions

In facing death Christ was deeply disturbed. "Now is my soul troubled" (John 12:27).

> 'Troubled' means agitated. It can also mean 'stirred'. In either case the idea is clear: Jesus stated that he felt a deep stress . . . the verb occurs in the Greek perfect tense. This tense expresses an action that has been building to a climax and has finally reached that climax. This means that the disturbances that Jesus feels in His heart have been going on for some time and have now become extremely intense.[1]

Christ was able to talk about His emotions and to describe His deep personal feelings. The context shows that Christ was

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[1]John Mosqueda, Jesus, Emotions and You (Westchest, Illinois: Good News Publishers, 1983), pp. 24-25.

able to find a purpose in His anguish ". . . for this cause came I unto this hour. Father, glorify thy name" (John 12:27-28). The purpose or cause involved surrendering to God as a son to a father, so that God would be glorified.

Conclusion

From the evidence cited we have discovered that there are many Bible-based principles and methods that are most relevant to the management of stress levels. The word "peace" refers to a state that is the opposite of stressful. Peace is dependent upon maintaining good relationships with the environment, with other people, and with God. "Rest," conveys not only the importance of physical relaxation but also mental, emotional and spiritual release. "Rest" involves a change of pace and focus as well as a cessation in the face of exhaustion. David's psalms were his verbal expressions of concern and gratitude. They were a valuable ventilation of his feelings and not only acted as prayers in his worship but also themes for his meditations. Christ pointed out the uselessness of worry, and the value of peace and rest. In the expression of His feelings Christ also expressed His conviction of a grand purpose in life despite present suffering.

All who experience stress can find in the Bible creative ways of coping with the problem. Christians also look forward in hope to the time when,

> God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away (Rev 21:4).

CHAPTER III

MANAGING STRESS

Introduction

Excessive stress appears to be an unavoidable part of modern living. Travel,[1] pollution, meeting work deadlines, dealing with family problems, coping with changes, are typical situations which produce stress. According to Doctor Hans Selye, "stress is the non-specific response of the body to any demand made upon it."[2] David Nieman, writing about the effects of exercise on the mind, also gives a succinct definition: "Stress is the organism's response to those external factors or stimuli that demand some reaction or change in behaviour.[3] The stressor may be a physical, psychological or emotional threat, but the body's response is the same. In his book You Can Conquer Cancer, Ian Gawler provides an illustration of the effect of stress:

> . . . look at the simple case of what happens when we get a sudden fright. Suppose that a bolt of lightning were to hit the ground near where you were standing. Your body would react quickly, almost instantaneously. With a gasped, "Oh!" you would take a sharp breath and your muscles would contract with a jerk. Your body chemistry would change instantly as hormones

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[1]See appendix 1, p. 84.

[2]Selye, Stress Without Distress, p. 27.

[3]David Nieman, "Exercise and the Mind," Ministry, July 1986, p. 21.

> were released. Adrenalin would flow and cortisone levels rise. Your heart would race, your blood pressure increase and your blood would be diverted to the muscles of action. You would have been readied for immediate action, thanks to the automatic changes produced by what is called 'the fight-or-flight' response.[1]

All these reactions are designed for an emergency situation. The problem of stress overload comes when the body and mind are held in an unnecessary and inappropriate state of alarm for a prolonged period of time.

A Balanced Approach

In Chapter II we noted that "Jesus believed that times of exhaustion should be balanced by periods of rest."[2] The importance of maintaining a balance is a helpful concept in the management of stress.

Distress and Eustress

Dr. Selye has defined different types of stress. He called damaging or unpleasant stress "DISTRESS," and coined the expression EUSTRESS to describe stressful experiences that are pleasurable.[3] The degree of adaption involved in a change contributes to a greater or lesser extent to the stress load. Prolonged unpleasant stress keeps the body in a constant state of alarm. This will eventually deplete the body's resources and will inevitably alter the fine physiological balance. Stress then

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[1] Ian Gawler, You Can Conquer Cancer (Melbourne: Hill of Content, 1984), p. 15.

[2] See p. 26.

[3] Selye, Stress Without Distress, pp. 31,33. See appendix 1, p. 85.

becomes destructive. As Selye points out, both pleasant as well as unpleasant experiences can be stressful.[1] It is important to note that the same experience may, for one person, be extremely unpleasant [distress], yet, for another person it may well be extremely pleasant [eustress].[2] Any experience that is deleterious and life-threatening arouses a heightened stress response. Thus perception and attitude are seen to be major factors in a stress response.

Many individuals claim that a limited amount of stress is stimulating. There is evidence that up to a certain point stress helps to increase performance and production.[3] A balanced approach to stress management does not aim to eliminate all stress. It is unnecessary stress and stress overload that are to be avoided.

Different types of work are pictured as having different stress levels. Some jobs entail a high load and thus high stress. Other occupations are so unstimulating that they too are stressful, due to insufficient challenge or low load.[4] Somewhere in the mid-range would be a suitable balance,[5] and provide enough challenge to make life interesting and yet not create a stress overload. Too much stress over a prolonged period of time causes problems. Many individuals are overloaded, yet they think that

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[1]See appendix 1, p. 86.

[2]See appendix 1, p. 87.

[3]See appendix 1, p. 88.

[4]See appendix 1, p. 89.

[5]See appendix 1, p. 90.

this situation is normal; they have been like it for years and their friends and colleagues are like it too.

Thomas H. Holmes and Richard Rahe researched the effect that these stresses have on individuals. They developed the Social Readjustment Rating Scale, which runs up to one hundred "Life Change Units." Marriage is the median point. The results of their research showed that the death of a spouse rated 100 "Life Change Units" followed by divorce, 73 "Life Change Units" and marital separation 65 "Life Change Units." The lower end of the scale shows Christmas, 12 "Life Change Units" and a minor violation of the law 11 "Life Change Units."[1] An interesting aspect of their study was the accuracy of the table in predicting stress-related illness. The higher an individual score, the greater the incidence of illness.

Individuals face not only the every day "hassles stress" but on top of this there are the stresses of major life crises. These major crises often involve events that can not be changed, for example; the death of a spouse. Thus the challenge to control the stress response is great.

Controlling Stress

There are two aspects to controlling stress: dealing with the cause of stress, and improving an individual's ability to cope with stress.[2]

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[1]See appendix 1, p. 91.

[2]See appendix 1, p. 92.

Dealing with the cause

If it is at all possible, steps should be taken to eliminate unnecessary sources of stress. The stress-free life is an illusion. However, for a person experiencing stress overload, steps must be taken to lighten the load. This may involve saying "no" or "not now." If the person has insufficient time to meet all his commitments, he may need to examine his priorities and give up some activities in order to leave more time for the essentials of work, family life and leisure activities.

Some sources of stress may not be able to be eliminated but they can be modified. This may involve seeking help or information to solve a specific problem or to learn a new skill that would relieve the situation or make the person more competent to deal with it. Information and counselling are available in a wide range of relevant areas.

Counselling can be sought for coping with marriage and family problems or with grief and loss. Training programs can improve effectiveness in interpersonal, relationship, and communication skills. In the work-place there are many inservice courses covering management, time management, decision-making and other skills that can effectively lighten a stress load.

Improving coping mechanisms

Sensible life-style, positive habits, [such as regular and nutritious meals as the basis of a sensible diet], can boost emotional and physical reserves. Exercise should be undertaken regularly but in a way that is suited to preference, abilities, and enjoyment. Adequate rest and sleep are essential. Periods of

work and activity should be balanced by times of leisure, rest, and relaxation. Chemical addictions, such as drugs, nicotine, caffeine, alcohol, and tranquilizers, can give the appearance of increasing ability to cope but this is only an illusion. These substances eventually reduce the emotional and physical reserves needed to cope with stress. They also have a harmful effect on the heart, circulatory, and nervous systems and in the long term they actually add to the stress load.

Relaxation training enables a person to learn techniques which will offset the stress response. Also, the development of positive mental attitudes will help to keep stresses in perspective. Often people need to be reminded that they should not be too hard on themselves; they need to learn to recognise their own abilities and good qualities. The right mental attitude makes a big difference in the ability to cope. Choosing positive rather than negative responses is helpful. Mistakes are to be regarded as learning experiences. When a person is open to new ideas, change can be seen as an agent of growth to produce a life which is more interesting and challenging. Caring for the needs of others and one's own spiritual needs is a helpful technique in defusing the potential damage caused by stress.[1]

These skills and techniques are designed to increase the capacity to cope, so that the effect of stress is minimized.

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[1]E. G. White, The Ministry of Healing (Mountain View, California: Pacific Press, 1942, pp. 271-346.

The Two Responses

To discover how best to manage stress it is necessary to be aware of how it works, what are its effects, and how to avoid unnecessary damage. It is important to keep in mind that the stress response is designed to help achieve maximum physiological performance in an emergency situation. Today the problem is that people are required to adapt to change at an alarming rate and are facing an ever increasing number of emergencies for which the stress response is not the most appropriate reaction.

The Stress Response

Selye described the reaction to a stressor as "the general adaption syndrome (G.A.S.), or the Biological stress syndrome." He pointed out that this reaction has "three stages--(1) the alarm reaction; (2) the stage of resistance; and (3) the stage of exhaustion."[1] This response results in many physiological changes: heart rate and blood pressure increase and the heart beats more forcefully; there is a decrease in circulation to the skin and the abdominal organs with an increase in the blood supply to the major muscles of movement; breathing becomes faster and deeper and muscles become tense; adrenalin and other hormones are released into the blood stream; levels of glucose, fat, cholesterol and clotting elements in the blood increase. This reaction and the resulting physiological changes are consistently evidenced in response to a wide range of causes.[2]

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[1]Selye, Stress Without Distress, p. 38. See appendix 2, p. 94.

[2]See appendix 2, p. 95.

Causes of stress

There are many and varied causes of stress, which may be categorized, as below.[1] However, it should be noted that human life is very complex. At one time most people would be experiencing stressors in more than one category to varying degrees and in differing combinations.

Bio-Ecological Causes

Accident, injury, and illness know no geographical, racial, cultural, or religious boundaries. Noise, air, and water pollution are all part of the chemical and technological environment. Sophisticated societies are more prone to the stresses of travel and relocation. Many experience poor health due to ignorance, neglect, or faulty lifestyle. There is also an alarming incidence of chemical dependency.

Vocational Causes

Work demands, for many, rate high on personal stress loads. Work provides not only security due to financial income, but also status and a sense of fulfilment for both men and women. Women who are not employed in the work force have considerable vocational stresses in their multi-faceted roles as mothers and homemakers. Conflicting roles, role ambiguity, and career uncertainties are all very stressful. Work overload [and to an extent, under-stimulation] causes stress. Redundancy and unemployment are other examples of distressing experiences.

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[1]See appendix 2, p. 96.

Interpersonal Causes

The closer the relationship, the greater the distress experienced when there is interpersonal conflict. Such conflict can be experienced at home between husband and wife, between parent and child or between siblings. Strained relationships may develop between people who work together or between people who live together in a community, either geographical or ideological. Those who work with people, e.g., teachers, nurses, police, social workers, ministers, are very prone to what has been called "burnout."[1] This is a form of prolonged stress overload. For some, the lack of opportunity to be themselves and to do their "own thing" is distressing. For others, the problem might be loneliness or the loss of a close relationship through separation, divorce or death.

Other Causes

There are many psychological problems that contribute towards stress. For example, faulty thinking, unrealistic expectations, uncontrolled imaginations, phobias, emotional mood swings, and low self-esteem. There are a whole range of logistical problems, ranging from a flat battery, through to more significant events, such as, going on holidays, appearing in court, or bankruptcy. Spiritual causes of stress must also be included; such as feelings of guilt, perfectionism, a sense of compelling obligation, remorse, or dissatisfaction.

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[1]"Burn-out: to deplete oneself. To exhaust one's physical and mental resources. To wear oneself out by excessively striving to reach some unrealistic expectation imposed by one's self or by the values of society." Herbert J. Freudenberger and Geraldine

The stressors examined above range from everyday hassles to major life crises. In each situation all body systems are ready for physical action and, if this action occurs, the body soon returns to normal functioning. However, for many of life's stresses, physical action is not appropriate. If the stress is constant or prolonged, the body may be in a highly charged state most of the time.

Stressed Behaviour

Sleeplessness, inability to concentrate, loss of efficiency, general tiredness, muscular tension, and an increase or a decrease of appetite are just a few of the effects of prolonged high stress levels. Further problems arise from the fact that the stress response provokes emotional and behavioural changes such as: irritability, loss of sense of humour, feelings of despair or failure, an increase in fears and fobias.

These warning signs need to be noted as the body's message that it is in an overloaded state. So often the symptoms are ignored because they are below the threshold of awareness. However, it is possible to heighten awareness through an educational process, such as the model outlined in this project.

There are certain personality types that seem to be more prone to stress problems. Through their research, two cardiologists, Meyer Friedman and Ray Rosenman came to believe that the aggressive, hard-driving, highly stressed individual,

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Richelson, Burn-out: The High Cost of High Achievement (London: Arrow Books, 1980), p. 17.

whom they labelled as "Type A,"[1] is heading for trouble. This is the person who is trying to compress more and more into less and less time. The individual is usually highly competitive, always hurried, aggressive, easily angered and often work-or task-oriented.[2] The researchers drew attention to the fact that "for some people, stress is chronic, palpable, and incessant - the mainstay of their personalities."[3] They concluded that their research showed that "Type A" men, on the average, were more likely than the more relaxed men to get coronary heart disease.

Problems can escalate when stress is added to stress and so a spiral effect develops.

> In the normal person, arousal reactions return to normal after the stressor is dealt with. In maladaptive responses to stress, the arousal reactions continue even after the stressor has been dealt with. In other words, the set point or baseline of arousal reactions is steadily moved upward.[4]

There is evidence to suggest that prolonged high levels of stress have a detrimental effect on the immune system's ability to defend the body.[5]

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[1]Meyer Friedman and Ray H. Rosenman, Type A Behaviour and Your Heart (Greenwich, Connecticut: Fawcett Publications, 1974).

[2]Allen Borushek and John Borushek, The Complete Australian Heart Disease Prevention Manual (Perth: Family Life Publications, 1981), p. 29.

[3]Ogden Tanner, Stress (Nederland: Time-Life International, 1977), p. 135.

[4]Lyle H. Miller, Robert Ross, and Sanford I. Cohen, Stress (Sydney: Bay Books, 1985), p. 37. See appendix 2, p. 97.

[5]Tanner, p. 29. See appendix 2, p. 98.

The Relaxation Response

The opposite of a stress response is a relaxation response. Again it is the hypothalamus area of the brain that is stimulated, but, in contrast to the stress response, in a relaxation response breath and heart rate, along with blood pressure, decrease. There is a decrease in body metabolism and in sympathetic nervous system activity.[1]

The work of Herbert Benson

Herbert Benson, Professor of Medicine at Harvard Medical School and Director of the Hypotension Section of Boston's Beth Israel Hospital, has written a classic work in the field called The Relaxation Response.[2] Benson was interested in research that would find ways of combating hypertension (high blood pressure) and its resulting cardio-vascular disease. He noted several studies that related high levels of stress response with higher incidence of high blood pressure.[3] He hypothesized that since constant arousal of the stress response resulted in elevated blood pressure, could not the implementation of the relaxation response equally result in lowered blood pressure level?

Benson noted that in the East, religious men had long been renowned for what they could achieve in altering the involuntary responses of the autonomic nervous system.[4] In America, Benson

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[1]Herbert Benson, The Relaxation Response (London: William Collins, 1975), p. 53.

[2]Ibid.

[3]Ibid., pp. 42-43, 49-50.

[4]Ibid., pp. 56-58.

undertook experimentation with people who practised Transcendental Meditation. He demonstrated that these meditators were able to lower their blood pressure, oxygen consumption, and metabolic rate. Their brains were also producing more alpha waves, and they were able to decrease the lactate levels in their blood as well as their pulse rate.[1]

This direction of research was confirmed by the work of Dr. W. R. Hess, whose experimentation involved the stimulation of a part of a cat's hypothalamus. Probes in one area elicited the fight or flight response. He was able to stimulate an adjacent area which resulted in a reaction that he termed the "trophotropic response." This response parallels what Benson termed the "relaxation response."[2]

Several different techniques have been able to achieve measurable results in creating the relaxation response. Transcendental Meditation, Zen, Yoga, Autogenic Training, Progressive Relaxation, hypnosis with suggested deep relaxation and Sentic Cycles are all cited by Benson as being able to engender the physiological changes of the relaxation response.[3] Many of these approaches, particularly those Eastern in origin, achieve a relaxation response as a by-product of the aim to attain an altered state of consciousness through meditation.

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[1]Ibid., pp. 59-68.

[2]Ibid., pp. 68-69. See appendix 2, p. 99.

[3]Ibid., pp. 69-73.

Benson believes that the regular practice of a technique that produces a relaxation response has a therapeutic benefit. Under supervision it was observed that,

> As long as the subjects continued to meditate regularly for two brief periods a day, their blood pressures stayed measurably lower. But the meditation had not cured them. The subjects' lower blood pressure readings lasted only as long as they practised the Relaxation Response regularly.[1]

Medication is often the short cut towards achieving relaxation. It is significant that the highest number of prescribed drugs are consistently found in the sedative and tranquillizer group. There is a role for closely supervised medication, but as Benson and others have pointed out, the acquirement of relaxation skills can reduce, and in some cases even eliminate, the need for constant medication.[2] Drugs, either over the counter, prescribed or illegal, often give the illusion of increased capacity to cope, but in the long term, only add to the stress load.

It has been shown that achieving relaxation does produce important and beneficial changes in the body's physiological functioning.[3] Much of the research on the benefits of relaxation has been done overseas. However, there have been a number of Australians who agree with Benson, and have demonstrated that the relaxation response has a powerful therapeutic benefit.[4]

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[1]Ibid., pp. 102. [2]Ibid., p. 105-110.

[3]See appendix 2, pp. 100-102.

[4]See Ainslie Meares, Relief Without Drugs: The Self-Management of Tension, Anxiety and Pain (n.p.: Fontana/Collins, 1967) and Gawler, You Can Conquer Cancer. Both of these authors emphasize the importance of physical relaxation leading to mental relaxation which in turn facilitates the body's ability to heal itself.

Conclusion

The balancing of the stress response with a relaxation response parallels the God-given sequence, noted in Chapter II, that work is to be followed by rest.[1] "Six days thou shalt do thy work, and on the seventh day thou shalt rest . . . and . . . be refreshed" (Exod 23:12). The achievement of rest or relaxation is an important principle in the management of stress. How to achieve relaxation will be explored in the next chapter.

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[1]See pp. 11-15 above.

CHAPTER IV

ACHIEVING RELAXATION

Introduction

Chapter III outlined how important the relaxation response is in the management of stress. This chapter will describe how the relaxation response can be experienced through the implementation of techniques that are in harmony with the Biblical principles outlined in Chapter II.

The "Faith Factor"

Benson believes that "The experience of the Relaxation Response has faded from our everyday life with the waning of religious practices and beliefs, but we can easily reclaim its benefits."[1] The relaxation response is like the stress response--a normal in-built mechanism, but, unlike the stress response it needs to be cultivated. When it is neglected, individuals must put it back in artificially, if it is not being experienced as a natural part of everyday life.

> Our Western society is oriented only in the direction of eliciting the fight-or-flight response. Unlike the fight-or-flight response, which is repeatedly brought forth as a response to our difficult everyday situations and is elicited without conscious effort, the Relaxation Response can be evoked only if time is set aside and a conscious effort is made. Our society has given very little attention to the

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[1]Benson, p. 123.

> importance of relaxation. Perhaps our work ethic views a person who takes time off as unproductive and lazy. At the same time, our society has eliminated many of the traditional methods of evoking the Relaxation Response. Prayer and meditation, as practiced by the ancients, have become part of our historical memory. We need the Relaxation Response even more today because our world is changing at an ever-increasing pace. Society should sanction the time for the Relaxation Response.[1]

Nine years after Benson published The Relaxation Response he published another work on this topic entitled, Beyond the Relaxation Response.[2] In this work he explores in greater detail the religious aspects. Benson was able to confirm his initial observations that the Relaxation Response could be enhanced if it is combined with the individual's belief system. This extra boost Benson calls "The Faith Factor."[3] He writes: "It's by no means an entirely original concept; rather, it's a new kind of 'package' that contains two powerful but familiar vehicles: (1) meditation, and (2) a deeply held set of philosophical or religious convictions."[4] In conjunction with the relaxation response, these resources can be channelled toward the improvement of health by preventing the damage caused by stress overload; and through increasing physiological resources to enable the body to respond positively to medical or surgical procedures. Benson believes there are great benefits for the person who utilizes his belief system to think positively. The resultant relaxed state

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[1]Ibid., p. 125.

[2]Herbert Benson, Beyond the Relaxation Response: How to Harness the Healing Power of Your Personal Beliefs (London: Collins, 1985).

[3]Ibid., p. 15.

[4]Ibid.

facilitates the body's responses and breaks the anxiety cycle that so often aggravates illness.

In a stress response the person is affected not only by what is real, but by what is perceived or believed to be real. Likewise, the beliefs can facilitate a relaxation response. On a very basic level this is illustrated by the "placebo effect." For example, when a person improves because the doctor reassures the patient he will, or after consuming a prescribed substance that has no direct bearing on the illness, a "placebo effect" is observed.

When Benson set out to confirm the claims that Buddhist monks in Tibet could, through the regular practice of meditation, warm their extremities, he also noted that the local doctors used an assortment of drugs that had little medicinal value. However, good results were achieved, possibly because the doctors took a lot of time to examine their patients, showed a great interest in them and their problems. The patients showed great trust in their doctors and, as in the West, "many people are helped merely because they visit their doctor, believe in him, and get assurances from him."[1]

Belief and trust need to be incorporated into a relaxation technique. This can be implemented by practicing the following steps:

Focus Phrase

Pick a brief phrase or word that reflects your basic belief system. To get the maximum benefit out of the Relaxation

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[1]Ibid., p. 67.

> Response, you should tailor it to your personal belief system. Since a most crucial part of any Relaxation Response technique is to use a word or phrase to focus or meditate on, it's important to pick a word that has a special meaning to you. In that way, the focus phrase you use will reinforce the basic power of the Relaxation response by allowing the Faith Factor to have its effects.[1]

This word or phrase should be "short enough to be said silently as you exhale normally."[2] Such a word or phrase need not be a meaningless sound or secret mantra, nor need it have any Hindu or Eastern associations which, for a Christian, has negative connotations.

Position

"Choose a comfortable position."[3] Sitting is an appropriate position as it is comfortable enough to be maintained for a relatively long period of time, yet should inhibit the person from dozing off to sleep.

Eyes

"Close your eyes."[4] This helps avoid visual distractions and enhances the focusing of the thought process.

Muscles

"Relax your muscles."[5] There are a number of different ways of achieving this. Progressively tightening and then relaxing major muscles of movement is a very popular muscular relaxation technique.

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[1]Ibid., p. 97. [2]Ibid., p. 98.

[3]Ibid., p. 102. [4]Ibid., p. 103.

[5]Ibid., p. 104. [6]Ibid.

Breathing

"Become aware of your breathing and start using your faith-focus word."[1] Repeat the word silently on each exhalation.

Passivity

"Maintain a passive attitude."[2] Do not be too worried by intruding thoughts nor try too hard to achieve a relaxed state.

Time

"Continue for a set period of time."[3] Then slowly return to an everyday state.

Regularity

"Practice the technique twice daily."[4] Just as with exercise, it is best to avoid the time period following a meal.

Benson says,

> . . . my study in this field has convinced me that, for whatever reason, faith does make a difference in enhancing the power of the mind over health and disease. In other words, the Faith Factor--or the combination of the Relaxation Response with a profound set of personal convictions--can provide at least two benefits not available through ordinary relaxation or meditative techniques: (1) it can encourage a person to be more persistent in following a regular Relaxation-Response programme; and (2) it can combine the beneficial effects of the Relaxation Response with those of the placebo effect.
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> So faith does make a difference and can broaden a person's inner potential.[5]

Benson is extolling the benefits of combining a mental relaxation technique with belief by adding a meditation aspect. It is the contention of this project that, from the basis that

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[1]Ibid. [2]Ibid., p. 105. [3]Ibid., p. 106.

[4]Ibid., p. 107. [5]Ibid., p. 130.

Benson has established it is possible to move toward a Christian form of relaxation. This can be achieved by adding to the mental relaxation technique, not only a contemplative meditation which dwells on a Christian focusing idea, but also by the addition of a slow rate of prayer, as explained in the next section.

Christian Relaxation Training

Many methods of relaxation training focus on muscular relaxation, placing minimal emphasis on the contribution that needs to come from the mind. In a stress response, the mind's perception of the degree of danger of the stressor contributes directly and proportionately to the extent of the arousal. Likewise, the most beneficial approach to relaxation training, must take into account, not only the release of muscular tension, but also the mind's contribution towards the experience of peace and relaxation.

In a stress response the process that takes place in the mind centres around the person's perception of the dangers of the stressor. This perception, involves a "self-talk," whereby the individual assesses the situation, perceives it to be a threat, then responds with fear, anxiety, or some other reaction. The various physical symptoms that are the result of a stress response appear. These symptoms themselves often set off a new sequence which can quickly contribute to a heightened stress response spiral. This "self-talk" stage happens so quickly that in most cases it has become an automatic reaction.[1]

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[1]See appendix 3, p. 105.

A stress coping skill will be of value as it can intercept and offset the Stress Response. Since a relaxation response directly counters a stress response, it can best be set in motion by a reversal of the steps involved in the Stress Response. The person can choose to set in motion in the mind a "self-talk" sequence whereby the symptoms of being relaxed are progressively thought about. With practice, this will trigger off the relaxation response and the person will soon experience the benefits of being in a relaxed state.[1]

In implementing the Relaxation Response, more attention needs to be directed to the "self-talk" stage because it is not necessarily an automatic or habitual reaction.[2] Thus, conscious mental effort or "self-talk" should be incorporated at several stages in the implementation of a relaxation technique. In the setting of the above discussion and for the purpose of this project, the following steps are important in developing a Christian approach to relaxation.

Place

Choose a quiet place--without visual and audible distractions.

Position

Sit in a comfortable position--close your eyes to shut out distractions.

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[1]See appendix 3, p. 104.

[2]This emphasis on thought control is similar to E. G. White's emphasis on imagination control; see appendix 5.

Attitude

Adopt a passive attitude, do not try too hard, just let it happen. If the thinking wanders, bring it back to the exercise by employing the thought focusing idea [as outlined in next point].

Focus

Select a thought-focusing idea. This is where faith in God can be utilized in achieving relaxation. A word, idea or concept, that has rich Christian meaning should be selected. The biblical terms "peace" and "rest" discussed in detail in Chapter II are most appropriate.[1] Alternatively, a word or phrase found in a devotional or Scripture reading or words from a hymn could be selected. It would need to be a concept that would contribute towards a relaxed state.

Relaxation

Practice a relaxation technique. An adaption of the autogenic method[2] is preferable because it is quick, effective and fits in with the advantages of the "self-talk" concept. In this method

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[1]See pp. 6-15.

[2]"Autogenic Training (AT) is a systematic program that will teach your body and mind to respond quickly and effectively to your verbal commands to relax and return to a balanced, normal state. It is one of the most effective and comprehensive reducers of chronic stress.

"Essentially, all you have to do is relax, undisturbed, in a comfortable position and concentrate passively on verbal formulas suggesting warmth and heaviness in your limbs." [The autogenic method was developed by Johannes H. Schultz, a Berlin psychiatrist, and published in 1932 in the book entitled Autogenic Training.] Marther Davis, Elizabeh Robbins Eshelman, and Matthew McKay, The Relaxation and Stress Reduction Workbook, 2d ed., (Oakland, California: New Harbinger Publications, 1982), p. 81.

the mind focuses on various parts of the body to induce the symptoms of relaxation, such as the following:

If you are right-handed commence by thinking that the right arm feels heavy (if left-handed start on the left side). Begin to say; "My arm feels heavy." Once a feeling of heaviness is arrived at, mentally visualize this heaviness moving up the arm, across the shoulder and flowing down into the opposite arm. Once both sides are feeling heavy and relaxed, picture in the mind this heaviness moving down the body and into the legs.

Move back to the first arm and think "My hand is warm." As one thinks about warmth in the hand for a period of time, the hand should eventually start to feel a little warmer. Often, with practice, tingling or pumping in the hand will be noticed as the circulation to that area improves. Proceed to the other hand and then the feet.

Think about the breathing. Begin to think "My breathing is slow and regular." Try in a passive and relaxed way to allow the breathing to slow down.

Concentrate on the heart beat; "my heart beat is slow and regular." Again, in a passive and relaxed way, allow the heart to beat a little slower.

Cogitate on the middle of the body, especially the stomach area. A good way to allow the stomach muscles to relax is to think of a loose fitting band that circles the mid region. Now think of the stomach relaxing and being supported by this imaginary band.

A difficult area to relax is the neck and head. Think about a symptom of relaxation. Think "my head is cool, my head is cool." Soon, with practice, the person will sense that the forehead feels a little cooler. If the mind wanders, bring it back by focusing the thinking on the preselected focusing idea. With each exhalation think of the word. A Christian concept that is a part of the belief system is effective in harnessing that extra dimension of faith factor in helping one to relax. With this relaxation technique anxiety cycles and worry loops are broken.

Prayer at this stage of relaxation needs to be a very slow, thoughtful procedure. Each word should be carefully selected and unrushed. Pray at the rate of just one word per breath. An appropriate prayer is: "Lord,--please--help--me--to--do--my--work--in--a--relaxed--and--effective--way--this--day." Don't be rushed; attempt to avoid petition prayer that relates to issues that are causing concern. Dwell on prayers of thankfulness and praise. Allow oneself periods of silence.

Gradual transitions are important. Just as it took time to become relaxed, so one must allow time to experience being relaxed. After a prayer or the repetition of the Christian focusing concept, a period of quietness is most helpful in achieving a fully-relaxed state. Stop talking in the mind and listen for the prompting of the Holy Spirit, as the Scriptures state "Be still, and know that I am God" (Ps 46:10). To be at mental peace is an important aim in this exercise. Enjoy this quiet time, breathe slowly and repeat any of the steps from the

relaxation technique, if necessary, to maintain a relaxed state. Thus one lets go of the mental burdens of life and enjoys a quiet time of Christian calm.[1]

Gradually return to an alert state. Be careful not to rush; this exercise is so effective in inducing relaxation that to stand up quickly could result in feeling faint. It is best to allow the thinking processes gradually to reorientate toward an alert state. Progressively move the fingers, then the hands, then the arms, toes and feet. Take a few deep breaths, and, when ready, slowly open the eyes. Just sit there for a while, taking in the surroundings. Then start thinking about picking up the tasks to be accomplished before the day ends.

Although this exercise results in a very relaxed state, it is not intended to produce sleep. However, for people who suffer from insomnia, it is a valuable exercise to do in bed. The transtition from a relaxed state to sleep is a very easy and natural one.

It could be helpful to think of this approach to Christian Relaxation as comparable to time spent in a physical exercise program. Both contribute in a positive way towards increasing one's ability to cope with stress. Time spent in Christian relaxation is a form of spiritual and emotional exercise that equips a person to handle stress by combining relaxation with Christian resources.

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[1]"Calm Down: a Christian Approach to Relaxation," is the title of the series of meetings that constitute this project's implementation. These meetings were designed to incorporate the above steps and other principles outlined throughout this Project Report.

Towards Personal Peace

The Christian relaxation exercise outlined above is not only an effective way of eliciting the relaxation response, it is also an excellent entry into a devotional period. A personal quiet time that involves a depth and quality of experience on a regular basis allows God to "remould your minds from within."[1] It is this inner experience of spiritual peace that leads to an attitude of mind that can prevent inappropriate stress arousal.

The Quiet Time

William McConnell reflects the experience of many Christians when he says:

> For many years my private devotional life was like a small boy's piano practice: it was reserved for a certain hour of the day and performed with a determined exercise of the will, with hopes of achieving great things in a hurry. After a while the results did not seem to be worth the effort, and I became discouraged.

McConnell suggests that the quiet time needs to be planned in each day and given a high priority. If it is just a quick devotional exercise it basically "remains isolated from the concerns of our normal daily activities. . . . If in our quiet time we include a time for planning, we can orient our whole day (or a longer period) out of our time with God, instead of trying to find a few moments to squeeze him in."[3] The importance of this concept

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[1]Rom 12:2, J. B. Phillips.

[2]William T. McConnell, The Gift of Time (Downers Grove, Illinois: Inter-Varsity Press, 1983), p. 93.

[3]Ibid., p. 94.

of incorporating planning into our devotional quiet time means that the quiet time has a decided impact upon the quality of the day.

Just as important as the quiet time's impact on the day can be the opportunity it provides to reorder the inner self. Gordon MacDonald, in talking of this inner world, believes that the quiet time spent in communion with God is what provides the inner strength to withstand the pressures of life. He writes:

> Our public world is filled with a seeming infinity of demands upon our time, our loyalties, our money, and our energies. And because these public worlds of ours are so visible, so real, we have to struggle to ignore all their seductions and demands. They scream for our attention and action.
>
> The result is that our private world is often cheated, neglected because it does not shout quite so loudly. . . .
>
> I believe that one of the great battlegrounds of our age is the private world of the individual. There is a contest that must be fought particularly by those who call themselves practicing Christians. Among them are those who work hard, shouldering massive responsibilities at home, at work, and at church. They are good people, but they are very, very tired! And thus they too often live on the verge of a sinkhole-like collapse.[1]

MacDonald sees the private world as having five sectors. The first is the area of motivation. He asks: "Are we driven people . . . . or are we called people. . . ?"[2] The second he sees as the limited amount of time we have in our lives. The third sector has to do with the intellectual component of our minds, just as the fourth concerns our spiritual insights. Finally, the fifth

> . . . draws us to rest, to a Sabbath peace. This peace is different from the amusement found so often in the visible

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[1]Gordon MacDonald, Ordering Your Private World (Crowborough, East Sussex: Highland Books, 1985), pp. 15-16.

[2]Ibid., p. 10. See appendix 4, p. 107.

> world around us. And it is so significant that I believe it should be recognized as a uniquely essential source of inner organization.[1]

This concept of ordering the private world of the individual leads into the important area of meditation. Meditation has been defined as:

> . . . the Latin word "meditari" . . . has a twofold meaning. First of all, meditate means to consider, to dwell on something thoughtfully, to open oneself in silence to a hidden mystery. Next, it means to exercise perseveringly, to return again and again to something with love and to develop it. In a sense, meditation is reflection and exercise at the same time, in which repetition is the atmosphere in which both of them move. Reflection and exercise meet together on the deepest level: on the one hand, the in-ward exercise of the reflection, and on the other, the out-ward exercise of its result in living one's life.[2]

Augustine exclaimed, "He disappeared from before our eyes so that we might return into our heart and find Him."[3] Meditation is a returning into the heart. Commenting on the thought of "return" Johannes Lotz says, "Meditation, after all, does not add something totally new to our life . . . This process reshapes the entire man, meditation teaches us a solid lesson in the art of life."[4]

Christian meditation is different from those forms of meditation that are derived from the East. Eastern meditation goes back to the inner world to create a blank mind that can be absorbed into a mystical oneness with an impersonal Absolute. Christian meditation involves the quietening of the mind as a

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[1]Ibid.

[2]Johannes B. Lotz, Interior Prayer: The Exercise of Personality, trans. Dominic B. Gerlach (New York: Herder and Herder, 1968), p. 18.

[3]Ibid., p. 32.

[4]Ibid., p. 33.

preparation for an infilling by the Word and the Spirit.[1] In Augustine's words, "It is a returning to the heart in order to find Him (God)."

For the Christian, meditation involves words that are not meaningless words or "vain repetition." The Christian chooses words that are full of significance and rich in Christian meaning. These words can be repeated rhythmically. They can be linked to our breathing, as suggested by Ignatius of Loyola. "Ignatius began by considering breathing only as a measure of time. The one who prays is, for example, to say the "Our Father" according to the rhythm of his breathing namely, one word at each breath."[2] Lingering on a thought or a word involves, not just a longer time for the word to sink into the mind, but also its effect on the emotional and the spiritual as well as the rational, aspects of our thinking. This is why the repetition of a word may be spontaneous ". . . obviously a heartfelt repetition which proceeds from the heart and radiates back into the heart."[3]

Stress Prevention

The Stress Response is a normal reaction when a person perceives himself to be physically at risk, or to a lesser extent, when he requires that little extra to help him accomplish a demanding physical task. Stress becomes a problem when a person over reacts and consequently experiences the unpleasant symptoms

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[1] Ibid., pp. 20-23. See also Ray The Art of Christian Meditation, pp. 16-23; and pp. 20-23 above in this report.

[2] Ibid., p. 105.

[3] Ibid., p. 108.

of a stress arousal that is not fully utilized. Perhaps a bigger problem is when a person decides he is emotionally at risk and yet chooses to respond to the emotional demand with a stress response. The resulting physiological changes are neither appropriate nor helpful in solving the emotional threat. Thus a stress response problem is created by unnecessary and inappropriate reactions.

Intervention is important after an inappropriate stress response and can be attained by using coping skills such as the Christian relaxation exercise, outlined above.[1] It is healthful to be able to move from intervention to prevention. To achieve this, the cause of the response must be assessed. Frequently, the problem arises from a failure to accept the fact that man is made in the image of God.[2] Man would rather continue to make himself in his own image and then protect his own creation. Richard Ecker maintains that man's challenge is to "free ourselves from the stress myth--the idea that unwanted stress is inevitable."[3] If a highly stressed person is willing to make changes he can avoid many unnecessary stress problems by preventing inappropriate stress reactions. For the Christian the strength, determination, and motivation to change can be found in the quiet time of meditation when the person is alone with God. Meditation will enable the Christian correctly to assess himself, his life situation, God, and His provisions.

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[1]See appendix 4, p. 108.

[2]Gen 1:27.

[3]Richard E. Ecker, The Stress Myth (Downers Grove, Illinois: Inter-Varsity Press, 1985), p. 11. See appendix 4, pp. 109-110.

Conclusion

Relaxation is achieved, not just as a coping mechanism, but as a step towards an altered attitude of mind. This changed way of thinking results from deep soul searching, prayer, and meditation. Such a program as the one outlined here, could enable a person to not only manage stress but also direct the whole life.

CHAPTER V

PROJECT DESIGN AND IMPLEMENTATION

Introduction

In preparation for the presentation and testing of the material outlined in this project report a small trial program was conducted. An appropriate opportunity presented itself to the researcher when the family of a recently deceased cancer patient requested help in coping with the high stress levels that they had experienced both during the illness, and since the death of their loved one. A small group was formed, consisting of the patient's husband and her three sisters.

One of the sisters was from the country and could only attend for a week, so an attempt was made in this short time to teach the principles of stress management and to train them in the art of relaxation from the Christian perspective. From the experience gained in that trial it was determined that there is a definite advantage in running consecutive sessions daily, when endeavouring to impart a new skill.

Project Design

The project consisted of four sessions over four consecutive evenings. A follow-up personal evaluation session the

following week was designed to not only help the participants, but to provide opportunity to evaluate the success of the program.

As the program features a Christian approach to relaxation and stress management it would be primarily aimed at Christians, and it would be appropriate to hold it in the Sydney Adventist Hospital Chapel. It was decided that the program would be open to hospital staff, members of the Wahroonga Adventist Church and to the general public. Participants would be tested throughout the program. Their blood pressure levels and pulse rate would be recorded at each session. Anxiety levels would be assessed at the beginning and end of the course. Each night's program would incorporate an instruction period and a relaxation training session. Participants would receive reading material to peruse between sessions. Because the program would focus on relaxation, the series was entitled "Calm Down: a Christian Approach to Relaxation." At the conclusion of the personal evaluation sessions the participants would be asked to fill in a questionnaire and give verbal responses to interview questions.

Implementation

Advertising

A one-page brochure advising the time, date, location, and nature of the course was prepared.[1] Two thousand copies were printed on blue paper. Of these two thousand, 850 were stapled to the back of Pacemaker.[2] A further 700 were folded and

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[1]See appendix 6.

[2]Pacemaker is Sydney Adventist Hospital's in-house news sheet that is distributed to staff members every Thursday. This

inserted in the Wahroonga Adventist Church Sabbath bulletin.[1] The balance, along with sixteen posters, were distributed at various points around the hospital. In addition, personal invitations were mailed to attendees of a seminar entitled "Total Life" held in the Hospital Health Education Department on June 28, 1986, and to counsellees who have been seeing Dr. T. H. Ludowici (Senior Chaplain, Sydney Adventist Hospital).

Response to the Program

Up until the commencement of the program eighteen individuals had advised the secretary to the Chaplain's Department of their intention to attend. Of these eighteen, fourteen actually registered on the opening night. An additional four attended and registered who had not previously indicated their intention to attend. This made a total of eighteen participants for night one. An additional three to five helpers attended each session, making the average attendance twenty. Eighteen paid the nominal ten dollar registration fee which was designed, not so much to offset costs, but to encourage the participants to attend regularly.

Session One

The "Calm Down" series commenced in the Sydney Adventist Hospital Chapel on Sunday, September 21, 1986 at 7.30 p.m. Participants paid their registration fee and filled in a one-page

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edition was distributed ten days before the program was due to commence.

[1]These were distributed eight days before the commencement date.

registration form.[1] The IPAT Anxiety Scale[2] was chosen as one of the testing tools. Registration, the completion of the IPAT questionnaire and the taking of blood pressure and pulse rate readings[3] resulted in a very slow start to the program. The presentation at this first session was based on the material in the section entitled "A Balanced Approach."[4] This was followed by a brief introduction to the relaxation method as outlined in the section entitled "Christian Relaxation Training."[5] Each participant received a folder for program handouts. On the first night this folder included a copy of the special "Stress" edition of Your Life and Health,[6] and a copy of the article "Exercise and the Mind."[7] After each session participants were encouraged to read the handout material and to practice the Christian relaxation techniques.

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[1]See appendix 7.

[2]Samuel E. Krug, Ivan H. Scheier, and Raymond B. Cattell, Handbook for the IPAT Anxiety Scale (Champaign, Illinois: Institute for Personality and Ability Testing, 1973). The IPAT tests were administered under the direct supervision of Dr. T. H. Ludowici, (Senior Chaplain) who is qualified to administer these tests.

[3]At each session qualified nursing staff from the hospital wards, measured and recorded the blood pressure and the heart rate of each participant.

[4]See pp. 29-33 above.

[5]See pp. 48-53 above.

[6]Thomas A. Davis, ed., Your Life and Health, 98(1983).

[7]David Nieman, "Exercise and the Mind," Ministry, July 1986, pp. 21-23.

Session Two

Session Two commenced with the taking of blood pressure and heart rate readings. Each participant received a "Stress Control Biofeedback Card."[1] This card incorporates a pad of temperature sensitive material which changes colour according to the temperature generated when a person holds their thumb on it for approximately ten seconds. The readings on the card cover a four-stage range: black equals stressed, red equals tense, green equals calm and blue equals relaxed. The results of this test were recorded.

The presentation for the second session was based directly on the material in Chapter III under the sections "Introduction" and "The Two Responses."[2] Each participant was given a copy of the material in Chapter IV under the section "Christian Relaxation Training."[3] Participants were then invited to practice the initial steps over a 15 minute period. This relaxation sequence was concluded with a slow prayer. At the conclusion of the evening each participant used the "Stress Control Biofeedback Card" to ascertain if they had been able to change their reading.[4]

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[1]"The Stress Control Biofeedback Card" was developed by Clinical psychologist and stress control expert, Alfred A. Barrios, and is distributed by Excelsior & Company, Box 5028, West Lake Village, CA 91362.

[2]See pp. 28-29, 34-42 above.

[3]See pp. 48-53 above. Also see appendix 8, pp. 130-32.

[4]See appendix 9.

Session Three

At the commencement of session three, blood pressure, pulse rate and biofeedback card results were recorded. The presentation for this session was based directly on the material in the section "The Faith Factor."[1] This incorporated an extended discussion on the material from Chapter II found in the section "Word Studies."[2] Participants were encouraged to look up biblical references in the Bibles provided in the hospital chapel. It was demonstrated that the biblical concepts of "Peace" and "Rest" are most suitable to be incorporated into the relaxation procedure as thought-focussing concepts.[3] Again, the presentation was followed by a practical session of relaxation training[4] and concluded with a slow prayer.

Additional blood pressure, pulse and biofeedback card readings were taken at the conclusion of this session. The handout material for this evening was a small, colourful devotional booklet entitled Seeds of Confidence.[5]

Session Four

Again, Session Four commenced with the recording of blood pressure, pulse and biofeedback card readings. This session's presentation was based directly on the material in the section

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[1]See pp. 43-48 above.

[2]See pp. 6-15 above. [3] See p. 50 above.

[4]See appendix 8, pp. 130-132, Steps 1-5a, c and 6.

[5]Seeds of Confidence (Northwood, Middlesex: Creative Publishing, 1985).

entitled "Towards Personal Peace."[1] This material has a strong spiritual component and participants were invited to use the Bibles provided. The evening's discussion focused not only on stress prevention but the importance of a quiet time of prayer and meditation. References were made to the experiences of David, as outlined in Chapter II.[2]

The presentation was followed by an extended relaxation training session,[3] and concluded with a slow form of prayer. Participants were instructed to sit quietly until their blood pressure, pulse and biofeedback card readings were recorded. It was of interest to note that at the conclusion of this session the participants seemed reluctant to end their quiet time in the chapel.

The handout material was an article on meditation.[4] Participants selected an appointment time for their personal evaluation session the following week.

Participant Evaluation Sessions

Personal evaluation sessions were held the following week from Sunday, September 28 to Wednesday, October 1. All participants attended their appointments. The first task was to

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[1]See pp. 54-58 above.

[2]Under the section entitled "David--A Case Study," pp. 15-23.

[3]See appendix 8, pp. 130-32, steps 1-7.

[4]William Loveless, "Christian Meditation," Ministry, January, 1986, pp. 10-12.

complete a five-page program evaluation questionnaire[1] and a second IPAT questionnaire. The recording of blood pressure, pulse and biofeedback card readings followed. Each participant was then instructed to sit quietly in the chapel and to practise their relaxation procedure for approximately ten minutes. Further blood pressure, pulse and biofeedback card readings were then recorded. This was to ascertain if the participants were able to use their newly-acquired relaxation skills to induce a relaxation response. Each participant was then personally interviewed by the writer and asked a standard set of questions[2] in order to determine the participants' evaluation of the effectiveness of the program.

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[1]See appendix 7

[2]Ibid.

CHAPTER VI

PROJECT EVALUATION AND RECOMMENDATIONS

Introduction

The aim of this project was to explore ways of teaching stress management from a Christian perspective. The results of the different testing procedures were assessed. These results indicated how successful the participants were in learning a new skill that is designed to produce a relaxation response. Then the participants' evaluation of the program and the evaluation and recommendations of the writer were noted.

Testing Procedures

Of the various testing procedures available to ascertain the degree of effectiveness in eliciting the physiological changes of the relaxation response,[1] only three were selected for the purposes of this project. These were: heart rate, blood pressure and a biofeedback card. It was felt that these tests would not unduly contribute towards participant anxiety nor be a major invader of personal privacy. Measurements that required the collecting of blood and urinary samples were felt to be too difficult logistically.

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[1]See Benson, The Relaxation Response, pp. 70-71.

Blood Pressure and Heart Rate Readings

Each evening a registered nurse from Sydney Adventist Hospital assisted by taking the participants' blood pressure and heart rate readings. On the last two nights of the four-night presentation, readings were taken at both the commencement and the conclusion of the program. At the personal evaluation session, readings were taken directly before and after the ten minute relaxation procedure.

As blood pressure and heart rate readings can vary considerably, it was determined that in order to be considered significant a shift would need to be in the vicinity of five points. The results showed (on an overall average) an 8.4 fall in the systolic level, and a 3.5 fall in the diastolic readings (which is the more significant barometer of relaxtion). The average of the heart rate readings showed only a fall of 5.1 beats per minute.[1]

Biofeedback Card

The biofeedback card may not be a highly accurate testing tool, but it can be a very helpful indicator to the participant, particularly when changes are observed over a short period of time. It works on the basis that

> . . . when you are under stress, the skin temperature of your hands and feet usually drops because the blood is flowing into the larger muscle groups, reducing flow to extremities. As you relax, the blood flows to the extremities again, allowing the temperature to rise. Generally speaking, an increase in

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[1]See appendix 9 for test results.

> hand temperature reflects an increase of relaxation of the entire body.[1]

It is important to note that "the physiological response to stress is only one way that skin temperature is affected. It is also affected by changes in air temperature, chemical properties of the blood, rate of blood flow and conditions of the skin."[2] The biofeedback card is not really designed for individuals to make comparisons with others as to their respective readings. It is when an individual makes a definite change in his/her own reading on the card that it is significant. The results of this method of testing did show some significant shifts.

Session Two was the first night that the biofeedback card was used, with thirteen before and after readings being taken. Of these thirteen, eight showed an improvement in reading. By the end of this session, eleven of the thirteen showed a relaxed or a near relaxed reading.

At the third session the card readings were not so successful. The fourth session commenced with three relaxed, seven calm and five stressed readings and finished with five relaxed, two calm/relaxed, six calm and only one stressed.

The readings taken at the personal evaluation sessions commenced with nine relaxed, one calm and five stressed and concluded with twelve relaxed, one calm and two stressed. There

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[1]Taken from the The Stress Dots Carry Card (U.S.A.: Mindbody Inc., 1982).

[2]Ibid.

was a definite trend over the various evenings towards an increase in the number of participants who showed relaxed readings.[1]

IPAT Anxiety Scale

The IPAT Scale is rated as having a very high reliability, especially over a short interval between test and retest.[2] Of the fifteen persons tested at both the commencement and conclusion of the program, one individual showed a raw score increase of one point, another showed no change, but thirteen individuals showed a fall in their score. Of these thirteen, seven showed a slight drop in raw score and of these seven, two managed to put themselves into the next lower sten score category. However, the change in six of these cases is insufficient to put them outside of the standard error of measurement.[3] The remaining six showed a definite drop in both raw score and in sten scores, four moved down one sten score point and two shifted their sten scores two points. It is significant that these two individuals were the most conscientious in implementing the various aspects of the program.[4] To produce a shift in raw score in everybody except two, and have eight out of fifteen make a sufficient shift so as to alter their sten scores (two moving two sten score points down)

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[1]See appendix 9 for test results.

[2]Krug, Scheier, and Cattell, IPAT Anxiety Scale, pp. 24-25. See appendix 9 for test results.

[3]Ibid., p. 26.

[4]Both of these ladies are committed Adventist Christians and interestingly one was the youngest, the other the oldest of the participants.

was a very significant result. Such indicated a greater degree of success than was anticipated over such a short period of time.

Participant Evaluation of the Program

Participants evaluated the program by filling in a questionnaire and responding to interview questions.

Questionnaire Responses

At the personal evaluation session each participant was required to fill in a five-page program evaluation questionnaire.[1] All questions had the same five point range of options moving from "of no help at all" to "extremely helpful." A formula was devised to enable the average score for each question to be rated on a scale out of a possible ten.

The results of the combined group evaluation are shown in Table 1.[2] The top scoring feature "Towards Personal Peace" was the only presentation to rate an individual evaluation "of little help." The presentation had the strongest religious content of all and the participant who rated it so low was the only participant to rate herself as non-religious on the initial registration form.

Also, it should be noted that "helpful" is the equivalent of a score of 5, "very hepful" a score of 7.5 and "extremely helpful" would rate 10. The average of scores awarded by the participants to each feature ranged from 6.5 to 8.9. The average of all scores was 7.55, showing that the participants rated the total program as being "very helpful."

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[1]See appendix 7. [2]See p. 73 below.

Table 1

RATING OF PROGRAM FEATURES

Session 4, "Towards Personal Peace"	8.9
Instruction on how to incorporate Christian faith into a relaxation program	8.5
Session 2, "Stress and Relaxation Responses"	8.2
Session 3, "Achieving Relaxation"	8.1
Session 1, "A Balanced Approach"	8.0
Training on how to relax	7.8
The instruction sheet outlining the steps towards calming down	7.5
The article, "Christian Meditation"	7.3
The "Stress" edition of Your Life and Health	7.1
The impact of the "CALM DOWN" course on the participants' attempts to be relaxed and on their spiritual life	7.1
The article "Exercise and the Mind"	6.9
The Stress Control Biofeedback Card	6.8
The booklet, Seeds of Confidence	6.5

Interview Responses

In addition to the evaluation questionnaire each participant was personally interviewed by the writer and asked the same series of questions.[1]

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[1]See appendix 7.

In order to ascertain the effectiveness of the advertising, each participant was asked how they came to hear about the program. Six indicated that they saw the handbill attached to the hospital newsheet. These were all staff, except one, whose daughter works at the hospital. One of these staff members commented on seeing a poster. Four participants saw the handbill inserted in the Wahroonga Church bulletin. Three of these are recent converts to Adventism and the other is still in the baptismal class. The rest of those who responded were not Seventh-day Adventists; two, the only husband and wife pair, being counsellees of Dr. T. H. Ludowici had received a letter from the Chaplains' Department. Another two were referred to the course by the hospital's Health Education Department. Another individual was told of the course by a friend who saw the handbill in the church bulletin.

The Adventists in the group consisted of six females (including the youngest 22 years of age and the oldest 70 years), and three males. Their average age was 44 years. The non-Adventists who attended consisted of five females and one male. Their average age was 54 years.

When the participants were asked what they found most helpful they responded as follows:

Participant A became aware that her depression followed periods when she lacked emotional support and she also realized, "the way up and out of my problem is just one rung at a time."

Participant B said that she has read extensively in this field but benefited by being told not only what to do but how to

do it. She also appreciated not being put on the spot by questions in the early programs.

Participant C appreciated the connection made between relaxation and devotional time.

Participant D indicated that she was now experiencing inner calm in the midst of outer turmoil.

Participant E liked the O.H.P. visuals. The seesaw concept of balancing load and stress made her aware of her need to slow down.

Participant F found the understanding of stress and how it can be offset by calming down most beneficial.

Participant G liked the idea of a thought focusing idea but couldn't think of one.

Participant H thought that being evaluated one week later kept him practicing the relaxation exercises.

Participant I appreciated the spiritual dimension in managing stress. She said, "now I have developed a special prayer to help me relax."

Participant J appreciated thinking about the Bible texts on "peace" and "rest."

Participant K found a new understanding about stress overload. He also knows that now he can take steps to get himself relaxed and that these same steps are an excellent preparation for an improved devotional time.

Participant L appreciated the Christian content in the talks.

Participant M said the Biofeedback Card demonstrated the need to meditate in order to move from a calm to a relaxed reading.

Participant N found the reading material that was handed out whetted his appetite to discover more about what he could do to manage his stress levels.

Participant O indicated that the spiritual content of the last night's talk "Towards Personal Peace" was the most helpful feature.

As can be observed from the above responses, what was most helpful varied considerably from person to person. Each participant seemed to carry away something that was helpful and appropriate to his/her needs.

Nine participants had suggestions for improving the program. One suggested a longer and less rushed series, three suggested that the time for each session be extended from one hour to one and a half hours. This would enable the program to move at a more relaxed pace, with longer periods for relaxation training. One suggested that there be a day between sessions to give extra time to practice the new skill. Two felt that there could have been more group discussion and feedback. One wanted more in-depth meditation on a specific Bible passage. Three were keen on having regular follow-up sessions.

When asked if they had any new ideas as to how their faith could help them to be relaxed persons they responded as follows:

Participant B said that she had never realized that there was a direct link between prayer, meditation and relaxation.

Participant D appreciated the concept of asking God in prayer to fill her with peace.

Participant E now understood the need to stop worrying about world conditions and to start working on her own condition.

Participant F noted the need to make time in order to approach prayer in a more systematic way.

Participant G plans to attend church more regularly.

Participant H said that he has neglected the spiritual aspect of his life for a long time and is now realizing that this is what he really needs.

Participant I said that she sees at Sydney Adventist Hospital a spiritual emphasis that makes her feel that she needs to attend church more often.

Participant J found new help in trusting God as one thinks about reading or memorizing from His Word.

Participant K said that he has a new awareness and interest in the value of focusing on the concept of Christian peace.

Participant L feels more positive about being able to be a relaxed person.

Participant M is a new Christian who has recently come from a background where he was involved in transcendental meditation and spiritism. At first, he was a little apprehensive about the meditation exercises but as the program developed he became excited. "Here was a Christian approach that retained the benefits of relaxation found in TM yet channeled my thinking into a new direction of growth in the Christian faith."

Participant M's reaction to the program was very interesting. He moved from reticence, to enthusiasm. He correctly identified the major differences between Eastern and Christian forms of meditation.[1] The comments made by Participant M have given the writer confidence that the concepts in this project are heading in the right direction.

The biggest stresses experienced by the members of the group ranged widely; from retirement to looking after young children; three battling with grief; three were suffering with illness (one with alcoholism); five found work very difficult; one was having a marriage problem and another described herself as "a born worrier who tries to get everything just right."

All the participants indicated that they felt very comfortable having the program held in the hospital chapel. Some felt it added to the Christian impact. All participants favoured four consecutive night sessions rather than one per week over four weeks. Most appreciated the quick progress made in trying to develop a new skill. All the participants gave their permission that their evaluations and test results could be included in this report.

Evaluation and Recommendations

The advertising provided a workable group for the purposes of the project. If it had been prepared a month, rather than two weeks before the course, it might have resulted in a higher attendance. The name "Calm Down" was appropriate. Although it

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[1] See p. 56 above.

was seen to be a little negative by one participant, another participant commented that it was the name that attracted her attention to the program. "People are always telling me to calm down." It was felt by the writer that the advertising, including the title, could be used again.

The four sessions were very well received by the participants. A possible improvement could be a rearrangement as follows: the contents of Session One and Two could be merged into one presentation on the first night. Then Session Three would become night two and Session Four could be expanded to cover the last two evenings.

The first night's testing and registration was a little awkward and time-consuming. In retrospect, registration should be followed by the presentation and the introduction of the relaxation procedure, with the participants filling in the IPAT questionnaire at the end of the program. This would enable those who finished quickly to leave as soon as they had completed the test.

Because the type of person who would attend a relaxation course is often a very anxious person, an attempt was made to reassure participants at the beginning of the program that they would not be pressured into group discussions. Actually, the layout of the chapel with its fixed pews prevents the development of a good cohesive group feeling. During the program there was little group interaction between participants but there was adequate response by the participants to general questions. It is

felt that group dynamics is one area that should be further developed.

The small degree of variation and the randomness in the results must call into question the usefulness of the blood pressure and heart rate readings over both a short series and a short period of relaxation. These readings could be omitted on the first night. This would allow more time for registration and the IPAT test. If the individual sessions were expanded to one and a half hours, as suggested by several participants, more time could be allowed for the relaxation exercises and if the course lasted, including follow-up sessions, for up to a month, the blood pressure and heart rate readings may prove to be a clearer indication of progress.

Although the Biofeedback Card may not be highly accurate, it does seem to be of value when it visually reinforces the progress being made. It helps the participants focus on the need to be relaxed. Also it sets a challenge before them, and it does indicate a shift either towards stress or relaxation.

The IPAT test gave very good results. It indicated that significant changes were made, particularly by the participants who consistently implemented the various features of the program. It also showed very little shift amongst those individuals who indicated that they enjoyed the presentations but had not made the time to think about or implement the program's recommendations. It is recommended that this testing instrument be used in future programs of this nature.

The reading material provided was well received and most participants read it all. The lowest score was for the book Seeds of Confidence. However, its value was not emphasized as a different book, in the same series (Seeds of Peace[1]) was ordered but not delivered in time to be used. Each participant received a copy of this book at the conclusion of their Personal Evaluation Session.

Conclusions

Although one would think that a program compressed into a little over a week would make very little impact, the participants' evaluations and the IPAT scores indicated changes that exceeded the writer's expectations. This project did contribute towards the management of stress levels and the acquiring of new skills in the implementation of a relaxation response. The Christian perspective, according to the participants, contributed very strongly towards these good results. Also, it is felt that the techniques that led to relaxation from a Christian perspective could equally contribute towards the enhancement of an individual's devotional life. It is the researcher's conclusion that this project led in a very fruitful direction and that this direction warrants further development in the future.

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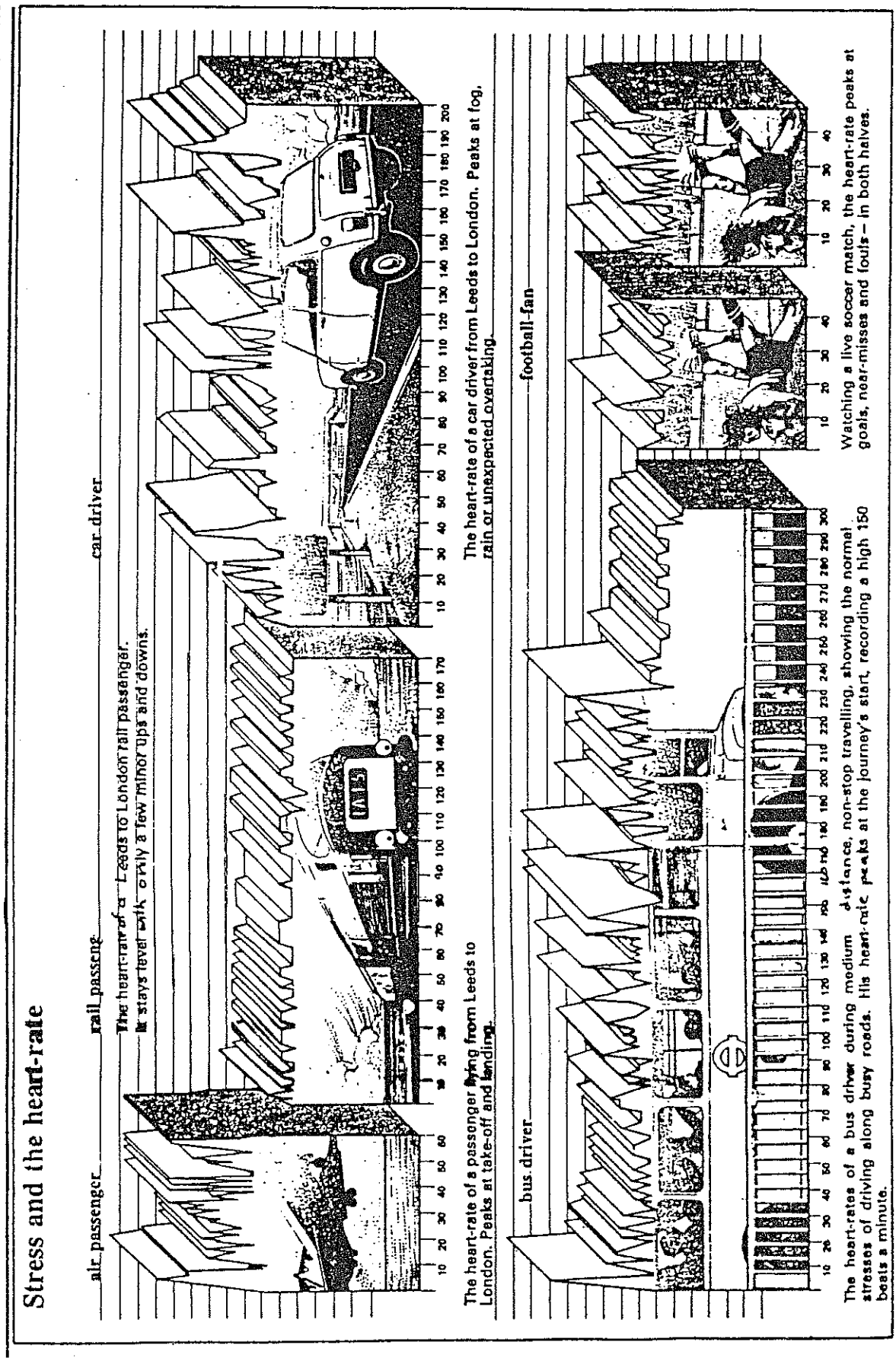
[1] Seeds of Peace (Nothwood, Middlesex: Creative Publishing, 1985).

APPENDIX 1

OVERHEAD TRANSPARENCIES FOR SESSION ONE

A CHRISTIAN APPROACH TO RELAXATION


Stress and the heart-rate
air passenger
rail passeng
car driver
The heart-rate of a Leeds to London rail passenger.
It stays level with only a few minor ups and downs.
The heart-rate of a car driver from Leeds to London. Peaks at fog, rain or unexpected overtaking.
The heart-rate of a passenger flying from Leeds to London. Peaks at take-off and landing.
bus driver
football-fan
Watching a live soccer match, the heart-rate peaks at goals, near-misses and fouls – in both halves.
The heart-rates of a bus driver during medium distance, non-stop travelling, showing the normal stresses of driving along busy roads. His heart-rate peaks at the journey's start, recording a high 150 beats a minute.

EXPERIENCE CONTINUUM[1]

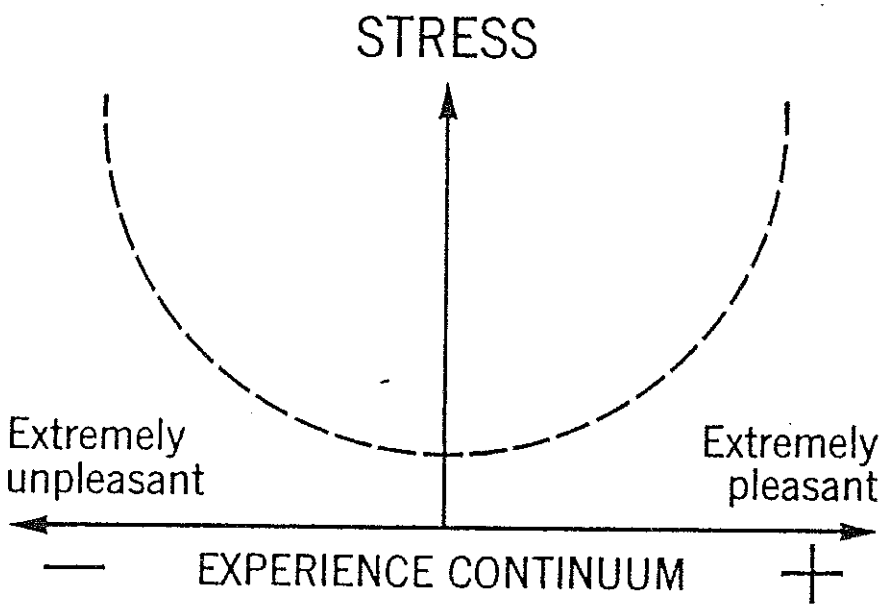
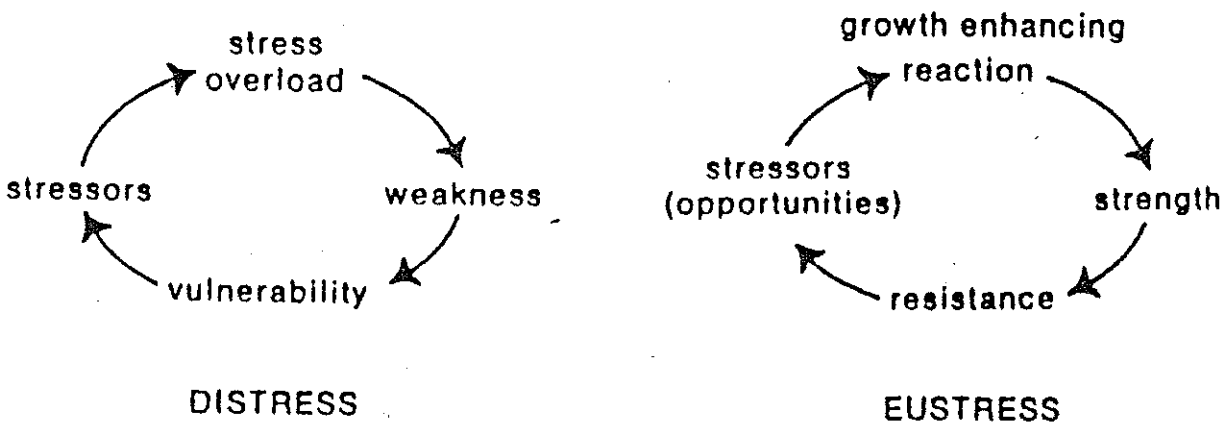


Figure 1. Theoretical model showing the relation between stress and various types of life experiences. (Courtesy L. Levi.)[1]

[1]Hans Selye, Stress Without Distress (London: Hodder & Stoughton, 1974), p. 33.

The Two Stress Reactions: Distress and Eustress[1]

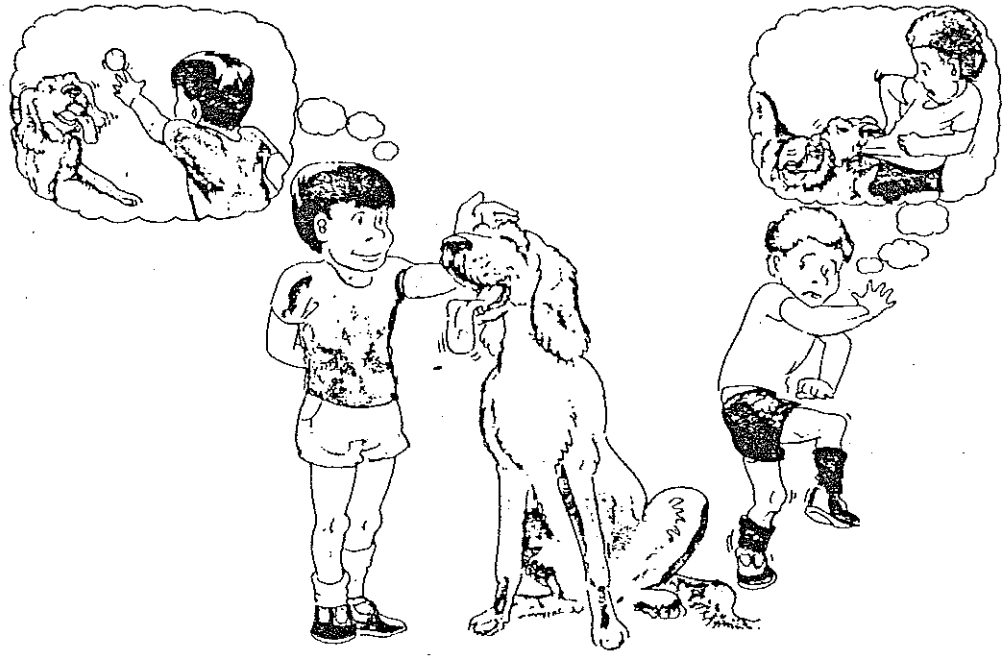


[1]Keith W. Sehnert, Stress/Unstress: How You Can Control Stress at Home and on the Job (Adelaide: Lutheran Publishing House, 1981, p. 28.

STRESS AND THREAT[1]

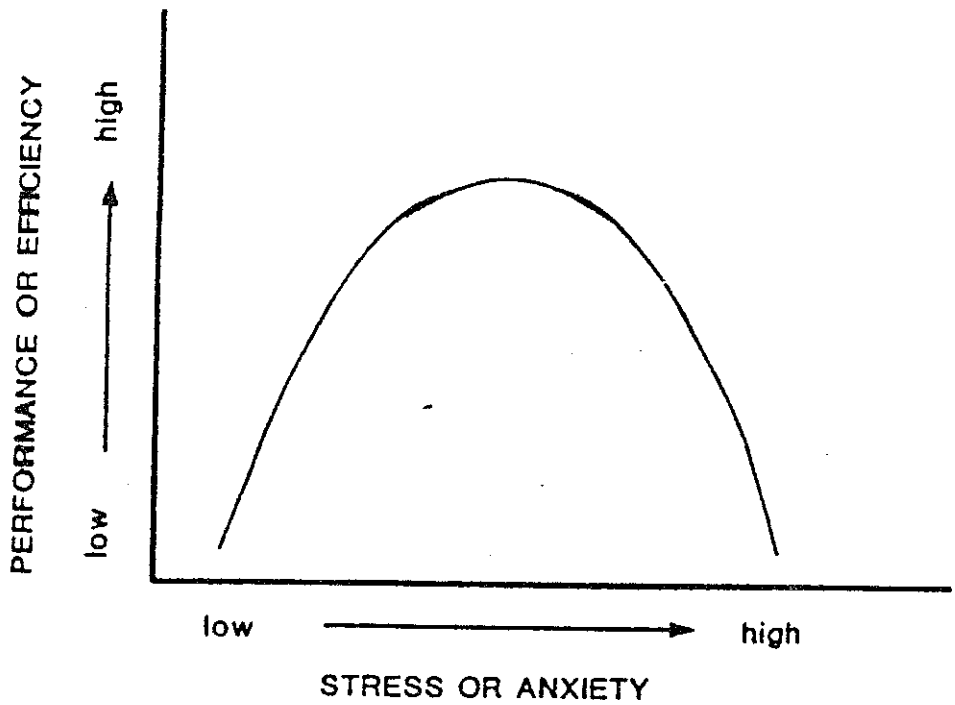
A friend for one but a foe for another

Reactions to stress depend on whether or not a particular situation is seen as threatening. The concept of threat refers to a person's *subjective* appraisal of an event as potentially harmful.[5]



[1]Charles Spielberger, Understanding Stress and Anxiety (New York: Harper & Row, 1979), p. 42.

PERFORMANCE/STRESS CURVE[1]



[1]Herbert Benson, Beyond the Relaxation Response (London: William Collins, 1985), p. 128.

CURVE OF AROUSAL[1]

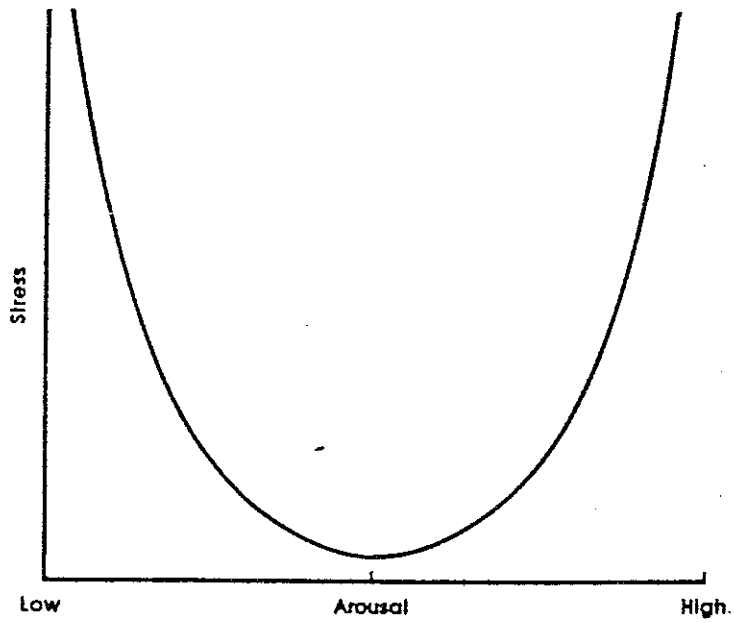
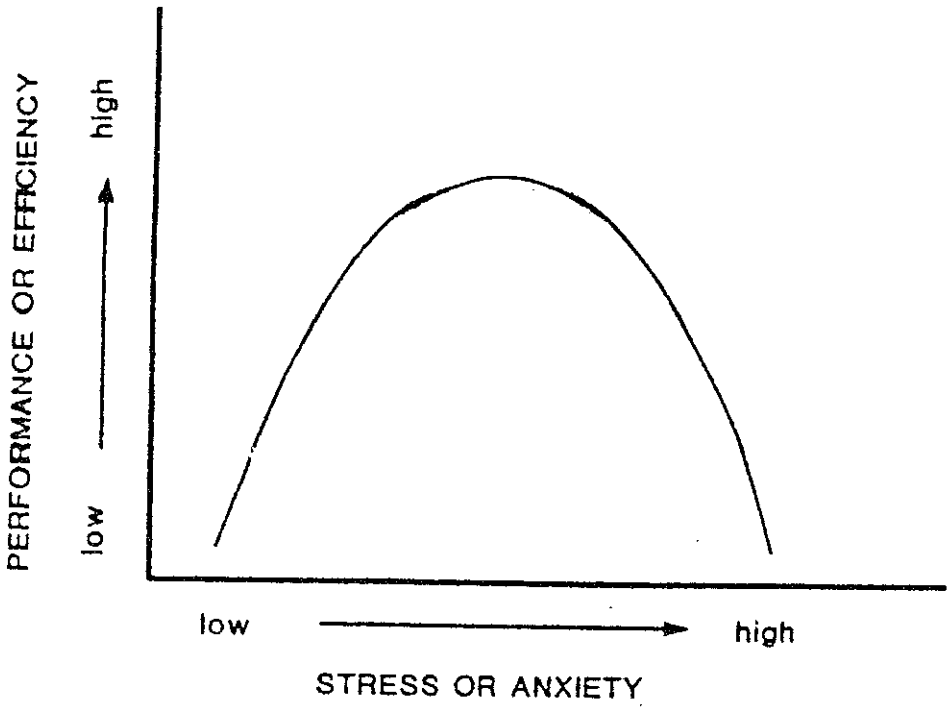


Figure 4-1 Relationship of Arousal and Stress

[1]Orlando Behling, and Arthur L. Darrow, Managing Work-Related Stress (Chicago: Science Research Associates, 1984), p. 20.



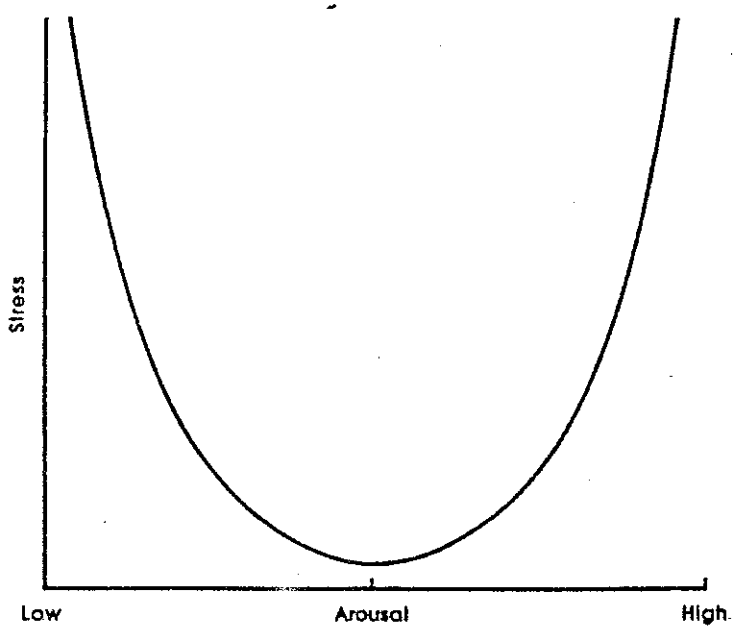


Figure 4-1 Relationship of Arousal and Stress

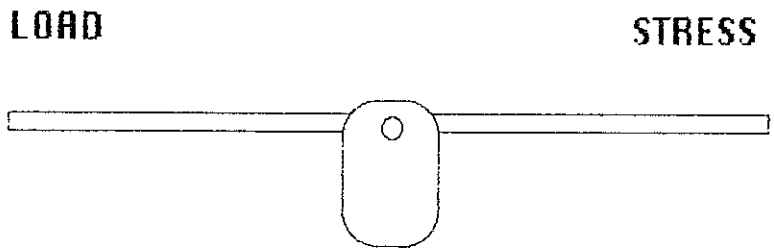
LIFE CHANGE UNITS[1]

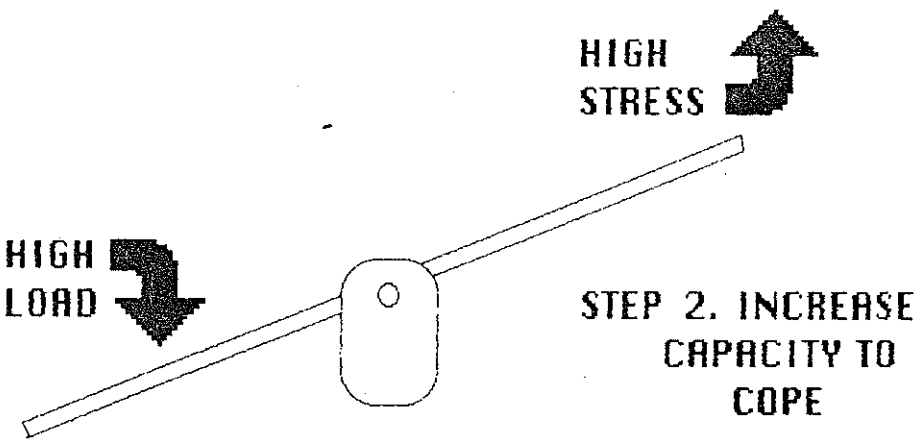
Social Readjustment Rating Scale

Rank	Life event	LCU value
1.	Death of spouse	100
2.	Divorce	73
3.	Marital separation	65
4.	Gaol term	63
5.	Death of close family member	63
6.	Personal injury or illness	53
7.	Marriage	50
8.	Loss of job	47
9.	Marital reconciliation	45
10.	Retirement	45
11.	Change in health of family member	44
12.	Pregnancy	40
13.	Sex difficulties	39
14.	Gain of new family member	39
15.	Business readjustment	39
16.	Change in personal finances	38
17.	Death of close friend	37
18.	Change to different type of work	36
19.	Change in number of arguments with spouse	35
20.	Mortgage over £7,000	31
21.	Foreclosure of mortgage or loan	30
22.	Change in responsibilities at work	29
23.	Son or daughter leaving home	29
24.	Trouble with in-laws	29
25.	Outstanding personal achievement	28
26.	Wife begins or stops work	26
27.	Begin or end school	26
28.	Change in living conditions	25
29.	Revision of personal habits	24
30.	Trouble with employer	23
31.	Change in work hours or conditions	20
32.	Change in residence	20
33.	Change in schools	20
34.	Change in recreation	19
35.	Change in church activities	19
36.	Change in social activities	18
37.	Mortgage or loan less than £7,000	17
38.	Change in sleeping habits	16
39.	Change in number of family gatherings	15
40.	Change in eating habits	15
41.	Holiday	13
42.	Christmas	12
43.	Minor violations of the law	11

[1]Ogden Tanner, Stress (Nederland: Time-Life International, 1977), p. 91.

THE BALANCING ACT





STEP 1. LIGHTEN THE LOAD

APPENDIX 2

OVERHEAD TRANSPARENCIES FOR SESSION TWO

GENERAL ADAPTION SYNDROME[1]

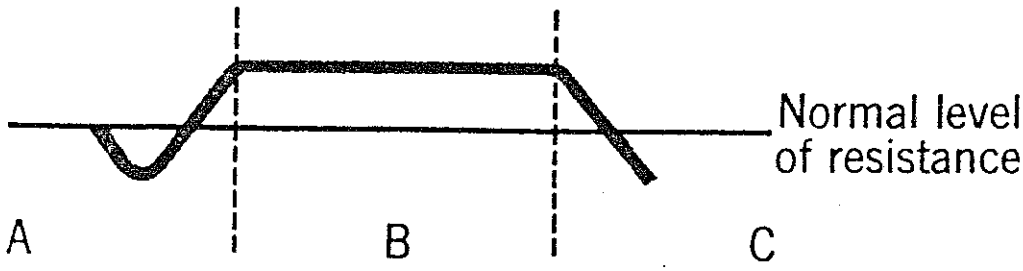


Figure 3. The three phases of the general adaptation syndrome (G.A.S.).

A. ALARM REACTION

B. STAGE OF RESISTANCE

C. STAGE OF EXHAUSTION

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[1]Hans Selye, Stress Without Distress (London: Hodder & Stoughton, 1974), p. 39.

STRESS RESPONSE[1]

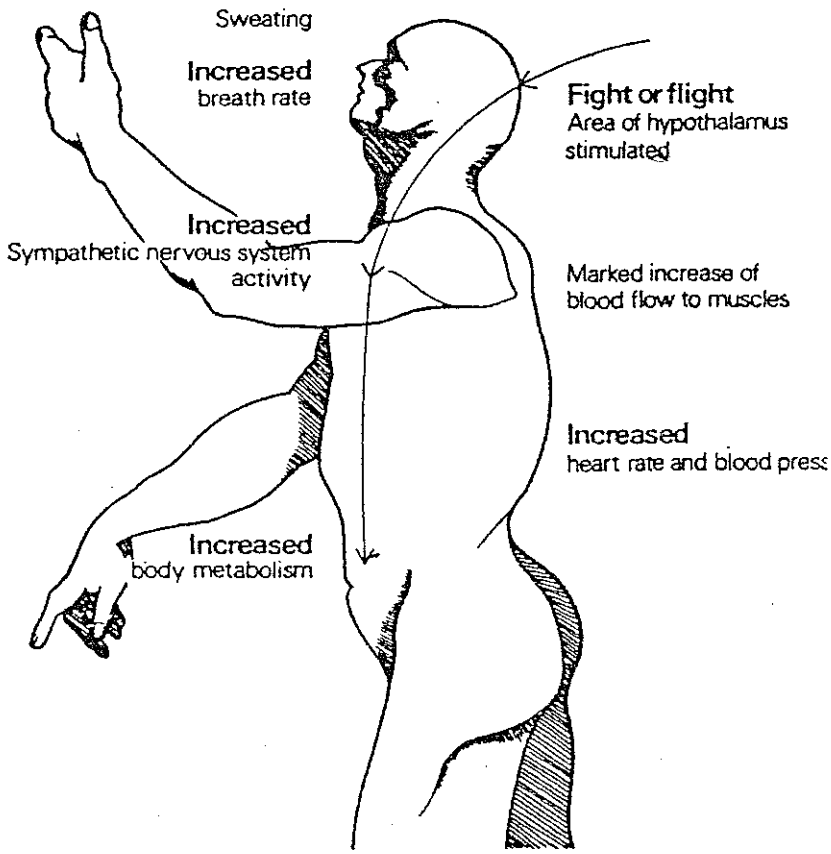

FIGURE 7. Physiologic changes associated with the "fight-or flight" response.

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[1]Herbert Benson, The Relaxation Response (London: William Collins, 1975), p. 48.

STRESS CATEGORIES AND EXAMPLES

A. BIO-ECOLOGICAL

-POOR DIET
-CHEMICAL DEPENDENCIES
-POOR EXERCISE HABITS
-NOISE POLLUTION
-AIR POLLUTION
-INJURY AND ILLNESS
-RELOCATION, ETC.

B. VOCATIONAL

-CAREER UNCERTAINTY
_AMBIGIOUS ROLE
-ROLE CONFLICT
-WORK OVERLOAD
-REDUNDANCY ETC.
-UNEMPLOYMENT

C. INTERPERSONAL

-MARRIAGE CONFLICT
-PARENT/CHILD CONFLICT
-STRAINED RELATIONSHIPS:
at work or in the Community
-PEOPLE-PROBLEM BURNOUT
-LACK OF OPPORTUNITIES
to be yourself & do
your own thing
-LONELINESS
-LOSS OF RELATIONSHIP-
DIVORCE, DEAT OF A
CLOSE PERSON ETC.

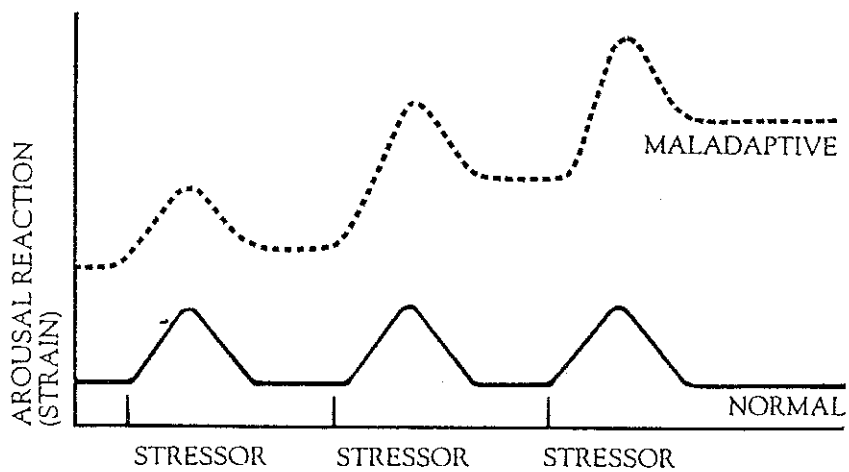
D. PSYCHOLOGICAL, LOCISTICAL, EMOTION AND SPIRITUAL

-SIGNIFICANT EVENTS EG.
COURT CASE, HOLIDAYS
-CAR PROBLEMS
-FINANCIAL PROBLEMS
-FEARS AND PHOBIAS
-GUILT; JEALOUSY
-LACK OF DIRECTION, ETC.
-FEELING OF GUILT
-POOR SELF ESTEEM AND FEELINGS
OF INADEQUACY

MALADAPTIVE RESPONSES[1]

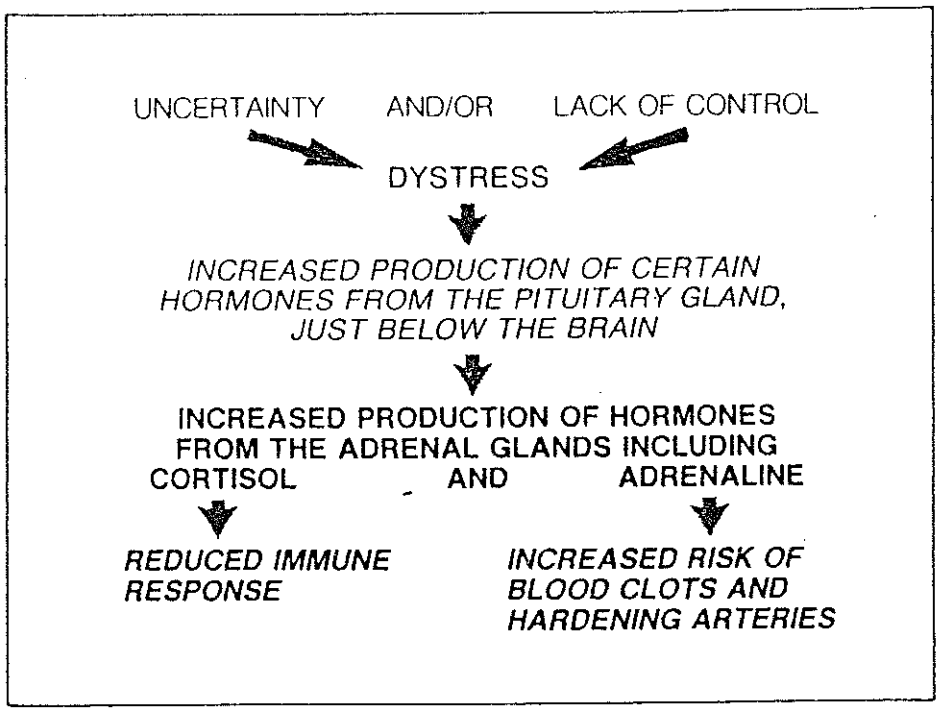
COMPARING NORMAL AND MALADAPTIVE RESPONSES TO STRESS

In the normal person, arousal reactions return to normal after the stressor is dealt with. In maladaptive responses to stress, the arousal reactions continue even after the stressor has been dealt with. In other words, the set point or baseline of arousal reactions is steadily moved upward.



[1]Lyle H. Miller, Robert Ross, and Stanford I. Cohen, Stress (Sydney: Bay Books, 1985), p. 37.

IMMUNE RESPONSE[1]



STRESS LEADS TO THE LOWERING OF THE IMMUNE RESPONSE AND INCREASED HEALTH RISKS

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[1]Bob Montgomery, and Lynette Evans, You and Stress: A Guide to Successful Living (Melbourne: Thomas Nelson, 1984), p. 22.

RELAXATION RESPONSE[1]

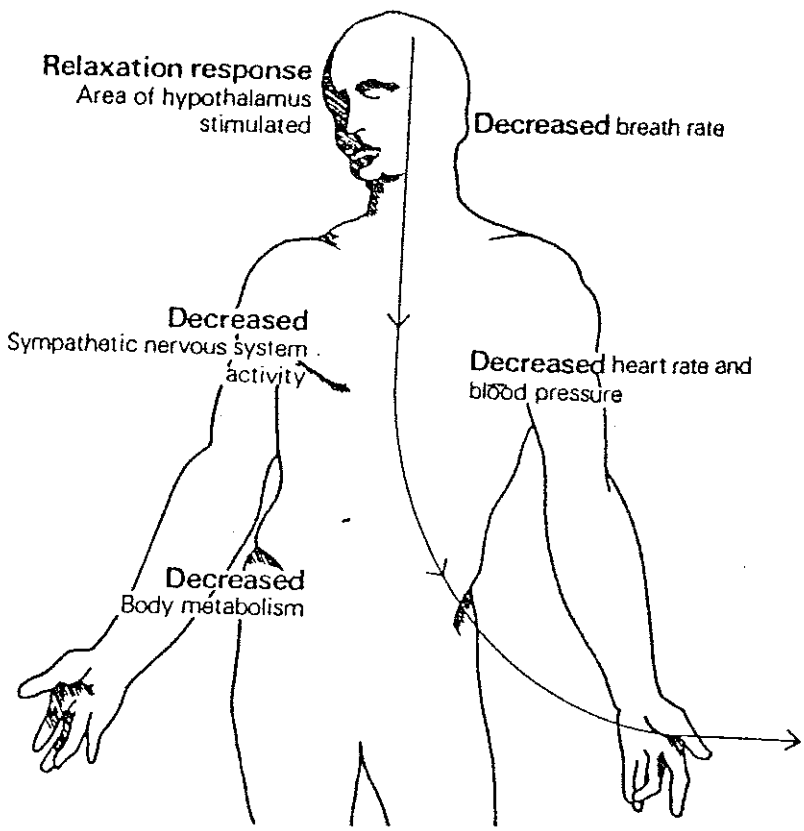


FIGURE 9. Physiologic changes associated with the Relaxation Response.

[1]Herbert Benson, The Relaxation Response (London: William Collins, 1975), p. 53.

AVONDALE COLLEGE LIBRARY

OXYGEN CONSUMPTION[1]

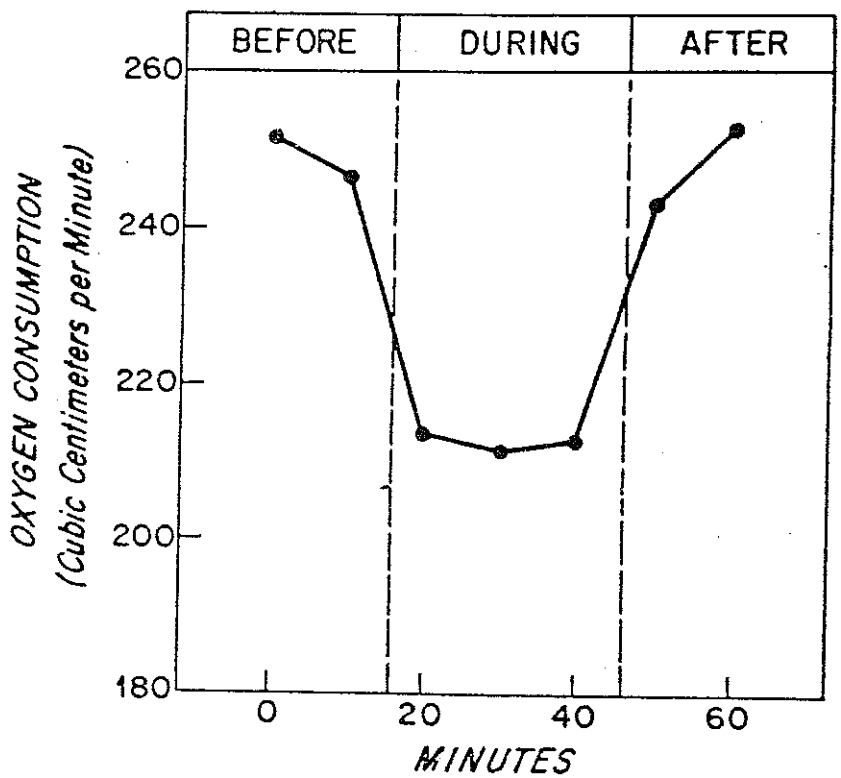
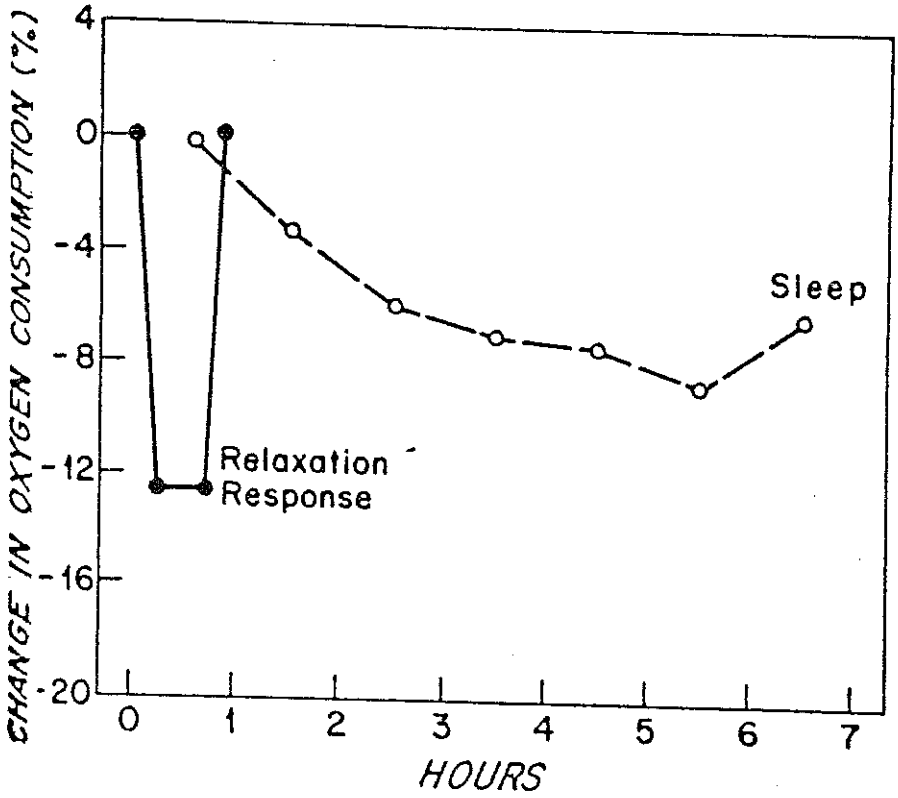


FIGURE 10. Oxygen-consumption changes associated with the Relaxation Response. Note the marked decrease in the rate of metabolism.

[1]Ibid., p. 63.

OXYGEN CONSUMPTION AND SLEEP [1]



[1] Ibid., p. 65.

BLOOD LACTATE LEVELS[1]

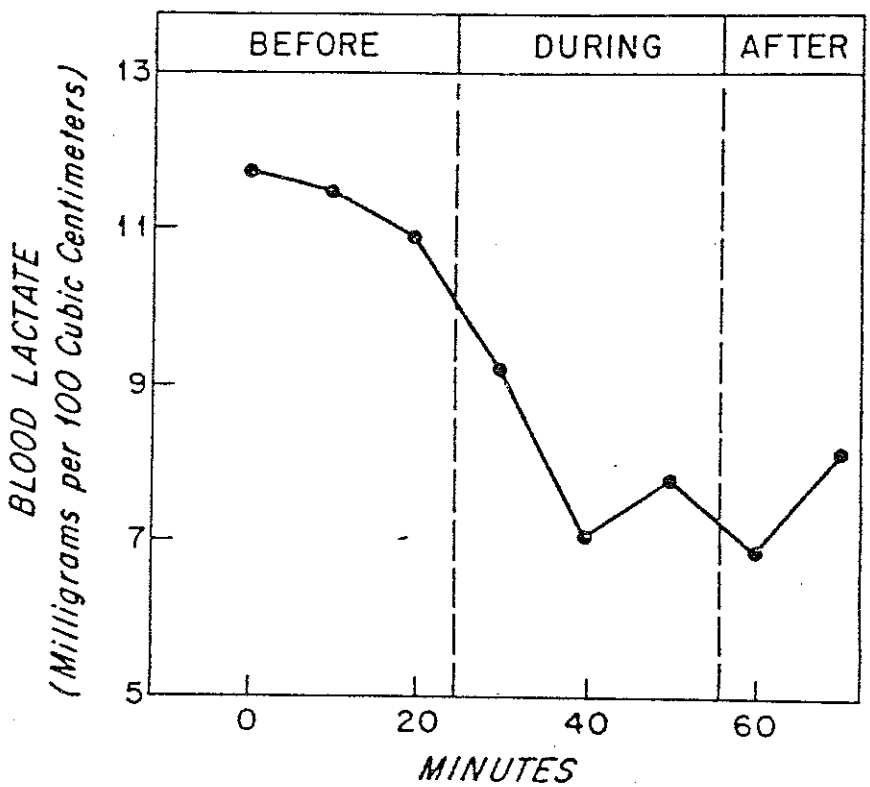


FIGURE 12. Blood-lactate changes associated with the Relaxation Response.

[1]Ibid., p. 66.

APPENDIX 3

OVERHEAD TRANSPARENCIES FOR SESSION THREE

THE RELAXATION RESPONSE SEQUENCE

STRESSED PERSON

↘

(Perception of relaxed state)

↘

(Self–talk)

↘

(Eventual habit if reinforced)

↘

Body Symptoms

↘

Relaxation Response

↘

RELAXED STATE

THE STRESS RESPONSE SEQUENCE

STRESSED STATE

↗

Stress Response

↗

Body Symptoms

↗

(Habit reaction)

↗

(Self-talk)

↗

(Perception of Stressor)

↗

STRESSOR

APPENDIX 4

OVERHEAD TRANSPARENCIES FOR SESSION FOUR

OVERHEAD TRANSPARENCIES FOR SESSION FOUR

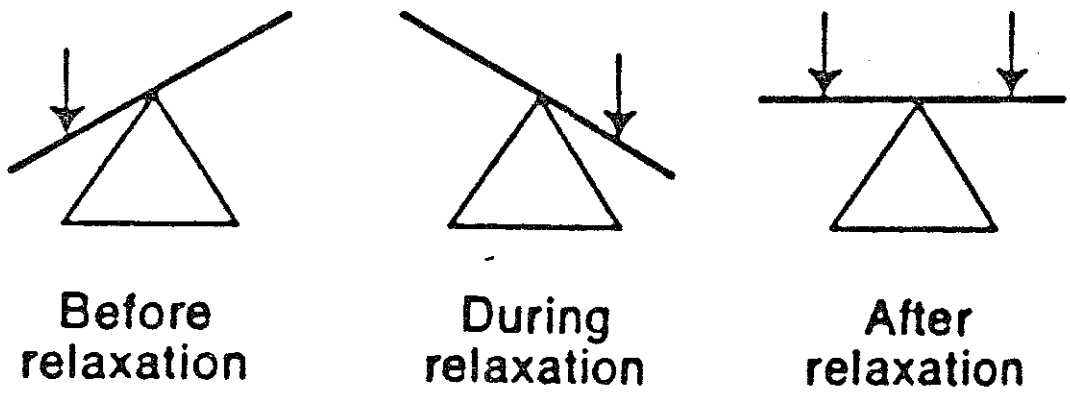
ORDERING YOUR PRIVATE WORLD[1]

GORDON MACDONALD

[1]Gordon MacDonald, Ordering Your Private World (Crowborough, East Sussex: Highland Books, 1985), p. 27.

Autonomic Nervous System[1]

Sympathetics overactivated	Parasympathetics activated	Neutral balance



[1]Keith W. Sehnert, Stress/Unstress: How You Can Control Stress at Home and on the Job (Adelaide: Lutheran Publishing House, 1981), p. 152.

THE STRESS MYTH –[1]

The idea that unwanted stress is inevitable.

Move from stress intervention

to stress prevention.

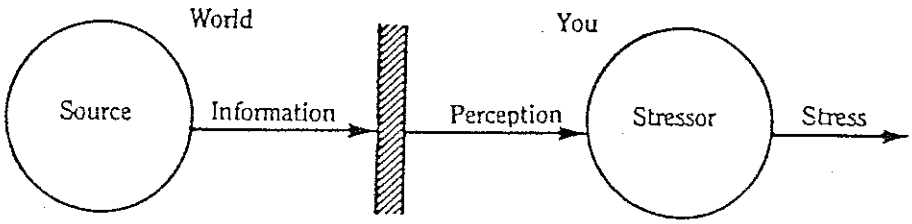


Figure 2. The Interpretive Stress Response

[1]Richard E. Ecker, The Stress Myth (Downers Grove, Illinois: Inter-Varsity Press, 1985), p. 30.

Ecker's Laws [1]

1. If the stress is unwanted and unpleasant, it is always excessive to the physical needs of the circumstances.
2. If the stress response is greater than the need, the perception is always wrong.
3. Excess stress promotes excess stress.
4. Power to control feelings is never taken; it is only given away.
5. When you give away power, the other person never becomes more powerful—but you always become more powerless.
6. Stress prevention is carried out in the first person singular.
7. It is impossible to control the events of life.
8. If you have a problem with unwanted stress, you have a problem with your self-concept.
9. The price of stress prevention is personal change.
10. The greater your problem with stress, the more unwilling you will be to admit your need for change and the more difficulty you will have implementing the change.
11. Stress will not alter the outcome.
12. You don't need stress to care.

---

[1] Richard E. Ecker, The Stress Myth (Downers Grove, Illinois: Inter-Varsity Press, 1985, 1985), p. 119.

APPENDIX 5

E. G. WHITE ON IMAGINATION CONTROL

E. G. WHITE ON IMAGINATION CONTROL

The Ministry of Healing[1]

Throughout the writings of Ellen White there are many references to the damage that can result due to the wrong use of the imagination. In the chapter "Mind Cure," she states:

> Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death. Disease is sometimes produced, and is often greatly aggravated, by the imagination. . . .
>
> Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul (p. 241).

Worry, anxiety, and fear are caused often by a faulty perception of reality or an unnecessary anticipation of a threatening event or experience.

> . . . there are many who make life's burdens doubly heavy by continually anticipating trouble . . . It will cost a determined effort to change the current of their thought. But the change can be made. Their happiness, . . . depends upon their fixing their minds upon cheerful things. Let them look away from the dark picture, which is imaginary, to the benefits which God has strewn in their pathway, and beyond these to the unseen and eternal. For every trial, God has provided help (p. 248).

She directs Christians to think and talk positively, to sing, praise and give thanks, to take the focus off self and personal problems by reaching out to help others and looking to Christ as being the true source of peace.

---

[1]Ellen G. White, The Ministry of Healing (Mountain View, California: Pacific Press, 1942).

Mind, Character, and Personality[1]

White emphasises the importance of self-denial, self-control, and will-power in the guiding of the imagination. She also extols the value of exercise, hydrotherapy, and rest for soothing troubled nerves. She warns against being mentally overtaxed and encourages Christians to be "filled with hope and love and joy," (p. 403).

> . . . have an aim, a purpose in life . . . where there is a sufficiently important object in view, all the powers of the mind will come into spontaneous activity. In order to make life a success the thoughts must be steadily fixed upon the object of life and not left to wander off and be occupied with unimportant things. . . . (p. 442).

Thinking positively can be enhanced by the therapy of observing nature.

> The beauty of nature leads the soul away from sin and worldly attractions and toward purity, peace and God (p. 446).

In the chapter "Worry and Anxiety," there are many statements that relate to principles of stress management;

> Some are always fearing and borrowing trouble. Every day they are surrounded with the tokens of God's love; every day they are enjoying the bounties of His providence; but they overlook these present blessings. Their minds are continually dwelling upon something disagreeable which they fear may come; or some difficulty may really exist which, though small, blinds their eyes to the many things that demand gratitude. The difficulties they encounter, instead of driving them to God, the only source of their help, separate them from Him because they awaken unrest and repining (p. 466).

Being a Christian can help in the management of stress.

> The only way to avoid worry is to take every trouble to Christ. Let us not look on the dark side. Let us cultivate cheerfulness of spirit (p. 466).

---

[1]Ellen G. White, Mind, Character, and Personality: Guidelines to Mental and Spiritual Health, 2 vols. (Nashville, Tennessee: Southern Publishing Association, 1977).

> Let the weary and the heavy-laden learn from Christ the lesson of quiet trust. . .
>
> We may well have anxiety and anticipate danger and loss, for it is certain to befall us. But when we really believe that God loves us and means to do us good, we shall cease to worry about the future. We shall trust God as a child trusts a loving parent. Then our troubles and torments will disappear, for our will is swallowed up in the will of God (p. 468).

White encourages Christians to live one day at a time.

> The faithful discharge of today's duties is the best preparation for tomorrow's trials. Do not gather together all tomorrow's liabilities and cares and add them to the burden of today (p. 472).

The chapter "Imagination and Illness," reiterates the concept in Ministry of Healing, that an uncontrolled imagination sets up a vicious cycle, where, worry causes illness which in turn adds to the worry (pp. 681-4).

Although this material predates the use of the term "stress" to describe psychological and physiological threats, it is still most relevant and practical.

APPENDIX 6

ADVERTISING

ADVERTISING BROCHURE/POSTER

A CHRISTIAN APPROACH TO RELAXATION

Feeling Tired and Tense! Are you all stressed up and can't seem to unwind? Do you want to experience the PEACE that Christ promised to Christians? Let your faith and trust in God help you to be the relaxed person you would like to be. Learn how your mind and body can co-ordinate to achieve a state of calm. Discover how a neglected ancient art could add to your enjoyment of each day.

HURRY ENROL NOW. This series is limited to the first 36 people who apply. This 4 night programme will be held in the HOSPITAL CHAPEL from September 21-24 at 7:30 pm. A $10.00 fee covers the four sessions plus one personal follow up session the next week.

Contact the Chaplains Department, Telephone **487 9289** for further details and reserve your place.

A BRAND NEW 4 NIGHT MINI SERIES IN THE SYDNEY ADVENTIST HOSPITAL CHAPEL

SAMPLE LETTER

SYDNEY ADVENTIST HOSPITAL

AUSTRALASIAN CONFERENCE ASSOCIATION LIMITED (INCORPORATED IN NEW SOUTH WALES)

185 FOX VALLEY ROAD, WAHROONGA, N.S.W. 2076. TELEPHONE 487 9111

September 11, 1876

Dear Friend,

Some time ago you attended the Total Life Seminar conducted in the Health Education Department of Sydney Adventist Hospital. While you were there I made a presentation on "Christian Calm" and you indicated that you would be interested in doing some more work in this area. Originally it was thought that this would be done individually but the logistics of the undertaking have necessitated that we do it in a small group. The enclosed brochure describes more about the programme.

Hope you can make it.

Yours sincerely,

K. Price

K. Price
CHAPLAIN

APPENDIX 7

REGISTRATION AND EVALUATION FORMS

CALM DOWN

A CHRISTIAN APPROACH TO RELAXATION

THE SYDNEY ADVENTIST HOSPITAL CHAPEL

REGISTRATION

NAME _____

ADDRESS _____

_____ PHONE HOME _____

WORK _____

OCCUPATION _____

HOW DO YOU SEE YOURSELF?

	1	2	3	4	5	
RELAXED						TENSE
NO WORRIES						MANY WORRIES
NON RELIGIOUS						VERY RELIGIOUS
LOW FAITH						STRONG FAITH
NON CHURCH ATT						CHURCH ATTENDENCE
DON'T PRAY						PRAY EVERY DAY
LOW SELF DISCIPLINE						HIGH SELF DISCIPLINE

ARE YOU ON ANY MEDICATION?

IE. FOR BLOOD PRESSURE _____

OR TRANQUILIZERS ETC. _____

_____

CALM DOWN

A CHRISTIAN APPROACH TO RELAXATION

7:30 PM. SUNDAY SEPTEMBER 21 IN

THE SYDNEY ADVENTIST HOSPITAL CHAPEL

FOR YOUR RESERVATION CONTACT THE CHAPLAINS DEPT. EXT 9289

REGISTER

NAME	PHONE.	PAID	ATTENDANCE				FOLLOW UP			
			S	M	T	W	S	M	T	W

CALM DOWN

A CHRISTIAN APPROACH TO RELAXATION
IN
THE SYDNEY ADVENTIST HOSPITAL CHAPEL

DAY: _____

NAME	BP.	P	C	BP.	P.	C.

CALM DOWN

A CHRISTIAN APPROACH TO RELAXATION
IN
THE SYDNEY ADVENTIST HOSPITAL CHAPEL

NAME _____ (please print)

Thank you for attending the CALM DOWN program.We do hope that you have received some practical help on how to achieve relaxation. In order to make future courses more effective, it would be appreciated if you would take a few minutes to answer the following questions:

1. How do you rate the instruction given during the course?

   (a) As to the content of the presentations

Night One;" A Balanced Approach"

- [ ] Extremely helpful
- [ ] Very helpful
- [ ] Helpful
- [ ] Of little help
- [ ] Of no help at all.

Night Two; "Stress and Relaxation Responses"

- [ ] Extremely helpful
- [ ] Very helpful
- [ ] Helpful
- [ ] Of little help
- [ ] Of no help at all.

2

Night Three;"Achieving Relaxation"

- [ ] Extremely helpful
- [ ] Very helpful
- [ ] Helpful
- [ ] Of little help
- [ ] Of no help at all.

Night Four; "Towards Personal Peace"

- [ ] Extremely helpful
- [ ] Very helpful
- [ ] Helpful
- [ ] Of little help
- [ ] Of no help at all.

(b) As to the training given each night on how to relax.

- [ ] Extremely helpful
- [ ] Very helpful
- [ ] Helpful
- [ ] Of little help
- [ ] Of no help at all.

3

(c) As to the instruction given on how to incorporate Christian faith into a relaxation program.

- [ ] Extremely helpful
- [ ] Very helpful
- [ ] Helpful
- [ ] Of little help
- [ ] Of no help at all.

2. How do you rate the material distributed during the course?

(a) As to the usefulness of the Stress Control Biofeedback plastic temperature sensitive card.

- [ ] Extremely helpful
- [ ] Very helpful
- [ ] Helpful
- [ ] Of little help
- [ ] Of no help at all.

(b) As to the reading material handed out during the course.

Night One; "Your Life and Health" - Stress Edition

- [ ] Extremely helpful
- [ ] Very helpful
- [ ] Helpful
- [ ] Of little help
- [ ] Of no help at all.
- [ ] Did not read

4

Night One; "Exercise and the Mind"

- [ ] Extremely helpful
- [ ] Very helpful
- [ ] Helpful
- [ ] Of little help
- [ ] Of no help at all.
- [ ] Did not read

Night Two; "Steps Towards Calming Down"(instruction sheet)

- [ ] Extremely helpful
- [ ] Very helpful
- [ ] Helpful
- [ ] Of little help
- [ ] Of no help at all.
- [ ] Did not read

Night Three; "Seeds of Confidence" (colour devotional booklet)

- [ ] Extremely helpful
- [ ] Very helpful
- [ ] Helpful
- [ ] Of little help
- [ ] Of no help at all.
- [ ] Did not read

5

Night Four; "Christian Meditation"

- [ ] Extremely helpful
- [ ] Very helpful
- [ ] Helpful
- [ ] Of little help
- [ ] Of no help at all.
- [ ] Did not read

3. Rate the impact of the CALM DOWN course on your attempts to be relaxed?

- [ ] Extremely helpful
- [ ] Very helpful
- [ ] Helpful
- [ ] Of little help
- [ ] Of no help at all.

4. Rate the impact of the CALM DOWN course onyour spiritual life?

- [ ] Extremely helpful
- [ ] Very helpful
- [ ] Helpful
- [ ] Of little help
- [ ] Of no help at all.

INTERVIEW NAME _____

QUESTIONNAIRE :

1. How did you hear about the program? _____

_____

_____

2. What did you find most helpful in the program?

_____

_____

_____

3. Do you have any suggestions for improving the program?

_____

_____

_____

4. Do you have any new ideas as to how your faith can help you to be a relaxed person?

_____

_____

5. Currently what is your biggest stress problem?

_____

_____

6. Were you comfortable in the Chapel? _____

7. Would you prefer four consecutive days? _____

or once a week over a four week period? _____

8. Can your results be included in this M.A project? _____

Chat - reinforcing gains made.

APPENDIX 8

HAND-OUT MATERIALS

LIST OF MATERIALS

SESSION ONE

Magazine; Your Life and Health--Special Stress Edition
Article; "Exercise and the Mind."

SESSION TWO

"Stress Control Biofeedback Card."
Article; "Steps to Calm Down"

SESSION THREE

Devotional booklet; Seeds of Confidence

SESSION FOUR

Article; "Christian Meditation."

PARTICIPANT EVALUATION SESSION

Devotional booklet; Seeds of Peace

CALM DOWN

A CHRISTIAN APPROACH TO RELAXATION IN THE SYDNEY ADVENTIST HOSPITAL CHAPEL

STEPS TO CALM DOWN

I would like to suggest that you try the following steps. Keep practising - the results will be well worth the effort.

1. Choose a quiet place - without visual and audible distractions.
2. Sit in a comfortable position - close your eyes to help shut out distractions.
3. Select a focusing idea - this is where one brings one's belief system to the exercise. You need to choose a word or words, idea or ideas, that are for you rich with Christian meaning. Maybe this could be chosen from a word or phrase found in a devotional or Scripture reading prior to the relaxation time. A few words from a hymn could be selected. It would need to be something that would contribute towards a relaxed state. I, personally, use the Biblical concepts of "Peace and Rest".
4. Adopt a passive attitude - <u>don't try too hard - just let it happen.</u> If your thinking wanders, as you notice, just bring it back to the exercise by utilizing your focusing idea.
5. Practise a relaxation technique. There are many different progressive muscular relaxation procedures. I personally find the practising of a type of autogenic approach a quick and effective way to achieve relaxation This method involves the "self-talk" approach as the mind focuses on various parts of the body in order to induce the symtoms of relaxation. Typical steps at this stage could be as follows:

   a. If you are right-handed, commence by thinking that your right arm feels heavy. (if left-handed start on left side.) <u>"My arm feels heavy".</u> Once you arrive at a feeling of heaviness, picture this heaviness moving up your arm, across your shoulder and flowing down into the opposite arm. Once both sides

...2.

are feeling heavy and relaxed, picture in your mind this heaviness moving down your body and into you legs.

b. Now move back to your first arm and think - "My hand is warm". As you think about that for a period of time your hand will eventually start to feel a little warmer, maybe you will notice a little tingling or pumping in your hand as your circulation to that area improves. Proceed from whichever hand you started with to your other hand and then your feet.

c. Now think about your breathing. Think to yourself, "My breathing is slow and regular." Try in a passive and relaxed way to allow your breathing to slow down.

d.
e.
f.

After practice of the above steps, three further steps can be added, d, "My heat beat is slow and regular" e, "My tummy is relaxed", f, My head is cool".

As your mind wanders, bring it back by focusing your thinking on your preselected focusing idea. Think of your word each time you breathe out. A Christian concept that is a part of your belief system is very effective in harnessing that extra dimension of the faith factor in helping you to relax.

6. Now you are ready to pray. Prayer at this stage of relaxation needs to be a very slow, thoughtful process - each word carefully selected and unrushed. I am suggesting that at this point you pray at the rate of just one word each time you breathe out. A prayer that I often pray goes this way: "Lord, - please - help - me - to - do - my - work - in - a - relaxed - and - effective - way - this - day." Don't be rushed; try to avoid petition prayer that relates to issues that are causing you concern. Dwell more on prayers of thankfulness and praise. Allow yourself periods of silence.

7. Gradual transitions are important. Just as it took time to become relaxed, so one must allow time to ex-

perience being relaxed. Often a prayer or the repetition of one's focusing word/s, periods of quietness or silence - a meditation phase - would be most helpful in achieving a fully relaxed state. Just to stop talking in one's mind and to listen or be at mental peace is an important aim in this exercise. Enjoy this quiet time, breathe slowly and repeat any of the steps from Stage 5 if they are necessary to maintain a relaxed state. This stage involves a letting go of the mental burdens of life and enjoying a quiet time. When you are ready you can begin a gradual return to an alert state. Don't rush because this exercise is so effective in inducing relaxation, to stand up quickly could result in feeling dizzy. It is best to allow one's thinking to guide a gradual reorientation by moving fingers, then hands, toes then feet and arms. Take a few deep breaths and when ready slowly open your eyes and just sit there for a while, taking in your surroundings, and then you can start thinking about picking up the tasks of service to be accomplished before the day ends. Although this exercise results in a very relaxed state, it is not intended to put one to sleep. However, for people who have difficulty getting off to sleep, it is a valuable exercise to do in bed, because the transition from this relaxed state to sleep is a very easy and natural one.

It could be helpful to think of this approach to Christian Relaxation as comparable to time spent in a physical exercise program. Both contribute in a positive way towards increasing your ability to cope with stress.

Actually, time spent in Christian Relaxation is a form of spiritual and emotional exercise that equips you to handle stress through direct utilization of your Christian resources.

K.R. Price
Chaplains Department
Sydney Adventist Hospital

APPENDIX 9

TABLE OF RESULTS

TEST RESULTS

Column 1. Average of blood pressure readings at the commencement of the sessions.
Column 2. Average of blood pressure readings at the conclusion of the sessions.
Column 3. Average of heart rate readings at the commencement of the sessions.
Column 4. Average of heart rate readings at the conclusion of the sessions.
Column 5. Biofeedback card reading at the commencement of the participant evaluation session.*
Column 6. Biofeedback card reading at the conclusion of the participant evaluation session.*
*S = Stressed, T = Tense, C = Calm and R = Relaxed.
Column 7. IPAT raw score at the commencement of the course.
Column 8. IPAT raw score at the conclusion of the course.
Column 9. IPAT sten score at the commencement of the course.
Column 10. IPAT sten score at the conclusion of the course.

Participant	1	2	3	4	5	6	7	8	9	10
A	145/90	128/88	88.6	80.0	C	R	55	49	9	9
B	119/84	112/78	86.0	81.3	R	R	56	54	10	9
C	111/83	100/75	78.0	84.0	R	R	24	19	5	4
D	122/82	110/83	86.8	86.0	S	R	34	33	6	6
E	117/79	111/75	88.5	79.3	S	R	19	17	4	3
F	122/83	118/78	83.6	78.6	S	S	34	32	6	6
G	149/91	140/86	92.0	92.0	R	R	54	48	9	9
H	177/120	180/121	83.0	77.0	R	R	30	31	6	6
I	131/89	125/81	89.6	89.3	R	R	35	31	7	6
J	116/79	108/73	80.8	72.0	R	R	55	38	9	7
K	110/74	100/74	70.6	66.0	R	R	25	18	5	4
L	151/84	135/81	82.4	72.0	S	S	36	26	7	5
M	121/87	118/81	76.8	71.0	R	R	51	48	9	9
N	118/83	111/80	80.4	80.6	R	R	49	44	9	8
O	119/74	103/70	56.4	50.0	S	C	31	31	6	6

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