

ST. STEPHEN'S COLLEGE

ST. EDITH STEIN'S HOLY REALISM AS A FRAMEWORK OF SPIRITUAL CARE
FOR ELDERS WITH DEMENTIA

by

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ABSTRACT

This dissertation seeks to respond to the question of whether the framework for soul care for elders living with dementia is necessary in healthcare. It proposes that Edith Stein's (St. Teresa Benedicta of the Cross, 1891-1942) philosophy of anthropology and her Carmelite apophatic spirituality articulates a framework for soul care of the elders living with dementia in healthcare.

This dissertation explores Stein's phenomenology of incarnational existentialism derived from Stein's philosophy of anthropology and theo-centric spirituality, and it introduces Stein's conceptual framework for soul care of elders living with dementia. Concurrently, this dissertation advocates for elders living with dementia and the *raison d'être* of spiritual care in healthcare. Soul care is underpinned by Steinian ethical personalism, which respects and values the inherent dignity and humanity of elders living with dementia.

In pursuit of the above goal, the first chapter introduces the current challenges of dementia in Canadian and global contexts and identifies the assumptions and limitations of the dissertation. The second chapter presents a literature review and its findings. The third chapter examines Stein's phenomenology of incarnational existentialism and how it is transformed in alignment with her conversion experience. Along with Stein's philosophy of anthropology, Stein's apophatic spirituality reflected in Holy Realism is introduced as a conceptual framework for soul care of elders living with dementia. The fourth chapter presents hermeneutic phenomenology as a research methodology and includes 10 case studies of my lived experiences of spiritual care ministry provided to the elders living with dementia. The fifth chapter discusses Steinian ethical personalism

which posits theo-centric spirituality. The concluding chapter offers my spiritual reflection, detailing the further implications of the dissertation and its limitations.

As an embodied Truth herself on earth, Stein's philosophy of anthropology, phenomenology of incarnational existentialism and Holy Realism gives rise to a sense of great hope for the spiritual care providers for elders living with dementia. Stein also continues to teach us to grow deeper in our search for the Truth. We, as spiritual care providers, have a privilege to grow in spiritual care ministry, participating in God's self-communication of love for elders living with dementia, who are endowed with the image of God as God's creation.

FRONTPIECE

We saw persistent attributes in both the soul and the person. But qualities of the soul are constituted for inner perception and for empathy when they make experiences into objects. By contrast, persons are revealed in original experiencing or in empathetic projection.¹

Faith is a gift that must be accepted. In faith divine and human freedom meet. But it is a gift that bids us ask for more. As dark and lacking the evidence of insight [*uneinsichtig*], faith awakens a yearning for unveiled clarity; as mediated encounter it awakens a longing for an immediate encounter with God.²

Reason and faith are both appeals of the soul, calling it “to enter into its own self” and to mold human life from the innermost centre.³

By doing what God demands of us with total surrender of our innermost being, we cause the divine life to become our own inner life.⁴

When the purgation of all the faculties complete, then “divine wisdom absorbs the soul in itself profoundly, subtly, and sublimely with its divine flame. In this immersion of the soul in wisdom, the Holy Spirit sets in motion the glorious flickering of his [*sic*] flame, It is the same fire, which was dark and painful for the soul during her purification. Now, however, it is brilliant, loving and gentle. Therefore, the soul says, “Since you are no longer full of pain.”⁵

Prayer is the communication of the soul with God. God is love, and love is goodness giving itself away. It is a fullness of being that does not want to remain enclosed in itself, but rather to share itself with others, to give itself to them, and to make them happy.⁶

¹ Edith Stein, *On the Problem of Empathy*, trans. Waltraut Stein (Washington, D.C.: ICS Publications, 1989), 109.

² Edith Stein, *Knowledge and Faith*, trans. Walter Redmond (Washington, D.C.: ICS Publications, 2000), 114.

³ Edith Stein, *The Finite and Eternal Being: An Attempt at an Ascent to the Meaning of Being*, trans. Kurt F. Reinhart (Washington, D.C.: ICS Publications, 2002), 440.

⁴ *Ibid.*, 447.

⁵ Edith Stein, *The Science of the Cross*, trans. Josephine Koepfel (Washington, D.C.: ICS Publications, 2002), 190.

⁶ Edith Stein, *The Hidden Life: Hagiographic Essays, Meditations, Spiritual Texts*, ed. L. Gelber and Michael Linssen and trans. Waltraut Stein. (Washington, D.C.: ICS Publications, 1992), 38.

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First and foremost, my deep gratitude goes to all the residents who gave me the immeasurable honour and privilege of serving in the long-term care home. Their loving presence left an imprint in my heart as I continued my spiritual care ministry.

In retrospect, a long journey started with a PhD in the faculty of theology at St. Michael's College at UofT. Due to ill health, I had to drop all that I enjoyed, full-time chaplaincy and doctorate studies. I was then thrown into the desert and underwent a dark night of my soul. The only thing I could do at that time was to go within. Though painful and arduous, I learned to befriend the dry and dark night of my soul, restoring my health step by step. It was as if Creator God was calling me to have an intimate relationship with the Creator God, leaving all my natural faculties (intellect, memory, and will) at rest. It was a sheer divine invitation for me; the experience of the dark night of my soul made me a more compassionate instrument of the Divine. When I returned to my chaplaincy work in the long-term care home, I had the privilege and honour of serving the elders living with dementia in a renewed spirit.

Therefore, I am eternally grateful to God for God's providence and guidance throughout my doctoral studies ranging from the PhD studies in the faculty of theology at St. Michael's College in Toronto to the DMin program at St. Stephen's College, Edmonton. The incomplete doctoral studies have now come to fruition with God's providence.

Since I first encountered Edith Stein and her writings in the early 2000s, my admiration and love for her as a person and her writings have grown over the years. I wholeheartedly give thanks to Edith Stein (St. Teresa Benedicta of the Cross, 1891-1942) for her brilliant works for humanity and the ever-growing circle of Edith Stein.

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TABLE OF CONTENTS

LIST OF APPENDICES.....	xi
LIST OF CHARTS.....	xii
LIST OF DIAGRAMS.....	xiii
LIST OF TABLES.....	xiv
INTRODUCTION.....	1
Dementia in the Current Canadian and Global Situation.....	8
Faith and Ministry in Health Care.....	10
Participatory Ministry of Spiritual Care in Health Care.....	18
Bibliography.....	22
Chapter	
1. MINISTRY CONTEXT AND RESEARCH QUESTION.....	25
Inception of the Quest and Issues in Care for the Elders with Dementia in Health Care.....	25
Experience as an Embodied Universal Spiritual Experience.....	27
<i>Why Spiritual Theology?</i>	27
Spiritual Person as the Heart of the Matter of Spiritual Care in Health Care.....	33
Research Question and Subsidiary Question.....	36
Bibliography.....	38
2. LITERATURE REVIEW.....	40
Introduction.....	40
Data Collection Strategy.....	40
Findings of the Review of the Literature: Seven Characteristics of Spiritual Care.....	41

Overview and a Proposal: Need for a Spiritual Care Framework for Elders Living with Dementia.....	52
Conclusion.....	55
Bibliography.....	57
3. PHENOMENOLOGY OF EDITH STEIN’S (ST TERESA BENEDICTA OF THE CROSS, 1891-1942) PHILOSOPHY OF ANTHROPOLOGY AND APOPHATIC SPIRITUALITY.....	64
Stein’s Philosophy Anthropology: Empathy – Soul Found Within.....	64
<i>The Human Person as a “Physical-Psychical-Spiritual Unity”.....</i>	<i>64</i>
<i>“The Pure I [Das reine Ich]” and “Psycho-Physical individual [Psychophysischen Individuums]”.....</i>	<i>66</i>
<i>“Phenomenal Realms” and “Layers of a Hman Being”.....</i>	<i>67</i>
<i>Empathy and the Outer World.....</i>	<i>72</i>
<i>“Soul [Seele] and Person [Person]”.....</i>	<i>73</i>
The Soul becomes Incarnated: Reason Informed by Faith.....	77
The Soul in God’s Grace: Reason Perfected by Charity – Holy Realism.....	87
The Soul Care in Health Care.....	93
Conclusion.....	96
Bibliography.....	97
4. HERMENEUTIC PHENOMENOLOGY AS A RESEARCH METHODOLOGY AND CASE STUDIES IN LIGHT OF STEINIAN CONCEPTURAL FRAMEWORK.....	104
Phenomenology as a Philosophical Method.....	104
Hermeneutical Phenomenology.....	106
Stein’s Phenomenology as Incarnational Existentialism.....	108
<i>Defining Steinian Concept of Experience.....</i>	<i>108</i>
Steinian Hermeneutic Phenomenology.....	110
Spiritual Care Ministry as a Lived Experience.....	112

Evaluation.....	113
<i>Ethical Consideration, Rigour, Validity, Trustworthiness, and the Limitation of the Research.....</i>	113
Criteria of Hermeneutic Phenomenology Research.....	116
Case Studies in Light of Steinian Conceptual Framework.....	120
Case One: Comfort of a Rosary.....	124
Case Two: Fear and Extreme Anxieties.....	127
Case Three: Power of Prayers of the Loved Ones.....	129
Case Four: Reconciliation at the End of Life’s Journey.....	130
Case Five: Peace of Mind after a Life-Long Trauma.....	134
Case Six: Spiritual Care Intervention in Family Support.....	136
Case Seven: The Grief of a Deceased Resident’s Daughter.....	138
Case Eight: Determined and Happy Baptism.....	140
Case Nine: Singing Lullabies at the End of Life Journey.....	143
Case Ten: Recollection of the Voices of Residents.....	146
<i>Spiritual Care Program Helps Spiritually.....</i>	147
<i>The Emergence of Positive Feelings (Observation).....</i>	147
<i>The Importance of Spiritual Care Presence at the Residence.....</i>	148
Conclusion.....	151
Bibliography.....	152
5. STEINIAN ETHICAL PERSONALISM FOR ELDERS LIVING WITH DEMENTIA....	157
Scope of the Chapter.....	157
Basic Premises of Karol Wojtyla’s Thomistic Personalism.....	163
Stein’s Ethical Personalism as Thomistic Personalism.....	167
Reflection in Ministry.....	182
Conclusion: Health Care as Vocational?.....	185
Bibliography.....	191
CONCLUSION.....	195
Spiritual Reflection: Participatory Ministry of Spiritual Care as Spiritual Growth.....	198
<i>Love as God’s Desire and Action.....</i>	198

<i>Hermeneutics of Biblical Wisdom in Action (Praxis)</i>	200
<i>The Cries of the Poor</i>	200
<i>Learning and Growing in Wisdom</i>	202
Bibliography.....	209
APPENDICES.....	211

LIST OF APPENDICES

1. Chronology of Edith Stein’s (St. Teresa Benedicta of the Cross, 1891-1942) life and Works.....211
2. Glossary of Terms.....213
3. The Existence of the Soul Within
(Diagram of 5 Phenomenal Realms and the Layers of a Human Being).....218
4. Spiritual Care as Participatory Ministry Assessment Tool.....219

LIST OF CHARTS

1. Characteristics of Spiritual Care of a Person with Dementia
and Alzheimer's Disease.....52
2. Phenomenal Realms and the Layers of a Human Being.....69

LIST OF DIAGRAMS

1. 5 Phenomenal Realms, Layers of a Human Being and the Existence of the Soul.....95
2. The Existence of the Soul Within
(5 Phenomenal Realms and Layers of a Human Being).....218

LIST OF TABLES

1. Spiritual Needs of People with Dementia..... 45
2. Strategies for Communicating with a Person with Dementia.....49-50
3. Phenomenological Realms and the Layers of a Human Being.....121
4. Interior Experience of the Soul (Holy Realism).....122-3
5. Phenomenal Realms, the Layers of a Human Being and Spiritual Care.....125, 127-8, 129-30, 132-3, 134-5, 136-7, 139, 141-2, 144-5, 148
6. Interior Experience of the Soul (Holy Realism) and Spiritual Care.....126, 128-9, 130, 133, 135-6, 137-8, 139-40, 142-3, 145-6, 148-9

INTRODUCTION

One sunny day, I was standing in front of the elevator on the second floor of my workplace (long-term care home) to return to my office. In a moment, one resident in a wheelchair self-propelled towards me and stopped to say, “I love you! I love you! I love you!” It was a rare shoutout and transmission of love. I teared up. I said, “I love you, too!” I gave her a hug and she wheeled off down the hall. A few hours later, the nursing station informed the interdisciplinary team that the resident’s health had rapidly declined, and had become palliative. When I went up to her room, she was lying on her bed, her breathing laboured, and her family members gathered around. At their request, I led a prayer and consoled the family, and quietly returned to my office. A couple of hours later, the nursing station let the team know that she had passed on peacefully. While leading prayer with care staff in her room after her death, I learned that the resident had shared her love with other staff members as well shortly before her passing into the eternity.

One day, a woman in her 80s with white and golden hair moved into the room on the second floor and her family decorated the room with the fire place like she had in her house. The next day, I ran into her daughter, who came out of the elevator in tears. I sat down with her in the lobby and listened to her story. She told me that her mother was not the person she used to know. The daughter sobbed for a while during the visit. I gently accompanied her to help her to cope with changes and losses. A couple of weeks later, I witnessed the daughter was a different person who decided to take her mother outside and enjoyed the time together. Her face once full of tears, had turned into smile. I gave her two thumbs up! Such was everyday life in the care home. This transformative movement

exhibited by the resident's daughter reminds me of Matthew Fox's four paths of creation spirituality *via negativa, via positiva, via creativa and via transformativa*.¹ The resident's daughter experienced the loss of her mother and yet she overcame the changes and found a new way to be with her mother living with dementia.

I am honored to have served the elders with dementia for about 10 years - half of my ministry in health care.² As I continue in my ministry, I am immensely grateful to all of the residents who have awakened me to the ultimate reality of love, especially during my busy routine at work. They have also awakened me to the reality of memory impairment.

When memory becomes impaired, is the person still the same? I have often witnessed family members feeling disheartened by the dramatic change in their parents, and grieving the loss of the person who used to be their mother or father. When cognitive impairment occurs, does the physical change in the brain affect how we define a person? How do we actually define a human being as a person?

From a spiritual care service perspective, how can we communicate and provide our services to those who suffer from dementia? Spiritual care is delivered in words and acts in a manner similar to services provided by other multi-disciplinary teams. How can

¹ Please see Matthew Fox, *Original Blessing: A Primer in Creation Spirituality* (Bear and Company: New York, 1983). Also see Matthew Fox, "Finding the Well-Trod Mystical Path to Salvation," *The Times*, 21 (Sept., 1992), 16.

² The word "elders" is used many times in the Scriptures to mean to have the wisdom or hold a position of responsibility or authority or preaching or teaching in a Christian community (James 5:14, Acts 14:23, Acts 15:23, Acts, 20:17-35, 1Timothy 5:17-18, Titus, 1:5, 1Peter 5:1-5, 2John 1:1 & 3John 1:1). The same word is also used in an indigenous community. It signifies those who are respected individuals in the communities. These people have important knowledge keepers who help to ensure cultural continuity and connect to the past. They also serve as teachers, advisors, and counsellors. I wish to use this word in my dissertation to advocate for elders living with dementia in a broader sense.

I be of service to all those who suffer from dementia if spoken communication becomes untenable? These questions beg a much deeper reflection, which encompasses a mysterious encounter with the residents I serve in long-term health care, and a journey to discover, speaking their own languages in ministry, and participating in God's self-communication with humanity in the mystery of the Spirit of God.³

This dissertation project presents my participatory spiritual care ministry in a long-term care home context. It aims to propose Edith Stein's (St. Teresa Benedicta of the Cross, 1891-1942) philosophical and theological foundation as a spiritual care framework for the elders living with dementia. The conceptual framework will specifically derive from Edith Stein's Holy Realism as apophatic spirituality reflected in her writing, *The Science of the Cross [Kreuzeswissenschaft, Studie über Joannes a Cruce]*.⁴

Although I have high hopes that this dissertation project will sow a mustard seed in the field of spiritual care in health care, I approach this project with the following assumptions and limitations. I would like to name these, not to limit my hope but to open and accept feedback:

³ The expression of God's self-communication as a redeeming and salvific history of humanity is taken from Karl Rahner. Please see Karl Rahner, *The Trinity*, trans. Joseph Donceel (New York: Crossroad, 1998), 21-3. I will expand on the discussion later in this paper. LaCugna also discusses Rahner's concept of God's self-communication with the history of humanity from the doctrine of Trinitarian theology perspective. Please see Catherine W. LaCugna, *God for Us: The Trinity and Christian Life* (HarperOne: San Francisco, 1991), 209-41.

⁴ This writing is Edith Stein's spectacular work written before she was deported with her sister, Rosa, to die in a gas chamber at the Auschwitz extermination camp in 1942. On the 400th celebration of St. John of the Cross's birth in 1542, Stein was commissioned to write a commemoration [*Festschrift*] for the "father" of Carmel, and this book was the outcome. Please see Edith Stein, *The Science of the Cross*, trans. Josephine Koepfel, O.C.D. (Washington D.C.: ICS Publications, 2002), vii. Please see Chapter 3 for more details.

1. That all elders with dementia will benefit from the spiritual care framework of this proposed dissertation project.
2. That the proposed spiritual care framework will apply to the elders who experience moderate to severe dementia.
3. That the proposed spiritual care framework will benefit the families of the elders with dementia as well as staff and volunteers in a long-term health care environment.
4. That the proposed project will benefit any community that is affected by dementia.⁵
5. That the proposed spiritual care framework will apply to the elders with dementia from multi-faith and multi-cultural backgrounds.
6. That St. Edith Stein's apophatic spirituality of Holy Realism will provide a dialogue for spiritual care professionals across faith traditions and cultural backgrounds.
7. That St. Edith Stein's apophatic spirituality of Holy Realism will be a guideline of spiritual care professional's spiritual growth in his/her ministry.

As is often the case of the case study research, the 10 case narratives in this dissertation cannot be generalized. I am also drawing the sources of the conceptual

⁵ The WHO states that dementia is one of the major causes of disability and dependency among older people worldwide. It can be overwhelming, not only for people who have dementia, but also for their carers and families, who globally provide the majority of care and support. There is often a lack of awareness and understanding of dementia, resulting in stigmatization and barriers to diagnosis and care. The impact of dementia on carers, family and society at large can be physical, psychological, social and economic. Please see https://www.who.int/health-topics/dementia#tab=tab_2.

framework of spiritual care from Catholic Christian tradition, which is my own. Although I find the human being described in Stein's philosophy of anthropology universal and the spiritual reality of Stein's Holy Realism equally universal to human beings, it might function as my bias. I hope that people from other faith traditions or people without faiths find the languages of this approach similar to their own, and find it not as a limitation, but as an open dialogue to a bigger common ground for all people who suffer from diseases like dementia.

I also wish to present the following spiritual themes in my dissertation spiritual themes:

1. *Empathy: Stein explores how* empathy is internally formed ("foreign perception") in her doctoral thesis, called *The Problem of Empathy* [*Zum Problem der Einfühlung*]. This is distinguished from an external perception based on bodily senses. Empathy is an important theme to recognize the other and is formed through the experiences of the human person.
2. *Presence*: Literature has shown the importance of the presence of a carer, especially for elders living with dementia. While Stein does not employ this term directly, it is implied in her philosophy of anthropology. For Stein, when a person recognizes the other in their experience based on inner-perception, this confirms the importance of a community. This is also true in the care home. Elders living with dementia need the support of the community of care.
3. *Dignity, respect, and listening*: When a person is ready to experience the other's presence, a sense of dignity and respect emerges, and the person is open to listen. This lesson is illustrated by Stein's participation in WWI as a volunteer nurse

assistant serving wounded soldiers in an infectious disease hospital and entering a cloistered religious life in her 40s as well as her martyrdom.

4. *Ethical personalism*: Stein's ethical personalism teaches how to see elders living with dementia the way God created them as an image of God and serve them with respect. Even if they suffer from cognitive impairment, they continue to live, and their personhood must be respected and served until they live their life to the fullest.
5. *Community-centred care*: In the care home environment, it is important to build a community to provide care to residents. The team is constantly in touch with one another to provide care to all residents. We also update one another daily. Stein acknowledges the importance of community. Her notion of empathy demonstrates this, believing that a community is possible because of empathy.
6. *Person-oriented care*: Because the residents continue to live fullest while residing in a care home, we assess each resident's values, and provide care accordingly. Stein's ethical personalism supports this care.
7. *Meaning-making*: Each day is different for residents. Their mood changes frequently. We invite them to various activities every day. We take photos during outings and special events. We sing together and dance together. We invite them to sit with the children while they read the book to them. Activities are all oriented to meaning-making. I participated in the meaning-making many times by dancing, watching TV together, attending special events together, and taking pictures together during various events.

8. *Gentle approach*: Residents are sensitive to sound and are easily startled by noise and tone of voice. We always speak to them face to face carefully and touch them gently. We walk side by side with them. Mostly we listen and use simple and plain language. I purchased and updated the chapel music which was gentle and soft. I also purchased an acoustic guitar (with a gentle tone) to use during my hymn sing program for the residents with severe dementia and Alzheimer's disease. I also played it and sang along favourite hymns with family members at the end of life journey of residents in their rooms.
9. *Openness to surprise*: I have witnessed that residents exhibited new behaviours. One resident played the harmonica fluently, which her family never knew. One resident painted a small house beautifully during the recreation activity. These are all new phenomena and family members were happily surprised to hear it from our staff.
10. *Spiritual care as a humble instrument*: This dissertation will present my theological/spiritual reflection, which includes spiritual growth in my ministry in long-term care. To be a spiritual care professional is to serve the sick and suffering, and the ministry itself provides an opportunity to grow and teaches the virtue of humility. Spiritual care is the avenue to help the spiritual care professional grow in our companionship of the sick and suffering and their loved ones.

With the above in mind, the dissertation begins with the current phenomenon of dementia in Canadian and global populations. It will be followed by my own journey of spiritual care ministry. The first chapter will introduce my ministry context and the

research question with a subsidiary research question. Then the literature review will be presented with findings of the data collection in the second chapter. After establishing conceptual framework of spiritual care for elders living with dementia based on Stein's philosophical and theological foundation in chapter three, chapter four will present hermeneutic phenomenology as the research methodology used in this dissertation including 10 case narratives. The following chapter will introduce Steinian ethical personalism, which supports spiritual care for elders living with dementia. The concluding remarks are a spiritual reflection on my lived experience of spiritual care ministry as participatory ministry for elders living with dementia.

Dementia in the Current Canadian and Global Situation

The word, "dementia" comes from the Latin word, "*demens*," which means madness and comes from *de* - (without) *mens* (senseless or out of one's mind)."⁶ According to Jellinger, the French psychiatrist Pinel first used "dementia" to signify an array of mental diseases. Jellinger goes on to say that dementia denotes "deterioration in several cognitive domains and many neurological and systematic diseases."⁷ Dementia is "chronic, usually progressive deterioration of intellectual capacity associated with the widespread loss of nerve cells and the shrinkage of brain tissue. Dementia is most commonly seen in the elderly (senile dementia), though it is not part of the normal aging process and can affect persons of any age."⁸ Also, as Jellinger asserts, it gives hope to acknowledge that "cognitive impairment or dementia is a syndrome caused by many

⁶ Kurt A. Jellinger, "Should the word 'dementia' be forgotten?" *Journal of Cellular and Molecular Medicine*, 14, no. 10 (2010): 2415.

⁷ Loc. cit.

⁸ <https://www.britannica.com/science/dementia>.

different disorders, which, at least in some cases may be reversible if correct diagnosis of the cause is made and treated.”⁹

According to Statistics Canada, in 2010, an estimated 35.6 million people worldwide were living with dementia, and the number is expected to double by 2030.¹⁰ The World Health Organization’s numbers are higher - around 50 million people worldwide with 10 million new cases every year.¹¹ A 2012 study commissioned by the Alzheimer’s Society of Canada reports that 747,000 Canadians were affected by cognitive impairment, including dementia. A 2010 report from the Alzheimer’s Society of Canada projected that 1.1 million Canadians will be living with dementia by 2038.

The Alzheimer’s Society of Canada published a report in 2018, “As of today, over half a million Canadians are living with dementia – plus about 25,000 new cases diagnosed every year. By 2031, the number is expected to rise to 937,000, an increase of 66 %. Roughly 56,000 Canadians with dementia are being cared for in hospitals, even though this is not an ideal location for care.”¹² Approximately 45 percent of people 45 or older (118,000) in long-term care are diagnosed with dementia in Canada.¹³ As of 2010-2011, in private households, among people 45 or older, about 0.8% (109,500) had a diagnosis of dementia.¹⁴

We will soon be facing an epidemic of dementia worldwide. How ready is our society to provide a community of care, tending to dementia patients needs medically,

⁹ Kurt A. Jellinger, 2416.

¹⁰ Suzy L. Wong, Heather Gilmour, and Pamela L. Ramage-Morin, “Alzheimer’s disease and other dementias in Canada,” *Health Reports by the Statistics Canada*, 27, no. 5 (May, 2016): 11.

¹¹ <https://www.who.int/en/news-room/fact-sheets/detail/dementia>.

¹² <http://alzheimer.ca/en/Home/Get-involved/Advocacy/Lateast-info-stats>

¹³ Loc. cit.

¹⁴ Suzy L. Wong, Heather Gilmour, and Pamela L. Ramage-Morin, *ibid.*, 12.

psychologically, sociologically, and spiritually, and in what ways will spiritual care professionals serve while these patients live in care homes and communities? This question lies in our collective responsibility and care.

Faith and Ministry in Health Care

My faith journey is inseparable from my ministry and it is a continuum of an unfolding life journey as a spiritual journey in health care.¹⁵ My ministry and my faith journey are mutually illumined in my spiritual growth as I continue to grow and blossom spiritually in my ministry. During my years in chaplaincy service in health care, I learned to become more self-aware, practice self-care, and balance work (and/or study) with fun. I became intentional in using the Sabbath to rest while doing my best to provide spiritual care to the health care community of which I was in charge.

I am profoundly grateful for prayer-filled parents who taught me to grow spiritually throughout my life journey. Spiritual growth was integral to our family tradition. My parents were imbued with gracious and generous love, encouragement, and caring support; they were the role model of God's presence in our family, community, and on Earth.

My ancestral cultural background includes Confucianism, Mahayana Buddhism, and Taoism. My upbringing was rooted in the Confucian-centred philosophy; 修身 (personal integrity and self-discipline), 濟家 (stewardship of family and peace of home),

¹⁵ I am reminded of Pierre Teilhard de Chardin's (1881-1955) renowned adage, "We are not human beings having a spiritual experience; we are spiritual beings having a human experience." Please see <https://quotepark.com/quotes/939579-pierre-teilhard-de-chardin-we-are-not-human-beings-having-a-spiritual-experie/>.

治國 (leading the nation), 平天下 (governing the world), which signifies that if one wishes to lead a country and the world in a virtuous way, he or she ought to begin by living a virtuous life personally in the home, society, and in his or her country.¹⁶ In other words, personal spiritual maturity is closely interwoven with the whole and leads to the spiritual development of the world and provides an ecological foundation for a worldview. My parents encouraged my siblings and me to live out this Confucian-centred life principle, which particularly emphasized filial piety and respect for elderly people and their wisdom. They were ever-present to support us in prayer during our struggles and successes, which was part of the process of integration into spiritual growth. Similarly, all my siblings have offered a circle of support for each other in prayer throughout our life journey.

The ecological beliefs underpin the Confucian philosophy that all spheres of our lives are distinguished from one another and yet are interrelated and interconnected like a web. The idea that all aspects of various spheres are separated is an illusion.

As spiritual growth was part of our family tradition, being smart and performing to perfection in school and work were not undervalued, but spiritual growth was much more encouraged and nurtured. I strove to prove myself in all of those areas. My parents raised us to respect family, relatives, society, and nation because they believed all spheres of life are interrelated. To live a virtuous life begins at home and affects the world in which we live.

¹⁶This is taken from one of the Confucian scriptures called, 大學. In Confucianism, there are nine Scriptures and they include 論語, 孟子, 中庸, 大學 and 詩經, 書經, 易經 (周易), 春秋, 禮記.

The more I think of my ministry of spiritual care, the more fitting I feel to call it, “a service” to people from all walks of life. I am confident in drawing the meaning of my ministry from Scripture. The scriptural concept of ministry comes from the Greek word, *diákonos* (διάκονος), to signify a servant or minister. Initially, the Apostles selected the seven men filled with the Spirit and wisdom in the early Christian community. These men included Stephen, a man full of faith and the Holy Ghost; Philip; Prochorus; Nicanor; Timon; and Parmenas; and Nicolas, a proselyte of Antioch. The Apostles prayed for and laid their hands on these men (Acts 6:3-6). St. Paul also acclaimed Phoebe as a deacon: “I commend to you our sister Phoebe, a deacon of the church at Cenchreae, so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and myself as well” (Romans 16:1-2). The scriptural meaning of ministry is thus infused with and empowered by the Holy Spirit. The person of ministry is a man or woman of faith endowed with the wisdom of the Holy Spirit.

Like the definition at St. Stephen’s College, the scriptural sense of ministry is also associated with vocation. The St. Stephen’s College definition of ministry is as follows:¹⁷

The St. Stephen’s College DMin program defines “ministry,” within specific faith communities and the broader society, as the work of those persons involved in human service in which the practitioner is self-reflectively aware of the nurturing quality of that activity. Thus, persons who define their work activity as being committed to the improvement and nurture of society and the world community, including such fields as education, faith/religious community assignments, chaplaincy, meditation, management, media services, the arts, health care, counselling, intercultural relationships, and care of the earth are recognized as being in ministry.

¹⁷ *Doctor of Ministry: Program Manual* (Edmonton: St. Stephen’s College, 2021), 4.

The central themes of the St. Stephen's College definition of ministry derive from a sense of vocation and "a service." Vocation and service are mutually informed and supportive. Ministry is a call (vocation), and it posits a deeply ecological sense of service to all who reside in our society, world, and on Earth as a whole. A good example is the first-century Christian community, where the community members sold or put their possessions at the Apostles' feet, and there were no needy persons among them. As the Scripture testifies, the Holy Spirit was working on the people in the community.

As indicated earlier, my faith formation began at home, and my vocation to serve people from all walks of life was realized in the ministry of health care later in life. In hindsight, my regular retreat in a monastery for almost forty years after the tragic loss of my beloved sister helped me to nurture monastic and contemplative spirituality, which I could then bring to my ministry in health care.

My childhood dream was to become a medical doctor and I was a science student originally. Nevertheless, I pursued the path of the dream my father intended for me to become a statesperson to succeed his footsteps. As a turn in my life journey, I eventually landed in health care in a different capacity. Since childhood, I have had a deep desire to accompany people to heal and be whole again.

Even after I started working in chaplaincy in health care to provide spiritual care to all, the journey of spiritual growth continued. My spiritual reflection in ministry is therefore to ask questions, not simply "How much have I achieved and accomplished?" but consistently, "How have I grown spiritually in all my nurturing and empowering relationships in my professional life?" Spiritual growth has been instilled with spiritual reflection, which includes a movement of constant integration. For this reason, it was

natural for me to integrate a spiritual director role alongside my chaplaincy to walk side by side with people from all backgrounds in their life-long journey of spiritual growth.

Although the primary role of spiritual care service is to tend to the spiritual care needs of all clients in health care, many roles are involved. This is why we, spiritual care (health) practitioners,¹⁸ portray our profession as a “dance,” which means the status of indwelling and interpenetrating love of the Triune God. The nature of the profession, when viewed through a Christian theological lens, may be attributed to the Triune God’s nature and reality (Father, the Son, and the Holy Spirit). The Triune God is portrayed as *perikhōrēsis* (περιχώρησις, the “rotation” of love). Three persons are one in love; they hold nothing back from each other in this loving reality. As LaCugna quotes from St. Thomas Aquinas (1225-1274), “the name ‘God’ is an essentially relational term.”¹⁹ LaCugna continues, “in more traditional language, processions and missions are identical. God is to be understood to be self-related as love from eternity, a love which then becomes embodied in creation and its history.”²⁰ Therefore, when God is depicted as *perikhōrēsis*, it signifies dancing in love and mutually indwelling and interpenetrating.²¹

As LaCugna points out, the Greek monk John Damascene (ca. 675-749) invented the term *perikhōrēsis* (περιχώρησις) to denote “the dynamic and vital character of each divine person in the other two.”²² LaCugna goes on to say, the notion of

¹⁸ In Western Canada, the term “spiritual health practitioner” is more prevalent, but the nature of the work is the same as spiritual care practitioner, chaplain, or psycho-spiritual therapist. Please visit www.spiritualcare.ca.

¹⁹ Catherine M. LaCugna, “The Relational God: Aquinas and Beyond,” *Theological Studies* 46 (1985): 661. Originally taken from Thomas Aquinas, *Summa Theologiae* 1, Q13-a8.

²⁰ Loc. cit.

²¹ Eirini Artemi, “The term *Perichoresis* from Cappadocian Fathers to Maximus Confessor [1],” *International Journal of European Studies* 1, no. 1 (2017): 21 & 23 & 26. Also see John J. O’Donnell, *The Mystery of the Triune God* (Sheed & Ward, London: 1992), 79 & 101.

²² Catherine W. LaCugna, *God for Us: The Trinity and Christian Life*, 270.

perikhōrēsis emerged to substitute the patristic meaning that “the unity of God belonged to the person of God the Father.”²³ This reveals how the Cappadocian doctrine of intradivine relations grew stronger than the doctrine of the Father’s monarchy and the concept of *perikhōrēsis* replaced the sole emphasis on the person of God the Father accordingly.²⁴ LaCugna writes that *perikhōrēsis* posits a metaphor for dance “as the dancers (and observers) experience one fluid motion of encircling, encompassing, permeating, enveloping, and outstretching. In the divine dance, there is only an eternal movement of reciprocal giving and receiving, giving again and receiving again.”²⁵ LaCugna quotes Wilson Kastner as saying that “each divine person is equal, mutual, reciprocal, and the divine substance is equality, mutuality, and reciprocity.”²⁶ The phrase resonates with me: it describes an ultimate reality of love that I aim to move towards each time I serve people in my ministry of spiritual care, and I grow spiritually at the same time.

I am grateful that my chaplaincy ministry offers an environment where I can continue to grow personally and professionally. The CASC/ACSS (Canadian Association for Spiritual Care/Association canadienne de soins spirituels) upholds rigorous ethical and professional standards: it promotes professional relationships in which the members commit to maintaining ethical boundaries in relationships with clients, educators, social institutions, other professionals, and the community, colleagues, social media, and CASC/ACSS as an organization.²⁷

²³ Loc. cit.

²⁴ Loc. cit.

²⁵ Ibid., 272.

²⁶ Ibid., 273-4.

²⁷ [CASC/ACSS Code of Ethics and Professional Conduct - Canadian Association for Spiritual Care.](#)

Over the two decades of my ministry in health care, I have grown to appreciate and enjoy diverse cultures, multi-faith traditions, and their spiritualities²⁸ in my chaplaincy services in correction services and in acute care, mental health, and long-term care settings. It has been a truly humbling, fulfilling, and privileged experience. As we often express our spiritual care service as “a dance,” I am grateful to have become an expert in this dance of love, wearing many hats while twirling with God’s grace.

CASC/ACSS-certified members undergo a peer review every five years. As a certified member, apart from attending my own peer review, I have participated in peer reviews both as a member and as a chair of the peer review committee to support and learn from my colleagues’ personal and professional growth.

While growing up in my own faith tradition, I felt an affinity with the Discalced Carmelites. The lived examples of the spiritual growth of the Carmelite saints - especially St. Teresa of Ávila (1515-1582), St. John of the Cross (1542-1591), and St. Teresa Benedicta of the Cross (Edith Stein, 1891-1942) resonated profoundly with me. During spiritual direction training in a Carmelite monastery in my early chaplaincy work, my teaching supervisors were Jungian psychotherapists whose spiritual leadership was based on their religious traditions. My extensive prayer-life in monasteries had provided me with a strong foundation, and working with these teachers gave me vast resources that enabled me to grow theoretically and practically.

Also, during that time, I discovered more about Edith Stein, whose conversion story I found particularly empowering. She was an accomplished philosopher and

²⁸ I am also a certified member of the Canadian Multifaith Federation (It used to be called the Ontario Multifaith Council). Please see [Canadian Multifaith Federation \(omc.ca\)](http://CanadianMultifaithFederation.com.ca).

aspiring theologian dedicated to inspiring and teaching others. Her writings and spiritual journey touched the core of my being. They helped me increase my understanding of the philosophy of anthropology, the interior life and journey of the soul, and the phenomenon of a human being's spiritual growth in the dark night of the soul. More importantly, learning about Edith Stein encouraged me to revisit an initial question I had raised when I encountered the challenge and issues that spiritual care professionals face when working in long-term care.

Carmelite spirituality presents the major three phases of spiritual growth: purification, illumination, and union with God. The same is true of Cistercian monastic spirituality. As Cousins states, St. Bernard of Clairvaux (1090-1153) guides the soul from his experience through “the three kisses: the kiss of the feet, the kiss of the hands, and the kiss of the mouth. These kisses symbolize the three stages of spiritual life: purgative, illuminative, and unitive.”²⁹ The first kiss of the feet represents “conversion, repentance, and humility.” The second kiss of the hands signifies “growth in virtues.” The kiss of the mouth means a “mystical union with Christ the Beloved.”³⁰

I seem to have grown at these levels in my ministry over the years, which also involved healing. Much of the healing was rooted in my own dark night of the soul, something I understood as St. John of the Cross explains how our natural human faculties (intellect, memory, and will) grow to embrace supernatural virtues (hope, faith, and charity). Although St. Teresa of Ávila calls this experience “participation in God,” St. John of the Cross understands that the fulfillment of love means the result of “intellect”

²⁹ Ewert Cousins, “Spirituality: A Resources for Theology,” *Proceedings of the Catholic Theological Society of America* 35 (1980): 129.

³⁰ Loc. cit.

becoming faith, “memory” becoming hope, and “will” becoming love.³¹ In the dark night, the soul of the person experiences “participation in God,” when natural human faculties are transformed into supernatural virtues.

In my privileged chaplaincy and in my position as a spiritual director, I shall continue to dance of charity and grow in the arms of God’s grace. I will always be mindful of the beginner’s attitude with each step I take as I enter this divine dance, remembering my parents’ loving and prayer-filled upbringing.³²

Participatory Ministry of Spiritual Care in Health Care

The Canadian health care system serves all people regardless of their faith and cultural backgrounds. The complexity of the healthcare environment helped me learn about the diversity, history, and belief systems of multi-faith traditions and the ethos and values of multicultural backgrounds. It is a privilege to be in the sacred space of all patients and residents while providing spiritual care. In particular, I sometimes got teary at the bedside of the dying while praying and being present to their loved ones. My gratitude for my role as a spiritual care professional and a valuable multidisciplinary team member has deepened over the years.

As stated earlier, in my faith journey, I favour the definition of “ministry” borrowed from the Scriptures. The term comes from the Greek word, “deacon (diákonos (διάκονος))” and it means to be servant or minister. In the context of my work, ministry

³¹ Gerald G. May, *The Dark Night of the Soul: A Psychiatrist Explores the Connection Between Darkness and Spiritual Growth* (New York: HarperCollins Publishers, 2004), 185. For the comparative exploration of the experience of God, please also see Denis Edwards, “Experience of God and Explicit Faith: A Comparison of John of the Cross and Karl Rahner,” *The Thomist* 46, no. 1 (January 1982): 33-74.

³² Shunryu Suzuki, *Zen Mind, Beginner’s Mind* (Boulder: Shambala, 2011). The book defines the mind of the beginner as “empty, free of the habits of the expert, ready to accept, to doubt, and open to all the possibilities.” xiv.

signifies “a service.” Spiritual care in health care is a service to people from all walks of life, regardless of their faith or cultural backgrounds. Being of service to people is truly a privilege and helps me grow in my ministry. In keeping with Karl Rahner’s (1904-1984) definition of the term, my ministry of spiritual care represents the true participation in “God’s self-communication,” as God does in the history of humanity and as God’s love is embodied in creation. I do so in gratitude and humility, imitating God’s love and grace towards humanity. Rahner describes God’s self-communication as “God’s free gift of God’s self through Christ by the power of the Holy Spirit. Divine self-communication is bestowed on human beings who are created with the capacity to receive this gift. God does not give anything other than God’s self, freely, and completely, such that the ‘Gift and the Giver are one.’”³³ As Egan states, God’s communication is universal and it is “not sporadic bestowal of certain divine gifts, and all human beings are the addresses of this communication.”³⁴ Egan continues that “all truly human activity is a free, positive or negative, response to God’s offer of self – the grace at the heart of human existence.”³⁵

In a Rahnerian way of thinking, “the human person is *homo mysticus*, mystical man, which means that all human experiences are directed towards mystical experience.”³⁶ Egan asserts, “mysticism as the experience of grace grounds not only the ordinary Christian life of faith, hope and love but also that of anyone living according to his or her conscience.”³⁷ For Rahner, it is critical that “mysticism is not singular parapsychological phenomena but a genuine experience of God emerging from the very

³³ Karl Rahner, *The Trinity*, 5.

³⁴ Harvey D. Egan, “The Mystical Theology of Karl Rahner,” *The Way* 52 (April 2013): 43.

³⁵ Loc. cit.

³⁶ Loc. cit & 44.

³⁷ *Ibid.*, 44.

heart of our existence and it should be conceived of as falling within the framework of ordinary grace and faith.”³⁸ Although Rahner distinguishes ‘mysticism in an ordinary dress’ from ‘mysticism of the masses,’ involving dramatic faith conversions and healing inebriated with the Holy Spirit, human beings are made for authentic mystical experiences which enhance faith, hope, and, charity.³⁹ This truth is, for Rahner, undeniable as mystical experience derives from the heart of the very human existence.⁴⁰ In a similar vein, Steinmetz points out, that Rahner’s view of God’s direct self-communication does not limit to sacrament and Scripture; its emphasis rather lies on the experience of the Ultimate Mystery.⁴¹

Rahner claims, “the divine self-communication possesses two basic modalities: self-communication as truth and as love.”⁴² Rahner defines “history as concrete, in which the irrevocability of the divine self-communication is made apparent, and transcendence towards the absolute future.”⁴³

All aspects of spiritual care for elderly persons living with dementia specifically are for me, an invitation to participate in the concrete historical dimension of divine self-communication in my ministry context. I participate in God’s self-communication through my spiritual care service in “the dynamic movements within God” in my

³⁸ Karl Rahner, *The Practice of Faith: A Handbook of Contemporary Spirituality* (New York: Crossroad, 1983), 22 & 73.

³⁹ Karl Rahner, “Religious Enthusiasm and the Experience of Grace,” in *Theological Investigations*, vol. 16, trans. David Morland (New York: Crossroad Publishing, 1983), 47

⁴⁰ Karl Rahner, *The Practice of Faith: A Handbook of Contemporary Spirituality*, 22.

⁴¹ Mary Steinmetz, “Thoughts on the Experience of God in the Theology of Karl Rahner: Gifts and Implications,” *Lumen et Vita* 2 (2012):10.

⁴² Karl Rahner, *The Trinity*, 98.

⁴³ Loc. cit.

relationships involving spiritual care.⁴⁴ I often experience the movement and guidance of the Spirit of God in spiritual care services. As LaCugna states, therefore, it is so fitting to say that “the Holy Spirit is God’s outreach to the creature, and also the way back to God (Eph. 2:18).”⁴⁵ Like Rahner, LaCugna asserts that “the Spirit does not change the human nature into a divine nature, but if the substance is seen to derive from personhood, then the Spirit brings about an ontological union of God and the creature.”⁴⁶

In the participatory ministry of spiritual care service, my spirituality manifests. In that sense, what a spiritual care practitioner does in his or her ministry echoes the way in which Rahner defines spirituality: “which gives integration and meaning to the whole life by orienting the person within the horizon of ultimacy in some ongoing and transforming way.”⁴⁷ In other words, spirituality means “a conscious striving to move beyond isolation and self-absorption to a deeper awareness of interconnectedness with the self, other human beings, and the transcendent.”⁴⁸ In Discalced Carmelite terms, when I participate in God’s self-communication in the healing of the sick and suffering in love and truth through my ministry, I accompany them in their dark night of the soul. I empty myself in this participatory ministry as an instrument in their journey of healing and becoming whole.

⁴⁴ Paul S. Fiddes, *Participating in God: A Pastoral Doctrine of the Trinity* (Longman & Todd: London, 2000), 38.

⁴⁵ LaCugna, *God for Us: The Trinity and Christian Life*, 297.

⁴⁶ Loc. cit & 317. LaCugna rightly states that Rahner follows “the Eastern theology of divinization and coined the category of quasi-formal causality to indicate that God’s grace is neither extrinsic to the creature (efficient causality) nor is the creature’s substance changed into something else (formal causality) but the creature is ‘made God’ according to the order of grace.”

⁴⁷ Declan Marmion, *A Spirituality of Everyday Faith: A Theological Investigation of the Notion of Spirituality in Karl Rahner* (Louvain: Peeters Press, 1998), 28.

⁴⁸ *Health Ethics Guide*, 3rd ed. (Ottawa: Catholic Health Alliance of Canada, 2012), 129-130.

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Chapter 1

MINISTRY CONTEXT AND RESEARCH QUESTION

Inception of the Quest and Issues in Care for Elders with Dementia in Health Care⁴⁹

During my early ministry in long-term care, I encountered a challenge as a spiritual care practitioner.⁵⁰ At that time, I transitioned from an acute care hospital to a long-term care home with more than 200 residents to provide spiritual care. Two chaplains were assigned to provide spiritual care. The residents were diagnosed with moderate to severe dementia. Apart from administration duties, my responsibilities included providing a weekly hymn sing program (for the residents with severe dementia), attending a weekly care conference, attending palliative care and multi-disciplinary team meetings, and leading a memorial service four times a year. As a frontline chaplain,⁵¹ I also wheeled or walked residents to daily mass in the chapel.

One day, after the morning mass in the chapel, I was accompanying a resident back to his room. Suddenly, he blurted out, “I wanted to go to the worship service. Nobody came to take me!” Although I felt stunned, I listened to him gently. After he finished speaking, I asked whether he wanted to go back to his room which was located in a different wing of the building. When he said yes, I quietly and gently continued to

⁴⁹ Dementia is a brain disease related to cognitive impairment in mental functions. As a result, it disrupts an individual’s daily performance. Dementia is an umbrella term and under this umbrella, vascular dementia, dementia with Lewy bodies and a group of diseases contributing to frontotemporal dementia are included. Alzheimer’s disease is most prevalent among other dementia. Please see *Dementia: A Public Health Priority* (Geneva: World Health Organization, 2012), 7.

⁵⁰ Other terms are used to denote the same profession in health care. In the British Columbia region, we currently use 'spiritual health professionals' to denote 'spiritual care professionals' and 'chaplains' who provide spiritual care in health care.

⁵¹ The term chaplain will be used interchangeably with spiritual care professional in this paper. In the British Columbia region, we currently use “spiritual health professional” and “spiritual care professional” to denote the same nature of the profession.

walk with him all the way back to his room with a prayerful heart. He did not say a word after that. That was the very moment my quest began.

I came to see this occasion as a challenge because I had felt an urge to respond to him word for word. However, I let go and provided full attention and a gentle presence. When I reflected on that challenge, a question came to my mind about how to provide spiritual care when words fail. I knew in the moment with this resident, that using logic was not going to be useful; telling him he had been to the service was pointless because that is not what he believed and would only agitate him further. Also, it did not do justice to the resident. The experience made me want to redefine spiritual care for dementia residents in long-term care. It made me think about the residents as human beings as God created them and how important it is to help them live to their fullest while residing in care homes.

That moment with the resident outside the chapel came as an opportunity to go beyond words with a rational mind, and find a way to communicate with the elders living with dementia who bear the image of God.

During my theological reflection that day, a poem flooded my heart. My theological reflection became a time to write a poem about my divine purpose for the elderly with dementia.⁵² I was trained to be a hospital chaplain to serve the sick and

⁵² This was reflected in my poem and it was published a few years later:

“In anguish, I search for you,
In the constellation of your chaos, I rove to discover you.
Where are you? Is it just a mere chance that I find you?
Sitting before you with a guitar, I’ve come again to play the tunes of your old hymns.
My spirit sings for you. Can you hear my prayers in your melody? Haven’t you walked
with me to a worship minutes ago?
Here I hear you say, “I wanted to go to a worship service, but nobody took me.”
Muddle-headed am I.
Snubbed-me is your quandary.
My heartaches, whenever you ask, “who are you?”

suffering in health care settings. Deep in my soul, I sought to discover ways to serve them through ongoing experiential learning. The quest for spiritual care in the long-term care home that this challenge triggered in my early ministry allowed me to grow more deeply in personal and professional terms. On a personal level, when I encountered what I saw as a challenge to our humanity – a challenge with which I identified - I felt disheartened by the experience of my fellow human being who was suffering from dementia. I began to search for a spiritual care approach that professionals in my field could use while serving the elderly with dementia.

Experience as an Embodied Universal Spiritual Experience

Why Spiritual Theology?

As Schneiders rightly asserts, spirituality is a human phenomenon constituted by experiences.⁵³ It is important to explore the history of the term, “spirituality,” before the discussion of a resident or a patient in health care as a spiritual person, as the ministry of spiritual care manifests spirituality in our service. It derives from our fundamental belief that human beings are not only physical but spiritual. As Schneiders points out, “the adjective ‘spiritual’ substitutes “spirituality” and it comes from “a Christian neologism, coined by St. Paul to describe that which pertained to the Holy Spirit of God.”⁵⁴

Not that we haven't met many times already, but because of my rage against a prison of war, “Dementia.”
Holding up your lost realities,
I weave a tapestry of holes with your loved ones, I chant your
heart's desire. Let me enter your maze.
Sing, sing with me, opening up to the grace of God.
Dance, dance in the sacred path of the labyrinth.
Row and row in this aimless sea until we reach our eternal home.
This is our pilgrim journey, our communal offering to the Creator.” Please see Seung Hee Kang, “A Song for the Elderly with Dementia,” *Journal of Pastoral Care and Counseling*, 62, no. 4 (2008): 410.

⁵³ Sandra Schneiders, “Theology and Spirituality: Strangers, Rivals, or Partners?” *Horizons* 13 (1986): 264.

⁵⁴ *Ibid.*, 257.

Therefore, “spirituality” has “its root reference in” the presence and influence of the Holy Spirit.”⁵⁵

Schneiders states that in Church history, the connotation of “spirituality” has changed over time. From the patristic period, the term was used consistently to refer to the life of the Holy Spirit. Then, in the period of the desert mothers and fathers, it generally referred to “that which was not due to nature but to grace, that which was characterized by the presence and activity of the Holy Spirit.”⁵⁶ In the 12th century, influenced by the development of philosophy, it was used to mean something that opposed the material. By the 13th century, the term was used along with the juridical one to mean anything “contrary to temporality” and related to “the clergy and/or ecclesiastical goods.”⁵⁷ Schneiders continues, that “from the 13th century to the 16th century, juridical uses were the most common.”⁵⁸ In the 17th century, however, “the religious term suddenly reappeared and spirituality was used in a positive sense and it referred to interior life which means affective relationship with God.”⁵⁹ In the 18th century, the debate on the matter of whether the ordinary Christian life may be distinguished from the life of perfection emerged. Further, the debate was focused on the connection or disconnection between the life of ordinary virtue and the mystical life, and especially involved “whether all Christians or only some are called to the mystical life.”⁶⁰ For Schneiders, “the debate was finally settled by Vatican II which declared that all

⁵⁵ Ibid., 258.

⁵⁶ Ibid., 258.

⁵⁷ Loc. cit.

⁵⁸ Schneider, *ibid.*, 258-9.

⁵⁹ Ibid., 259.

⁶⁰ Loc. cit.

Christians are called to one and the same holiness.”⁶¹ In the 19th century, there was a revival of the 17th century, which means that the emphasis was “on the spiritual life as lived, that is, upon experiential and practical implications of the word.”⁶² Though the emphasis of the term, “spirituality” has changed in the history of Christianity, it always “involves the Holy Spirit or to life according to the Spirit.”⁶³

Like Schneiders, Marmion is interested in the disconnect between spirituality and theology in the history of Christianity. In the patristic period, “theology was not purely intellectual, but also spiritual, which means, an affaire d’amour inseparable from prayer.”⁶⁴ Marmion goes on to say that the unity between theology and spirituality continued until the Middle Ages and it was expressed in spiritual treatises about monastic theology. This unity lasted until the 13th century, because the intellectuals at the time, among them Bonaventure, Aquinas and the other great scholastics knew that theology could not be separated from the experiential knowledge of God.⁶⁵ It was only after the scholastic period, that the dissociation of theology from spirituality began.⁶⁶ After World War II, however, with the development of liturgical renewal and the intensification of biblical and patristic studies, a fuller expression of the unity between theology and spirituality occurred. What emerged was a growing interest in spiritual theology in the experiential aspect of the Christian life.⁶⁷

⁶¹ Loc. cit.

⁶² Loc. cit.

⁶³ Ibid., 260.

⁶⁴ Declan Marmion, *A Spirituality of Everyday Faith: A Theological Investigation of the Notion of Spirituality in Karl Rahner*, 29

⁶⁵ Ibid., 30.

⁶⁶ Ibid., 30-31.

⁶⁷ Ibid., 32-33.

As Marmion asserts, for Rahner, there is no separation between theology and spirituality and his spiritual writings are not simply “the practical application of scientific, theological or philosophical investigations.”⁶⁸ Rahner’s belief that spirituality cannot be separated from theology is also found in St. Thomas Aquinas. Marmion continues, Rahner exactly said of St. Thomas:

Thomas’ *theology is his spiritual life and his spiritual life is his theology*. With him we do not yet find the horrible difference which is often to be observed in later theology, between theology and spiritual life. He thinks theology because he needs it in his spiritual life as its most essential condition, and he thinks theology in such a way that it can become really important for life in the concrete.⁶⁹

Marmion goes on to say, “Rahner’s experiences of God are best captured in his prayers and meditations which reveal the ‘mystical’ dimension of his religious thought.”⁷⁰ More specifically, for Marmion, Rahner does not endorse any rudimentary “frontiers that exist between doing theology in the context of the Church, on the one hand, and the life of prayer, meditation, and commitment to people, on the other. All form part of faith’s seeking to understand the meaning of God’s love.”⁷¹ Marmion describes Rahner’s personal and direct experience of God which is available to all, not mediated in human words:

I have experienced God directly, I have experienced God, the nameless and unfathomable one, the one who is silent and yet near, in the trinity of his approach to me. I have really encountered God, the true and living one, the one for whom this name that quenches all names is fitting. God himself. I have experienced God himself, not human words about him. This experience is not barred to anyone. I want to communicate it to others as well as I can.⁷²

⁶⁸ Ibid., 42.

⁶⁹ Ibid., 42-43. Originally taken from Karl Rahner, “Thomas von Aquin,” in *Glaube, der die Erde liebt: Christliche Besinnung im Alltag der Welt* (Frieburg: Herder, 1966), 152. Please also see Karl Rahner, *Everyday Faith*, trans. W. J. O’Hara (London: Burns & Oates, 1968), 188.

⁷⁰ Ibid., 43.

⁷¹ Ibid., 44.

⁷² Loc. cit.

As noted earlier, it is fitting to define spirituality as “a conscious striving based on experiences to move towards God, beyond self-absorption and isolation to a deeper awareness of interconnectedness with self, other human beings, and the transcendent,”⁷³ reflecting the integration process.

Indeed, spiritual theology manifested in spirituality comprised of experiences that can be a resource for theological reflection, which we spiritual care professionals do on the run daily in the health care context. In my theological reflection, thus, theology and spirituality are one in unity and mutually inform and illumine each other, as was true when theology and spirituality were in harmony.

As O’Murchú asserts, we need to reclaim spirituality which is “our natural birthright as humans and spirituality is and always has been, more central to human experience than religion.”⁷⁴ For O’Murchú, we need to “re-establish spirituality’s significance in the human search for meaning and purpose in life.”⁷⁵ Like Rahner, O’Murchú indicates that in our everyday faith, we experience God.

Similarly, spiritual theology is to mean spirituality actualized in my spiritual care service, as a manifestation of our interior experience and experiential growth. My theology of spiritual care for the elders living with dementia is rooted in apophatic spirituality. Contrary to kataphatic spirituality,⁷⁶ apophatic spirituality represents *via negativa* way. As Egan states, apophatic spirituality emphasizes that “God is ever-greater

⁷³ *Health Ethics Guides*, 3rd ed. (Ottawa: Catholic Health Alliance of Canada, 2012), 129-130.

⁷⁴ Diarmuid O’Murchú, *Reclaiming Spirituality: A New Spiritual Framework for Today’s World* (New York: The Crossroad Publishing Company, 1997), vii-ix.

⁷⁵ Loc. cit.

⁷⁶ Kataphatic way is an approach to name God and works on the notion and definition of God.

God, so radically different from any creature, God is best known by negation, elimination, forgetting, unknowing, without images and symbols, and in darkness.”⁷⁷ The apophatic way invites a person to move towards God not by defining God but by moving away from what is defined. Kataphatic way on the contrary, *via affirmativa*. Egan goes on to say, the kataphatic way is a way to find God in all things. “It emphasizes a definite similarity between God and creatures, that God can be reached by creatures, images, and symbols because He has manifested Himself in creation and salvation history. Christ is God’s real symbol, the icon of God, God is really present in a positive way.”⁷⁸ As Egan argues, both kataphatic and apophatic paradigms are deeply Christian mystical ways of understanding God.⁷⁹

It is fitting to define my spiritual care as spirituality, which as Rahner defines it, is a human experience orientating towards mystical experience; a communication of the human heart with God. My spiritual care presupposes the constant inner movement of the human person. Carmelite spirituality encompasses this apophatic inner movement of our human existence towards God. This is the spiritual tradition that Edith Stein entered when she became a nun, and joined the path shaped by Sts. Teresa of Ávila, John of the Cross, and Thérèse of Lisieux (1873-1892) who were Discalced (reformed) Carmelites.

To put it in Rahner’s terms, my ministry is participating in God’s self-communication with the sick and suffering in a health care context. By the same token, although we acknowledge that more people are suffering from dementia, the way in which we perceive human experience from a spiritual care perspective goes beyond

⁷⁷ Harvey D. Egan, “Christian Apophatic and Kataphatic Mysticisms,” *Theological Studies* 39 (1978): 403.

⁷⁸ Loc. cit.

⁷⁹ *Ibid.*, 426.

physical diagnosis and symptoms, as a human being is not simply a physical being but a spiritual being who is undergoing human experiences.

If I may return to the story that I described in the introduction, with the resident in a wheelchair who was so effusive when she expressed her feelings of love for me as I stood in front of the elevator. Consider the research I just shared about spirituality comprised of experiences and the harmony of theology and spirituality. Where does that resident's experience of love fit? Where does it come from? A human being is truly an embodied spirit and his or her experience is universal regardless of background. Indeed, as Teilhard de Chardin has observed, a human being is a spiritual being who is having a human experience.

Spiritual Person as The Heart of the Matter of Spiritual Care in Health Care

The term, "person," has a profoundly spiritual implication. For Aquinas, "person signifies what is most perfect in all nature and this name person is fittingly applied to God."⁸⁰ Thus according to Aquinas, full provision was made for human beings from the beginning of the creation.

As for the composition of human beings, Aquinas argues that the soul⁸¹ and the body are united with each other and this union has two aspects: "(1) as a form, inasmuch as it gives existence to the body, vivifying it; (2) as a mover, inasmuch as it exercises its

⁸⁰ St. Thomas Aquinas, *Summa Theologiae*, Ia2ae-Q29-a3. trans. Fathers of the English Dominican Province (London: Burns Oates and Washbourne, 1920). Online edition by Kevin Knight. 2017, please see http://www.documentacatholicaomnia.eu/03d/1225-1274,_Thomas_Aquinas-Theologiae_%5B1%5D_EN.pdf or <http://www.newadvent.org/summa/index.html>.

⁸¹ Please see appendix B (Glossary of Terms) of this dissertation on how the term, 'soul' is understood from the multi-faith traditions.

operations through the body.”⁸² The mind, for Aquinas, is the faculty that directs “the highest power of our soul.”⁸³ According to Aquinas, there is “the image of the Trinity inasmuch as it is directed by God.”⁸⁴ The soul is joined into matter, but this does not mean that the movement of the soul is determined by matter.⁸⁵

For Stein, “person” is a carrier of “the body-soul totality (fullness)”⁸⁶ Although the person carries this fullness of body-soul and “is sustained by this dark and deep ground, he or she cannot live as a pure ego.”⁸⁷ The human person, for Stein, continues to move in matter as well as space.⁸⁸ A human being’s spiritual life, for Stein has, is an ongoing life, when he or she enters the world. Thus, the perfection of spiritual life, for Stein, is explained in a soul’s continuous actual living in the world.

As Astrow et al. found, to “care for a person one must first learn to be a person; physicians may wish to cultivate and deepen their own spiritual lives.”⁸⁹ Adding to this, to care for a person in health care is to know what a person is. This does not mean that we need a philosophy to simply theorize who and what the person is, but that we need to learn from philosophy and theology, who and what the spiritual person consists of and then realize what it means to be a person and how we care for a person in a health crisis. I

⁸² St. Thomas Aquinas, *De Veritate EN*. trans. Robert W. Mulligan (Chicago : Henry Regnery, 1952), Q 26-a2.

⁸³ *Ibid.*, Q10-a1.

⁸⁴ *Ibid.*, Q10-a3.

⁸⁵ *Ibid.*, Q10-a8.

⁸⁶ Edith Stein, *Finite and Eternal Being: An Attempt at an Ascent to the Meaning of Being [Endliches und Ewiges Sein: Versuch eines Aufstieges zum Sinn des Seins]*, trans. Kurt F. Reinhardt (Washington D. C.: ICS Publications, 2002), 376.

⁸⁷ *Ibid.*, 377.

⁸⁸ *Ibid.*, 377-8.

⁸⁹ Alan B. Astrow, Christina M. Puchalski, and Daniel P. Sulmasy, “Religion, Spirituality, and Health Care: Social, Ethical, and Practical Considerations,” *American Journal of Medicine* 110 (March 2001): 283.

believe that this will guide all health care workers to care for each person as a whole. As Astrow et al. found, it is true that “the experience of many patients is that scientific medicine seems to have left the human person out of the picture, turning the subject of medicine, the human person, into an object.”⁹⁰ In health care, knowing whom we serve is vital. From a spiritual care perspective, St. Teresa of Ávila’s “the interior castle” gives us a clue whom we serve. Since the subject of spiritual care is the human person, spiritual care benefits from a framework derived from philosophical and theological foundations (metaphysics). It informs spiritual care professionals to care for a person in collaboration with a multi-disciplinary team in health care.

“The Interior Castle,” is the title of St. Teresa of Ávila’s famous spiritual writing.⁹¹ Although she wrote the guide for her sisters in the Discalced Carmelite monastery, it still helps people from all walks of life in their spiritual pilgrimage. As Welch writes, in St. Teresa of Ávila’s time, castles were common, projected an image of wholeness, and were seen as a mandala symbol. As a mandala that focuses on the centre, St. Teresa of Ávila’s concept of spiritual growth journey is a movement towards the centre.⁹² St. Teresa of Ávila describes the Interior Castle as having seven dwelling places and existing inside a person. Pilgrims move through these seven dwelling places on their journey of spiritual growth.

⁹⁰ Ibid., 285.

⁹¹ Teresa of Ávila, *The Interior Castle*, trans. Mirabai Starr (New York: Riverhead Books, 2003).

⁹² John Welch, *Spiritual Pilgrims: Carl Jung & Teresa of Avila* (New York: Paulist Press, 1982), 30 & 33 & 35-6.

Research Question and Subsidiary Question

The main research question that I will be proposing is “*What is St. Edith Stein’s apophatic spirituality of Holy Realism reflected in her writing, the Science of the Cross and how can it constitute a spiritual care framework for the elderly with dementia?*” This main research question will be accompanied by the following subsidiary question: *What constitutes the apophatic spirituality of St. Edith Stein’s Holy Realism?*

This research question is important because I believe that this dissertation project will bring a sense of hope to all those who care for the elderly with dementia by introducing the framework of spiritual care approach based on Stein’s apophatic spirituality. Care providers may extend to family members, friends, and volunteers.

The framework of spiritual care will provide a skeleton for spiritual care practitioners who provide spiritual care to the elderly living with dementia. It will also provide a theoretical foundation of spiritual care for the sick and suffering in general as it will deal with health-care clients in general.

Stein’s philosophical and theological foundation will provide a solid theoretical background to the framework that I will be proposing in this dissertation. Stein’s apophatic spirituality is a culmination of her own life journey and spiritual growth in the historical context of her own time.⁹³ Stein lived out her faith and truth and love of Jesus Christ. In other words, Stein’s metaphysics (philosophy and theology) is not abstract and is interwoven with her lived experience of the Cross. She shone that truth and the light from inside out. Indeed, her life resonates well with what Pope St. John Paul II remarked in his homily of Edith Stein's canonization, “Do not accept anything as the truth if it lacks

⁹³ Stein kept the Truth and love of Jesus Christ until she was martyred in the gas chamber in 1942.

love. And do not accept anything as love which lacks truth! One without the other becomes a destructive lie.”⁹⁴

Stein’s apophatic spirituality also guides spiritual care practitioners to do the same in service to the elders living with dementia. I will therefore summarize the importance of Stein’s apophatic spirituality as a spiritual care framework for the elders with dementia. First, the elders with dementia need to be approached from an attitude of apophatic spirituality. Second, spiritual care for the elders with dementia needs long-term and on-going attention for human dignity until they depart. Their care home environment must be structured to honour their inherent human dignity and to serve until they live their life to the fullest. Third, Stein’s apophatic spirituality as a spiritual care framework invites spiritual care practitioners to continue to spiritually grow in their ministry. Fourth, spiritual care provides a foundation of ministry as part of the multi-disciplinary team. Finally, spiritual care extends a community to individuals other than primary care providers, staff, family, friends, and volunteers.

⁹⁴ John Sullivan, ed., *Holiness Befits Your House: Canonization of Edith Stein – A Documentation* (Washington, D.C.: ICS Publications, 2000), 10.

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Chapter 2

LITERATURE REVIEW

Introduction

This chapter will explore resources pertinent to my ministry (spiritual care) for elders living with dementia and Alzheimer's disease. This literature review will be presented as a preliminary step for a framework of spiritual care for the elders with dementia and Alzheimer's disease.⁹⁵ Having provided spiritual care for many years in various health care settings including acute, mental health, correction services and long-term, I deeply feel the need for a spiritual care framework to (a) promote spiritual care work and (b) support spiritual care for the sick and suffering, as there are benefits to spiritual care service for the sick and suffering over the years. This literature review will focus on spiritual care given to the elders living with dementia and Alzheimer's disease. To this end, the chapter will first introduce the data search strategy and collection. Then, it will critically analyze the collected data and review the findings. Next, it will discuss the strengths of the data and the gaps which will be followed by a conclusion.

Data Collection Strategy

For the literature review to discover the availability of a framework of spiritual care for elders living with dementia and Alzheimer's disease, I conducted an advanced search of books and academic journals published between 2000 and 2019 and also searched databases such as MEDLINE, CINAHL (Cumulative Index to Nursing & Allied Health Literature), AgeLine and PsycINFO from 2000 to 2019 using general keywords. The keywords used to identify relevant literature were *spiritual care*, *pastoral care*,

⁹⁵ For the main purpose of writing the review, please see Chris Hart, *Doing a Literature Review: Releasing the Research Imagination* (Thousand Oaks, CA: Sage Publications, 2018), 283-5.

chaplaincy, framework, model, tools, theory for elderly with dementia and Alzheimer's disease, nursing home and residential care. In this review, each included was summarized, reviewed and critiqued. I also discovered some duplicated articles across the databases and thus deleted them. Out of the five databases, 120 articles and books were collected, and 75 were critically reviewed. This means that the literature review includes both the primary and secondary resources.

Findings of the Review of the Literature: Seven Characteristics of Spiritual Care

Generally, the literature review findings present the importance of spiritual care and spirituality for a person with dementia and Alzheimer's disease. The term, "spirituality" is used on both a micro (patient-centred care) and macro (organizational system) level and defined in various ways. It is usually differentiated from religiosity. The business of the spirit of the sick and suffering is used as opposed to something visible and thus evidenced (measurable). Spirituality also has various definitions. For instance, Post differentiates spirituality from religion and defines spirituality as "a sense of relatedness to nature, all humanity, and the Transcendent. Spirituality in Alzheimer's disease refers to essential meanings, including theological ones that shape experience and create attitudes of hope, trust, courage, perseverance, and other ways of being-in-the-world for both the Alzheimer's disease - affected person and caregivers."^{96,97} Kevern also presents some concepts of spirituality: "meaning-making, intellectual and intentional commitments to a particular faith, belief, or values, or the more intuitive and emotional

⁹⁶ Stephen G. Post and Peter J. Whitehouse, "Spirituality, Religion, and Alzheimer's Disease," *Health Care Chaplaincy* 8, nos. 1/2 (1998): 47-48.

⁹⁷ The similar definition is also found in the following article. Spirituality is defined as a search for answers to existential questions about the meaning of life and the individual's relationship with the sacred or transcendent. Please see Kristiina Toivonen et al., "Supporting Spirituality in the Care of Older People Living with Dementia: A Hermeneutic Phenomenological Inquiry into Nurses' Experiences," *Scandinavian Journal of Caring Science* 32 (2018): 880.

dimensions of a sense of wholeness, holiness or selfhood. Spirituality is part and parcel of what it is to be a person qua human being in the world.”⁹⁸ Jolley et al. also stated that “spirituality is also defined as “a quality that goes beyond religions affiliation; that strives for inspiration, reverence, awe, meaning and purpose, even in those who do not believe in God...Spirituality is also a constituent of human nature which seeks relationships with the ground and purpose of existence... Spirituality is the searching for the meaning of life. Religion is one way of conducting the search.”⁹⁹¹⁰⁰ Doherty aptly puts it, what is a shared idea to define spirituality is whether or not a person is linked to religion, spirituality is “independent of religious connotations” and often “more focused on search the meaning in life.” Therefore, whether or not people hold religious beliefs, individuals have spiritual needs and all human beings look for “connectedness, continuity, security, belonging, purpose, fulfilment, significance and hope at certain times in life more than others.”¹⁰¹ This means that spirituality is commonly shared by all humans; hence, they fundamentally have spiritual needs.

The literature review is mostly a collection of experiential reports of spiritual care given to the elders living with dementia and Alzheimer’s disease. In this literature review, seven characteristics of spiritual care for the elderly with dementia and Alzheimer’s disease are found. First, the literature discusses the importance of the immediate moment (or present moment) in spiritual care giving to a person with dementia and Alzheimer’s

⁹⁸ Peter Keavern, “The Spirituality of People with Late- Stage Dementia: A Review of the Research Literature, A Critical Analysis and Some Implications for Person-Centre Spirituality and Dementia Care,” *Mental health, Religious and Culture* 18, no. 9 (2015): 765-766.

⁹⁹ D. Jolley et al., “Spirituality and Faith in Dementia,” *Dementia* 9, no. 3 (August 2010): 311-312.

¹⁰⁰ Please see Linda Beuscher and Victoria T. Grando, “Using Spirituality to Cope with Early Stage Alzheimer's Disease,” *West Journal of Nursing Research* 31, no. 5 (August 2009): 583-598 for the meaning of spirituality defined in a religious context and its benefit for early stage of Alzheimer’s disease.

¹⁰¹ Donna Doherty, “Spirituality and Dementia,” *Spirituality and Health Care International* 7 (2006): 203-205.

disease.¹⁰² The same is found in the care provided by nurses and care-givers.¹⁰³ Because of the importance of being present to a person with dementia, one study points out that “the face-to-face attentive presence, loving presence develops means of communication.”¹⁰⁴ Also, “the focus of pastoral work becomes presence and being rather than progress and doing.”¹⁰⁵ Post expresses a similar point: “love (synonymous with “care”, “chesed” or “agape”), a basic solicitude, can overcome the tendency to exclude the forgetful. This care is best expressed in ‘being with’ the forgetful, as opposed to ‘doing to’ them with invasive medical technologies.”¹⁰⁶ One research points out being present as one of the teachings of the frail elderly with dementia.¹⁰⁷ Another study also reveals that the present moment means “joy in the moment for the latter stages of dementia,” and we may be rid of our preconceptions and can exercise a little humility.¹⁰⁸ One other study acknowledges the challenge of being present and its meaning: “presence, the work of really being with a person, is much more difficult than it sounds. Being present means attentively listening, addressing the accompanying emotions and being comfortable in the presence of the suffering individual.”¹⁰⁹

¹⁰² Roxanne L. Miller-Sinclair, “Momma, Oh Momma, I Can’t remember,” *Health Care Chaplaincy* 8, nos. 1/2 (1998): 1.

¹⁰³ Liv Skomakerstuen Ødbehr et al., “Spiritual Care to Persons with Dementia in Nursing Homes: A Qualitative Study of Nurses and Care Workers Experiences,” *BMC Nursing* 14 (2015): 5-6.

¹⁰⁴ John Sherrington, “The Journey of Accompaniment,” *Studies in Christian Ethics* 29, no. 3 (2016): 294 & 300.

¹⁰⁵ Ellen B. Ryan et al., “Communication Strategies to Promote Spiritual Well-being among People with Dementia,” *The Journal of Pastoral Care & Counseling* 59, nos. 1-2 (2005): 53.

¹⁰⁶ Stephen G. Post, “An Ethics of Love for Persons with Alzheimer’s Disease,” *Alzheimer’s Quarterly Care* 2 no. 2 (2011): 26.

¹⁰⁷ Leonie Nowitz, “Geriatric Care Management: Spiritual Challenges,” *Journal of Gerontological Social Work* 45, no. 1/2 (2005): 188 & 194 & 199.

¹⁰⁸ Jeanette Power, “Religious and Spiritual Care,” *Nursing Older People* 18, no. 2 (August 2006): 25.

¹⁰⁹ Marlette B. Reed et al., “Spiritual Care for Those with Dementia: A Case Study,” *Journal of Religion, Spirituality and Aging* 28, no. 4 (2016): 345.

Second, the literature review revealed three different models for elders with dementia and Alzheimer's disease. First, a model of dignity is proposed by Post. This refers to the attitude of seeing the people with dementia and Alzheimer's disease the way God sees them.¹¹⁰ The second model is a 3R-model by using reflection, relationship and restoration. This model is made by observing the virtues illustrated in the biblical concept of "fruit of the spirit."¹¹¹ The third model is a Planetree model of patient-centred care. The name of this model takes after the place where it originated. The focus of this care is "personalize, humanize and demystify the hospital experience."¹¹²

Third, the literature review focuses on the importance of personhood and connectedness in people with dementia from a moderate and to a severe degree.¹¹³ This illustrates the importance of "individualised and person-centred strategies"¹¹⁴ for people living with dementia and Alzheimer's disease. This means to care for persons with dementia at all stages of severity, viewing them "much more than bed and body tasks," which seeks more relational interactions than the dispensing of physical tasks."¹¹⁵ This also means to recognize the meaning of self "(ecological self, interpersonal self, extended self, private self, conceptual self) and body image (personhood) and give individuality to the person with dementia - defining personhood is more than a cognitive function."¹¹⁶

¹¹⁰ Stephen G. Post, *Moral Challenge of Alzheimer's Disease* (Baltimore: The Johns Hopkins University Press, 1995), 39-40.

¹¹¹ Margaret A. Goodall, "The Evaluation of Spiritual Care in a Dementia Care Setting," *Dementia* 8, no. 2 (2009): 167-183.

¹¹² Laura Gilpin, "The Planetree Model: Its Impact on Caring for Those with Dementia," *Alzheimer's Care Quarterly* 7, no. 4 (2006): 275.

¹¹³ Tracy J. Carr et al., "What's do big about the little things' A Phenomenological Inquiry into the Meaning of Spiritual Care in Dementia," *Dementia* 10, no. 3 (2011): 406.

¹¹⁴ Ellen B. Ryan et al., *ibid.*, 43-55.

¹¹⁵ Tracy J. Carr et al., *ibid.*, 411.

¹¹⁶ David Jenkins and Bob Price, "Dementia and Personhood: A Focus of Care?" *Journal of Advanced Nursing* 24 (1996): 86 &89.

This also means to sustain a sense of connectedness through spiritual care until the person with dementia become palliative despite their cognitive decline.¹¹⁷

What this specifically involves is helping the individuals connect their life stories and also help them participate in religious life, which connects to self, God, the environment, and others.¹¹⁸ The following table presents the details of the four categories of spiritual needs.¹¹⁹

Self	God	Community	Nature/Environment
Being known as a person Feeling competent	Assurance of God's love Support for prayer & worship	Feeling connected Able to share	Experiencing beauty & wonder Remembering such experiences
Being useful and successful	Opportunity to express and share grief	Feeling loved	Belonging to God's creation
A sense of hope	Dealing with hope/fears about death	Offering love	
Acknowledgement of life story Validation of feelings	Participating in rituals & religious services	Sense of belonging Communication with others	
Affirmation of worth		Giving to others	

Spiritual Needs of People with Dementia

By doing so, reconnecting to religion helps a person living with dementia and Alzheimer's disease to increase their well-being.¹²⁰ The personhood-centred strategy also helps a person with dementia and Alzheimer's disease to connect with their feelings on an emotional level and make meaning through artwork,¹²¹ so that in their journey,

¹¹⁷ Gina Gaspard and Della Roberts, "Palliative Dementia Care: A Blended Model," *Canadian Nursing Home* 20, no. 1 (March 2009): 23.

¹¹⁸ Ellen B. Ryan et al., *ibid.*, 47, 50 & 55.

¹¹⁹ *Ibid.*, 48.

¹²⁰ Patricia Higgins, "The Spiritual Needs of People with Dementia," *Catholic Medical Quarterly* 61, no. 4 (2011): 24.

¹²¹ Libby Byrne and Elizabeth MacKinlay, "Seeking Meaning: Making Art and the Experience of Spirituality in Dementia Care," *Journal of Religion, Spirituality and Aging* 24, no.1/2 (2012): 109-112 & 117.

spiritual care helps the people with dementia find connection and meaning.¹²² This also entails helping people with dementia connect their faith through religious service and by receiving Holy Communion¹²³ and holding a rosary or crucifix.¹²⁴ Person-centred care also means supporting people with their own spirituality¹²⁵ and also attending to their spiritual needs.¹²⁶ Person-centred spiritual care with music therapy is also reported to enhance the well-being of dementia patients.¹²⁷ One study also reveals that “to sustain person-centred care and support the preservation of continuity and identity, one must acknowledge not only the physical and social environment but also space as an existential experience for persons with dementia.”¹²⁸ Supporting the spirituality of older people living with dementia is also seen as understanding their spirituality within a framework of person-centredness and individuality.¹²⁹

Fourth, the literature review reveals the importance of religion and spirituality for people living with dementia. The value of spirituality is reported to be a good coping mechanism.¹³⁰ Religious rituals and music showed positive outcomes of spiritual

¹²² Elizabeth MacKinlay, “Journey with People with Have Dementia: Connecting and Finding Meaning in the Journey,” *Journal of Religion, Spirituality and Aging* 28, no. 1/2 (2016): 26-36.

¹²³ Patricia Higgins, *ibid.*, 27.

¹²⁴ John Sherrington, “The Journey of Accompaniment,” *Studies in Christian Ethics* 29, no. 3 (2016): 296-297.

¹²⁵ Peter Kevern, *ibid.*, 773.

¹²⁶ Chanel Burke et al., “Supporting the Spiritual Needs of People with Dementia in Residential Aged Care,” *Journal of Religion, Spirituality and Aging* 30, no. 3 (2018): 234-250.

¹²⁷ Kevin Kirkland et al., “Music Therapy and Spiritual Care for Persons with Dementia: A Mixed-Methods Study,” *Canadian Journal of Music Therapy* 20, no. 1 (2014): 16 & 31.

¹²⁸ Linn Hege Førsund et al., “The Experience of Lived Space in Persons with Dementia: A Systematic Meta-Synthesis,” *BMC Geriatrics* 33 (2018): 6, 15, 21 & 26.

¹²⁹ Kristiina Toivonen et al., “Supporting Spirituality in the Care of Older People Living with Dementia: A Hermeneutic Phenomenological Inquiry into Nurses’ Experiences,” *Scandinavian Journal of Caring Science* 32 (2018): 880 & 885.

¹³⁰ Stephen G. Post, “An Ethics of Love for Persons with Alzheimer’s Disease,” *Alzheimer’s Quarterly Care* 2 no. 2 (2011): 29.

interventions.¹³¹ This included reading the Bible, meeting with other believers, worshipping, praying, bringing Holy Communion, praying using rosary beads, singing hymns and engaging in faith community.¹³²¹³³¹³⁴¹³⁵¹³⁶ The activities encouraged for people living with dementia and Alzheimer's disease included familiar chants, prayers, and songs, life stories, sacraments, music,¹³⁷ and also various expressions of prayer not imposed but facilitated as spiritual support.¹³⁸ These activities brought comfort to the people with dementia, with past comfort remaining the same. Tending to spiritual needs meant lifting people's spirits through music, fishing, holidays, bridge and prayer and spiritual connectedness to nurture the spirit within.¹³⁹ Also addressing spiritual needs¹⁴⁰ is proven to help them connect with others, the community and their faith or beliefs. This is because regardless of memory, a person was valued, respected and appreciated. To love meant to be loved and to be known and accepted; the person still becomes and is thankful

¹³¹ Everol M. Ennis and Meredith Wallace Kazer, "The Role of Spiritual Nursing Interventions on Improved Outcomes in Older Adults with Dementia," *Holistic Nursing Practice* 27, no. 2 (2013): 107-111.

¹³² Katy Hirst, "Dementia and Spirituality: Caring for Christians." *Care Analysis* 18, no. 15 (May 2016) 273-275.

¹³³ Stephen G. Post, "An Ethics of Love for Persons with Alzheimer's Disease," *Alzheimer's Quarterly Care* 2 no. 2 (2011): 28-29.

¹³⁴ Jeanette Power, "Religious and Spiritual Care," *Nursing Older People* 18, no. 2 (August 2006): 26.

¹³⁵ Marlette B. Reed et al., "Spiritual Care for Those with Dementia: A Case Study," *Journal of Religion, Spirituality and Aging* 28, no. 4 (2016): 345.

¹³⁶ Jacqueline M. Stolley et al., "Pastoral Care for the Person with Dementia," *Journal of Health Care Chaplaincy* 8, no. 1/2 (1998): 7-23.

¹³⁷ Ellen B. Ryan et al., *ibid.*, 53-4. Please see also Jenny T. Van der Steen et al., "Predictors of Spiritual Care Provision for Patients with Dementia at the End of Life as Perceived by Physicians: A Prospective Study," *BMC Palliative Care* 61 (2017): 9-10 for the importance of the sacrament and rites at the end of life of person with dementia.

¹³⁸ Sheryl Reimer-Kirkham et al., "Expressions of Prayer in Residential Care Homes," *Journal of Health Care Chaplaincy* 29 (2017): 5-9.

¹³⁹ Bethel Ann Powers and Nancy M. Watson, "Spiritual Nurturance and Support for Nursing Home Residents with Dementia," *Dementia* 10, no.1 (2011): 66, 68-71.

¹⁴⁰ Kristiina Toivonen et al., "Supporting Spirituality in the Care of Older People Living with Dementia: A Hermeneutic Phenomenological Inquiry into Nurses' Experiences," *Scandinavian Journal of Caring Science* 32 (2018): 884-885. Please also see Nora-Beata Erichsen and Arndt Büssing, "Spiritual Needs of Elderly Living in Residential/Nursing Homes," *Evidence Based Complimentary and Alternative Medicine* (2013): 1-10.

and has hope, strength and trust and is understood. Spirituality is proven to enhance the understanding and acceptance of life, meaning, interconnectedness with others and one's situation.¹⁴¹¹⁴² This is especially so when communication is lost to the person with dementia.¹⁴³ Using spirituality was also helpful for the early stage of Alzheimer's disease through "personal faith, prayer, connection to church, and family support as these activities enhanced ability for people with Alzheimer's disease to maintain a positive attitude as they face living with Alzheimer's disease."¹⁴⁴

The literature also revealed that discussing the concept of spirituality is important because it addresses specific spiritual needs, and helps people living with dementia to be connected, to be known and accepted, to be respected, appreciated.¹⁴⁵ Also, facilitating implicit memory through music, symbol, sensory stimulation, images of faces, and pictures met the spiritual needs of people of dementia.¹⁴⁶ The literature also shows that spiritual care is a vital factor in the well-being and quality of life at the end of life for people living with dementia.¹⁴⁷

Fifth, the literature review discusses ways to make meaning, one of which is through pictures.¹⁴⁸ Also, seeking meaning in making art is found to help elders with

¹⁴¹ Louise Daly and Elizabeth Fahey-McCarthy, "Attending to the Spiritual in Dementia Care Nursing," *British Journal of Nursing* 23, no. 14 (2014): 788.

¹⁴² D. Jolley et al., "Spirituality and Faith in Dementia," *Dementia* 9, no. 3 (August 2010): 313-315 & 319-321.

¹⁴³ Robert M Lawrence, "Aspects of Spirituality in Dementia Care: When Clinicians Tune into Silence," *Dementia* 2, no. 3 (2003): 400.

¹⁴⁴ Linda Beuscher and Victoria T. Grando, "Using Spirituality to Cope with Early Stage Alzheimer's Disease," *West Journal of Nursing Research* 31, no. 5 (August 2009): 587-589.

¹⁴⁵ Donna Doherty, "Spirituality and Dementia," *Spirituality and Health Care International* 7 (2006): 208.

¹⁴⁶ Gail E. Johnson and Richard H. Johnson, "Implicit and Explicit Memory: Implications for the Pastoral care of Persons with Dementia," *Journal of Religion, Spirituality and Aging* 19, no. 3 (2007): 50 & 53.

¹⁴⁷ Sarah Nichols, "Examining the Impact of Spiritual Care in Long-Term Care," *OMEGA* 67, no. 1 (2013): 175 & 183.

¹⁴⁸ Stephen G. Post, "An Ethics of Love for Persons with Alzheimer's Disease," *Alzheimer's Quarterly Care* 2 no. 2 (2011): 28.

dementia who are depressed.¹⁴⁹ Spiritual reminiscence was revealed as a way to tell a life story with an emphasis on meaning related to joy, anger, guilt or regret.¹⁵⁰¹⁵¹ Spiritual reminiscing facilitated the meaning and aging process of people living with Alzheimer’s disease.¹⁵² It also improved the spiritual well-being of elderly patients with mild or moderate dementia.¹⁵³ Life reviews combined with musical activities enhanced the emotional well-being of elders with dementia. More specifically, life reviews and the presence of meaningful or memorable songs enhanced emotional well-being.¹⁵⁴

Sixth, the literature review examines the importance of defining the spiritual needs of people with dementia and Alzheimer’s disease, as it helps develop communication strategies.¹⁵⁵

This includes attending to their emotions and displaying appropriate touch.¹⁵⁶ The following table presents strategies for communicating with a person with dementia.¹⁵⁷

Type	Strategy
Environment	Choose a private, quiet, well-lit location Minimize distractions
Nonverbal	Approach within the person’s visual field Use calm tone of voice Maintain eye contact Use reassuring facial expression, touch, gestures,

¹⁴⁹ Libby Byrne and Elizabeth MacKinlay, “Seeking Meaning: Making Art and the Experience of Spirituality in Dementia Care,” *Journal of Religion, Spirituality and Aging* 24, no.1/2 (2012): 105.
¹⁵⁰ E. B. MacKinlay and Corinne Trevitt, “Living in Aged Care: Using Spiritual Reminiscence to Enhance Meaning in Life for Those with Dementia,” *International Journal of Mental Health Nursing* 19, no. 6 (Dec 2010): 394.
¹⁵¹ Marlette B Reed et al., “Spiritual Care for Those with Dementia: A Case Study,” *Journal of Religion, Spirituality and Aging* 28, no. 4 (2016): 341.
¹⁵² Susan Ann Vitale, “Self-Transcendence in Alzheimer’s Disease: The Application of Theory to Practice,” *Journal of Holistic Nursing* 32, no. 4 (2014): 352.
¹⁵³ Li-Fen Wu and Malcolm Koo, “Randomized Controlled Trial of A Six-Week Spiritual Reminiscence Intervention on Hope, Life Satisfaction, and Spiritual Well-being in Elderly with Mild and Moderate Dementia,” *International Journal of Geriatric Psychiatry* 31 (2016): 125-126.
¹⁵⁴ Masako Otera et al., “Musical Life Review for the Elderly with Dementia as Spiritual Care - Clinical Functions and Roles of Meaningful or Memorable Songs,” *The Arts in Psychotherapy* 40 (2013): 289-290.
¹⁵⁵ Ellen B. Ryan et al., *ibid.*, 48-49.
¹⁵⁶ Marlette B Reed et al., “Spiritual Care for Those with Dementia: A Case Study,” *Journal of Religion, Spirituality and Aging* 28, no. 4 (2016): 342-3.
¹⁵⁷ Ellen B. Ryan et al., *ibid.*, 49.

	and body postures Take time for a conversation, with long pauses as necessary Listen for the person's perspective and the feelings being expressed
Verbal	Use simpler, but adult grammar Avoid technical and jargon terms Communicate one idea at a time Ask questions with two alternatives from which performance
Interpersonal	Recognize individual as a person Validate the person's emotions and reassure Negotiate by taking into account preferences, needs, and anxieties Collaborate by working together and by responding to an expressed desire or need Facilitate accomplishments, by providing the missing steps between intention and completion

Strategies for Communicating with a Person with Dementia

Compared to spiritual needs, the literature also discusses the variety of needs of people with advanced dementia in their final phase of life. For instance, they have physical (food intake, physical well-being, physical activity and recovery) - psychosocial (adaptation of stimuli, communication, personal attention, participation, familiarity and safety as well as self-determination) - spiritual needs (“religious expression or participating in religious rituals”) that reveal the importance of personhood.¹⁵⁸ Recognizing the spiritual needs of older adults with dementia is at the core of what is to be human.¹⁵⁹

The final characteristic of spiritual care concerns a development of redefining the quality of life for a person with dementia, which is described as essentially a creation of love.¹⁶⁰ This refers to shying away from “hypercognitive arrogance,” as “the culture’s rationality and high productivity blinds us.”¹⁶¹ Post asserts that the quality of life is

¹⁵⁸ Holger Schmidt et al., “Needs of People with Advanced Dementia in Their Final Phase of Life: A Multi-Perspective Qualitative Study in Nursing Homes,” *Palliative Medicine* 32, no. 3 (2018): 657 & 660-3.

¹⁵⁹ Elizabeth MacKinlay, “Spiritual Care: Recognizing Spiritual Needs of Older Adults,” *Journal of Religion, Spirituality and Aging* 18, no. 203 (2006): 59 & 69.

¹⁶⁰ Stephen G. Post, “An Ethics of Love for Persons with Alzheimer's Disease,” *Alzheimer's Quarterly Care* 2 no. 2 (2011): 23 & 26-27.

¹⁶¹ *Ibid.*, 23 & 25.

“love’s creation. Emotional, relational, aesthetic, and spiritual forms of well-being are possible to varying degrees in people with progressive dementia.”¹⁶²

The parameters of quality of life contributing to a resident’s satisfaction are also presented and they are “communication and information, participation and involvement, interpersonal relations, prior experiences and participation, technical caring expertise, physical environment and organizational competence.”¹⁶³ Spirituality or getting back to the nature is presented as quality of life.¹⁶⁴ This involves “nature exposure or a passive interaction, such as watching birds through the window, listening to bird calls, or sitting on a bench outdoors at flowers, as well as a more active interactive approach that could involve gardening, walking along a path, doing chair experiences in a sunroom, or animal-assisted therapy.”¹⁶⁵ This speaks to the environment of the nursing home.¹⁶⁶

The next diagram presents the seven characteristics of spiritual care provided to the older people with dementia and Alzheimer’s disease reflected in the literature review.

¹⁶² Ibid., 26-27.

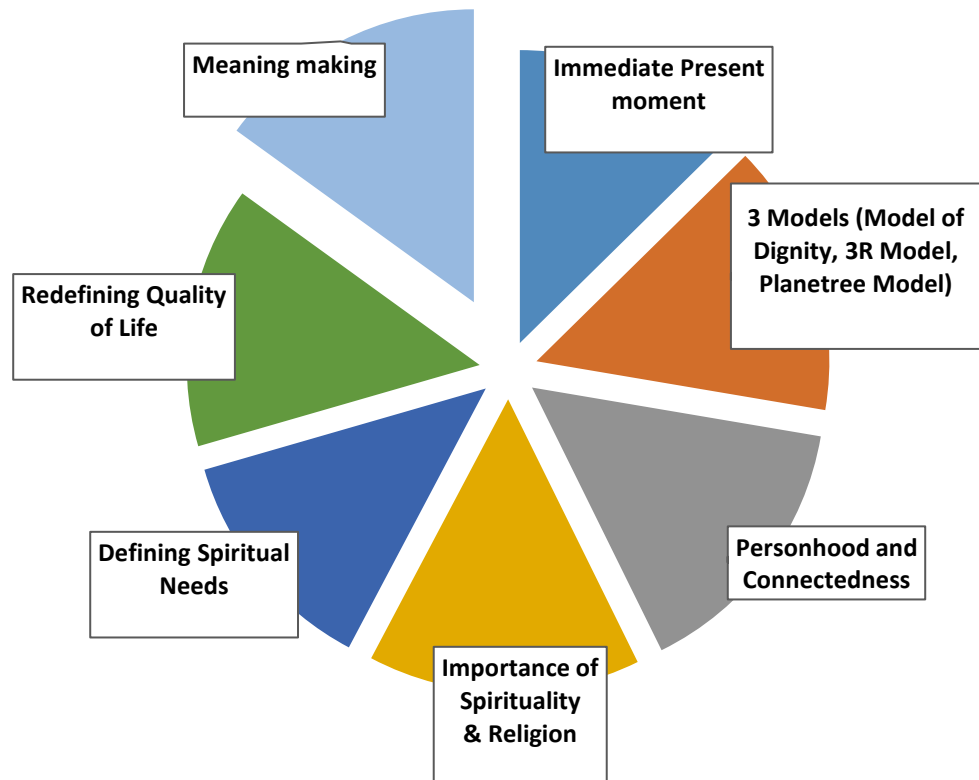
¹⁶³ D. Jolley and Neil Moreland, “Dementia Care: Spiritual and Faith Perspectives,” *Nursing and Residential Care* 13, no. 8 (2011): 390.

¹⁶⁴ Linda Beuscher and Victoria T. Grando, “Using Spirituality to Cope with Early Stage Alzheimer's Disease,” *West Journal of Nursing Research* 31, no. 5 (August 2009): 585.

¹⁶⁵ Ann Bossen, "The Importance of Getting Back to Nature for People with Dementia," *Journal of Gerontological Nursing* 36, no. 2 (2010): 17-22.

¹⁶⁶ Ibid., 21-22.

Characteristics of Spiritual Care of a Person with Dementia and Alzheimer's Disease



Overview and a Proposal: Need for a Spiritual Care Framework for the Elderly Living with Dementia and Alzheimer's Disease

Although the data revealed seven characteristics of spiritual care and spirituality which are beneficial to elders living with dementia and Alzheimer's disease, there is no consensus in the concepts of spirituality and the spiritual needs, and also the cause of the pluralism of spirituality is unknown. This means that multiple more ways may be found based on the experiential spiritual care-giving. In addition, few data revealed what constitutes a person and the spiritual identity of a person with dementia and Alzheimer's disease. This needs to be the heart of the matter of spiritual care for a person living with dementia and Alzheimer's disease. This requires a philosophical and theological

foundation, and it will fill the gap in the literature. In other words, the object of spiritual care should be the soul of the person and spiritual care aims to provide care for the soul which resides within the person. This refers to the need for a spiritual care framework based on a philosophical and theological foundation (metaphysics).

Spiritual care is focused on what is emerging from within, whether it is manifested or not. What unfolds from the soul of the human person is the object of spiritual care, which makes a human person existential. Spiritual care treats the soul in health crisis, for instance.

By the same token, the purpose of spiritual care work is healing, not curing. Whether the person who is in the health care delivery is cured or not, spiritual care points to the healing of the human person. Healing is the work of the interiority of the soul of a human person. As it is often the case, therefore, terminally ill patients/residents may be healed, even if they die. For the case of elders living with dementia and Alzheimer's disease, the same applies. Spiritual care journeys with and accompanies people with dementia and Alzheimer's disease in their continued living experience despite their cognitive impairment.

From the literature review, though some are based on reports or recognition of the domain of spiritual care and thus define spirituality and recognize the importance of spiritual needs for people with dementia and Alzheimer's disease, spiritual care is mainly perceived as pertaining to something other than physical, or evident or visible. They often fail to bring out what emerges from within the human person, which in turn defines the *raison d'être* of spiritual care in health care.

If we see a person living with dementia and Alzheimer's disease from the clinical perspective, the person is experiencing loss of cognitive impairment. However, the human person is not determined by only memory loss or cognitive impairment. If we see that person living with dementia and Alzheimer's disease from the soul perspective, however, the person continues to live or to become even if they experience cognitive impairment. We need to therefore redefine a person's spirituality from the inside out. Namely, from the soul perspective, the person continues to live on despite the impairment of cognitive capacities. And the person with dementia will have new learned memories as Post argues.¹⁶⁷ In the care home environment, he/she continues to make relationship with staff and friends in his/her daily living.

The proposal for the dissertation project is inspired by the works of philosopher and theologian, Edith Stein (St. Teresa Benedicta of the Cross, 1891-1942). The literature review reveals a lack of spiritual care framework available for elders living with dementia and Alzheimer's disease. Hence, I would like to propose that my dissertation project be drawn from St. Edith Stein as her work provides a philosophical and theological foundation for spiritual care as soul care.

The result of the literature review also unravels the need to establish spiritual identity derived from the existence of the soul in the human person. Thus, this framework will first introduce soul as spiritual identity, and it will have a philosophical and theological foundation. This framework will be introduced in conversation with

¹⁶⁷ Richard, J. Martin and Stephen G. Post, "Human Dignity, Dementia and the Moral Basis of Caregiving," In *Dementia, Aging: Ethics, Values, and Policy Choices*, eds. Robert H. Binstock, Stephen G. Post and Peter J. Whitehouse (The Johns Hopkins University: Baltimore & London, 1992), 56.

apophatic theology and quantum relationality.¹⁶⁸ This means that spirituality will be re-defined from the perspective of spiritual identity based on the existence of the soul in the human person. The soul incarnates over time. There exists ontological ethicality. For the case of elders living with dementia and Alzheimer's disease, their soul continues to incarnates despite their memory loss as they continue to live in the world.¹⁶⁹

Human persons are not determined by memory, and thus memory loss. Person as a whole is a gift from the creator God or the Divine. As Post attests, despite of the cognitive impairment and intellect, he/she still has human qualities (aesthetic awareness) and capacities (touch, music, human presence, love, smell, colours, laughter, nature and so on) to enjoy his/her life.¹⁷⁰ This means that "they continue to seek ultimate meaning and wholeness of life."¹⁷¹

Conclusion

The chapter has presented the data collection strategies and findings of the literature review from 75 articles selected out of 120 books and articles. The findings reflect seven characteristics of spiritual care given to elders living with dementia and Alzheimer's disease. Although spiritual care is perceived and recognized as a valuable service for people living with dementia and Alzheimer's disease, the literature review

¹⁶⁸ This terminology is used by a Quantum Theologian, Catherine Keller. This refers to the characteristics of quantum theology which are consisted of "nonseparable difference and a physics of quantum entanglement." Please see Catherine Keller, "The Entangled Cosmos: An Experiment in Physical Theopoetics," *Journal of Cosmology*, (September 2012): 8648-66. In this dissertation, I introduce Edith Stein's existential incarnationalism in conversation with Catherine Keller's Quantum Theology.

¹⁶⁹ I coin the terminology, "existential incarnationalism" to refer to Edith Stein's spirituality. Stein believes that the soul incarnates when a person lives in the world. Please see Edith Stein, *Philosophy of Psychology and the Humanities*, ed. Marianne Sawicki and trans. Mary Catharine Baseheart & Marianne Sawicki (Washington, D. C.: ICS Publications, 2000), 231.

¹⁷⁰ Stephen G. Post and Peter J. Whitehouse, "Spirituality, Religion, and Alzheimer's Disease," *Health Care Chaplaincy* 8, nos. 1/2 (1998): 45-46.

¹⁷¹ Libby Byrne and Elizabeth MacKinlay, "Seeking Meaning: Making Art and the Experience of Spirituality in Dementia Care," 118.

revealed the lack of a spiritual care framework which involves the object of spiritual care and the existence of the soul. In addition, the characteristics of spiritual care provided to people living with dementia and Alzheimer's disease are perceived as phenomena and this does not necessarily address the existence of the soul in the human person.

Furthermore, the existence of the soul applies to all people, even those who do not belong to any specific faith and does not believe in God or the Divine. Thus, the literature review helped me to propose spiritual care as soul care. This dissertation will recommend a spiritual care framework designed for soul care, seeing a person with dementia and Alzheimer's disease as someone who continues to live on by seeing the person from the inside out.

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Chapter 3

PHENOMENOLOGY OF EDITH STEIN'S (ST. TERESA BENEDICTA OF THE CROSS, 1891-1942) PHILOSOPHY OF ANTHROPOLOGY SPIRITUALITY AND APOPHATIC SPIRITUALITY

The purpose of this chapter is to explore Edith Stein's (St. Teresa Benedicta of the Cross, 1891-1942) spirituality, which I name Phenomenology of Incarnational Existentialism.¹⁷² This chapter will examine Stein's gradual conversion experience over her life journey. Concurrently the process of this examination will reveal Stein's deepening meaning of phenomenology illuminated by her own conversion experience, which includes Stein's philosophy of anthropology and apophatic spirituality.¹⁷³

Stein's Philosophy of Anthropology: Empathy – Soul Found Within *The Human Person as a "Physical-Psychical-Spiritual Unity"*

In her doctoral dissertation, *On the Problem of Empathy* [*Zum Problem der Einfühlung*, 1917],¹⁷⁴ Stein introduced her account of the constitution of a human being. The word, "empathy" was originally employed by her supervisor, Edmund Husserl (1859-1938) to signify "the knowing experience" between the two persons. Husserl claims that the interaction between the two persons provides "intersubjectivity," and this is the way the person knows the world "objectively." Husserl did not go deeper than recounting the phenomenon of intersubjectivity between the persons. Differing from Husserl, Stein's concern lay, in a detailed examination into what constitutes a human

¹⁷² I coined this terminology to denote Stein's spirituality. Stein's phenomenology shapes over time in alignment with her conversion experience. The nature of her phenomenology develops as her philosophy of phenomenology is integrated into St. Thomas Aquinas' Christian philosophy and theology. Stein's own phenomenology entails the existence of soul of the human person and its incarnation in the living world.

¹⁷³ Freda M. Oben, *The Life and Thought of St. Edith Stein* (New York: Alba House, 2001), 87.

¹⁷⁴ Stein completed this doctoral dissertation attaining *summa cum laude*. After she moved to Göttingen from Breslau with a great disappointment with the trend of psychology at that time, she became acquainted with the pupils of Edmond Husserl in the Göttingen circle, which included "Jean Hering, Schröder, Adolf Reinach, Hans Lipps, Theodor Conrad, Max Scheler, Alexander Koyré, Siegfried Hamburger, Hedwig Conrad-Martius, Rudolf Clemens, Gustav Hübener, Alfred von Sybel." *Edith Stein: Self-Portrait in Letters, Letters to Roman Ingarden*, trans. Hugh Candler Hunt (Washington D.C: ICS Publications, 2014), 41.

being “physical-psychical-spiritually.” While Husserl’s inquiry into empathy is theoretical, Stein’s investigation into empathy was rooted in more experiential matters. She desired to clarify “the theoretical foundations of knowing not only within the individual but also within human society as a whole, by defining the possibility of mutual communication between human beings, looking for the possibility to establish a community.”¹⁷⁵ Her inquiry led her to an investigation into the “human relationship” and the “social community.”¹⁷⁶ In this process of inquiry, Stein embarked on a phenomenological investigation of the human being; “the pure I,” soul, spirit, body. Feelings (emotional experiences) and will are examined from a phenomenological perspective in her dissertation. The detailed exploration of the constitution of the human person reflects her argument in favour of the human person as an intrinsically moral being.

Stein clearly states that the nature of the act of empathy does not lie in “outer perception.” This is to say that the act of empathy is understood not as a mere mechanical bodily movement,¹⁷⁷ but comes from within, where the inner perception is formed. She is acutely aware of the fact that the human being has an interior life as well as exterior one and that the human being is a moral entity and his/her action is not estranged from his or her interior life. Stein’s approach here resonates with what Gula remarked: a human being’s interiority is not separated from his or her behaviour and action. Moral living is

¹⁷⁵ Waltraud Herbstrith, *Edith Stein: A Biography*, trans. Fr. Bernard Bonowitz, OCSO (San Francisco: Ignatius Press, 1985), 145-146.

¹⁷⁶ Oben, *ibid.*, 87-88.

¹⁷⁷ Stein’s argument about this explains why she felt appalled by the trends of behavioural psychology when she was enrolled at the department of psychology at the University of Breslau. For Stein, it was “psychology without a soul”, and “the spirit, meaning, and life” were all removed from her contemporary psychological existence. See Waltraud Herbstrith, *Edith Stein: A Biography*, 33.

indeed a “matter of [the] heart (conscience)” and it is the manifestation of his or her “affective, intuitive, imaginative and somatic”¹⁷⁸ experience in nature.¹⁷⁹

“The Pure I [Das reine Ich]” and “Psycho-Physical Individual [Psychophysischen Individuums]”¹⁸⁰

For Stein, “the pure I” is another name for “selfness.” It is distinguished from the term, “the other” which means either “quality-less” or simply “an other.” “The pure I” is “the basis of all that is mine.”¹⁸¹ “I” is neither the soul nor the body. However, this “pure I” resides in the soul, and “it has a definite ‘point’ in the body-soul and a definite place in the soul.” “I’s being is life.” The distinction between “the pure I” and the beingness of “the pure I” is life. For Stein, “the awake and conscious ego-life is the entrance portal to the soul [,] and it is [a] manifestation of the soul’s essence.”¹⁸² The soul, for Stein, is a substantial unity that includes all experiences and acts made up of categorical elements, and these experiences are apparent where “the pure I” lives.

The soul lives in the body. According to Stein, the physical body is only “outwardly perceived,” and it can never be “my living body.” This means that “merely perceiving outwardly” is not to say that “I would not arrive at the living body,” because

¹⁷⁸Richard Gula. *Reason Informed by Faith: Foundations of Catholic Morality* (New York: Paulist Press, 1989), 7-8 & 13-4 & 131.

¹⁷⁹In a similar vein, Stein discusses conscience: “it is the voice of *conscience* that guides it to right action and restrains it from doing wrong, that pronounces judgment on its deeds and on the condition in which the soul finds itself after it has performed them. Conscience reveals the roots of these deeds in the depth of the soul, and conscience relates the I-notwithstanding the ego’s free mobility-to this depth.” See Edith Stein, *Finite and Eternal Being*, trans. Kurt F. Reinhardt (Washington, D.C.: ICS Publications, 2002), 442.

¹⁸⁰This dissertation belongs to Stein’s early work and according to Oben, Stein’s connotation of “spirit” in her doctoral work is different from the later work which is integrated into Christian Philosophy. This doctoral work, as Oben puts it, is mainly “a philosophy of consciousness.” In this work, Stein emphasizes “spirit” as “an essence of personhood” and God simply mentioned “four times.” In her later work, “grace” and “God’s spirit” were developed. Oben, *ibid.*, 88.

¹⁸¹Edith Stein, *On the Problem of Empathy*, trans. Waltraut Stein (Washington, D.C.: ICS Publications, 1989), 38.

¹⁸²Edith Stein, *Finite and Eternal Being: An Attempt at an Ascent to the Meaning of Being*, trans. Kurt F. Reinhardt (Washington, D.C.: ICS Publications, 2002), 374-375.

there is “a location in the outer space which is filled up with “a sensed (bodily perceived) living body and an outwardly perceived physical body of the outer world.”¹⁸³

“Sensual feelings” are, however, in me and this is to say that whenever I make movements, “I” feels something (general feelings). The same is true of a spiritual feeling. For instance, moods are non-somatic in nature and they do not depend on the living body: “it does not fill the living body.” While those two (bodily feelings and psychic feelings) are distinguished, for Stein, they are reciprocal. This psychic experience is, for Stein, “in essence, characterized by the dependence of experiences on somatic influences.” “Its foundation is, therefore, always in the phenomenon of the reciprocal action of psychic and somatic experiences.”¹⁸⁴ In such a way, the soul in union with the living body forms a “psycho-physical individual.”¹⁸⁵

“Feeling” motivates “will” and “will” externalizes itself in action. The action is, thus, a manifestation of psycho-physical unity to fulfill the will.¹⁸⁶ Although “will” has a psycho-physical causality, for Stein, “volition is not a causal effect.” This is because, for Stein, “the willing “I” is the master of the living body.”¹⁸⁷

“Phenomenal Realms” and “Layers of Human Being”

According to Stein, the human being’s “spiritual life” is understood as an “outgoing life” that enters into a world, holding onto the selfness. For Stein, the “human spirit is immersed in a material structure which be-souls and molds into a bodily form.” A human being has both a soul and a body. The human soul as spirit rises its spiritual life beyond itself. “The spirit of life of the human person” is like a flame that illumines. Our

¹⁸³ Stein, *On the Problem of Empathy*, 42-43.

¹⁸⁴ *Ibid.*, 49.

¹⁸⁵ *Ibid.*, 48-50.

¹⁸⁶ *Ibid.*, 54-55.

¹⁸⁷ *Ibid.*, 56.

entire conscious life is, however, like a light on the surface and it is not “my being.” The spiritual life [*geistiges Leben*] of the human person rises from a dark ground. “It rises like a flame that illumines, but it is a flame that is nourished by non-luminous matter.”¹⁸⁸ “A physical body without a soul is a mere *corpus* and which means not a living body. A spiritual nature without a corporeal body is a pure spirit, not a soul.”¹⁸⁹ For Stein, “in the human soul, personal erectness has become a fact. The inner life has become a conscious being. The ‘I’ has awakened, and its vision moves in an outward and inward direction.”¹⁹⁰ The soul is, for Stein, “the space in the centre of the body-soul-spirit totality.” Stein talks about the two kinds of the soul; one is the sentient soul, which resides in the body, and the other is a spiritual soul, which earns insights, through communicating and receiving influences for it.” In the inwardness, the soul appropriates all the data, making them into a “personal property,” and this means for Stein, those data “become flesh and blood.”¹⁹¹

“The pure I,” the person, and the soul are, for Stein, all interrelated. Stein defines a human being as “a conscious and free ‘I.’ This ‘I’ is free because it determines its life out of its own self in the form of free acts. Free acts thus constitute the primary sovereign dominion of the person.”¹⁹²

Based on her exploration of the structure of the human person and the soul, Stein expands on four phenomenal realms and the layers of a human being in her work,

¹⁸⁸ Stein, *Finite and Eternal Being*, 363-364.

¹⁸⁹ *Ibid.*, 367.

¹⁹⁰ *Ibid.*, 370.

¹⁹¹ *Ibid.*, 373.

¹⁹² *Ibid.*, 376.

Philosophy of Psychology and the Humanities.¹⁹³ The four realms include physical, sensory, mental and the personal and the phenomena of each realm are dependent on each layer such as matter (physical components of the body), sentience (living responsive body), unindividuated mind (intelligence, spirit) and finally individual person (unique personality). These four realms and the four layers of a human being can be explained as follows:¹⁹⁴

Phenomenal realms	Layers of a human being
The physical The sensory, the sensate The mental, the intellectual The personal, the individual	matter, physical components of the body sentience, the living responsive body unindividuated mind, intelligence, spirit individual person, unique personality

Phenomenal realms and the Layers of a human being

As it is shown in the above chart, Stein, in her phenomenology, holds the view that there are “four phenomenal divisions of activity within any human individual: the physical, the sensate, the mental and the personal.” It should be noted that, for Stein, each is a realm where a specific phenomenon takes place. The phenomenal divisions, therefore, cannot simply be reduced to the categories of the body and the soul. This is because all phenomena are “localized within the body and the same is true of the soul. More

¹⁹³ The original title is *Beiträge zur Philosophischen Begründung der Psychologie und der Geisteswissenschaften* (Contributions to the Philosophical Foundation of Psychology and the Humanities) and it was published in *Jahrbuch für Philosophie und phänomenologische und Forschungs* in 1922. In 1920s, Stein started to work at Dominican girls’ school in Speyer until 1932. In 1921, Stein was on a vacation in Göttingen at her friend (Hedwig Conrad-Martius)’s. She picked up a book, *The Book of My Life* written by St. Teresa of Ávila to which she confessed, "This is true!" After her baptism into the Catholic Church in 1922, Stein left Husserl's assistantship in 1922. After the translation of St. Thomas Aquinas’ *De Veritate (on Truth)* into German, she completely abandoned Husserl's phenomenology over Thomism. Waltraud Herbstrith, *Edith Stein: A Biography*, trans. Fr. Bernard Bonowitz, OCSO (San Francisco: Ignatius Press, 1985), 82.

¹⁹⁴The chart is taken from Edith Stein, *Philosophy of Psychology and the Humanities*, ed. Marianne Sawicki and trans. Mary Catharine Baseheart & Marianne Sawicki (Washington, D.C.: ICS Publications, 2000). As Sawicki notes, Stein borrowed the identification of four phenomenal divisions of activity within human individual from Max Scheler. XV-XVI.

importantly, Stein held the view that “these realms are *mutually permeable*: influences move across from one to another. Thus, the human body itself is the interface of matter, sentience, and mind.”¹⁹⁵ For Stein, there are “real patterns of energy” that transfer between psyche and mind, as she calls “sentient causality” which is operative within each human being. For instance, in her doctoral dissertation, *On the Problem of Empathy* [*Zum Problem der Einfühlung*, 1917], Stein pinpointed the differences of the bodily phenomena: tears that are brought by the sad news, which identifies the experiencer as well as empathizer, and ‘I’ who makes meaning of the event, which is the one who reflects on the event. This is a reflection of her integration of human psychology and the philosophy of phenomenology. For Stein, all phenomena have different layers. The meaning-making is a manifestation of the mental phenomenon, and emotions are a sentient phenomenon that reflects “infra-personal matrix”: embodied psyche and they both complement each other and need one another.¹⁹⁶ According to Stein, psyche and mind are intimately connected to one another and this constitutes her phenomenology of a human being.¹⁹⁷

Stein sees the soul as a “core and the center of the person.”¹⁹⁸ A human being lives from the quality of the soul. This does not mean that the total ego is molded and bounded by the soul, but that the potency of the soul grows out of it. Every bodily phenomenon is an echo of the soul.¹⁹⁹ For Stein, emotions are a bodily expression of the soul and therefore, they are not soul’s central involvement. The mind, for Stein, means

¹⁹⁵ Stein, *Ibid.*, XV.

¹⁹⁶ *Ibid.*, XII-XIII.

¹⁹⁷ *Ibid.*, XVI.

¹⁹⁸ *Ibid.*, 226.

¹⁹⁹ *Ibid.*, 228-229.

the actual living of the soul, when the soul confronts the world by living.²⁰⁰ So it is right to say, “with the mind, we simply take on the world, but the soul takes the world into itself.”²⁰¹ When “the personality experiences values and creates achievements,” for instance, in the process of understanding through apprehending a sensory outer world with mental conceptualization, the depths of the ego enkindle an affective and dispositional life. This is the place where the soul opens itself, because the soul feels at home. Stein quite rightly puts it, “the affective life and the character are entirely saturated by the latent qualities of the soul.”²⁰² In this actual living, the soul becomes visible bit by bit. The development of the soul, for Stein, is not determined by the sentient development, but on the surface of this sentient development, the soul blooms. This ripening is distinguished from actual living, which comes from contact with external circumstances.

The external environment would be an opportunity for the soul to unfold predispositions. Under favourable external environments, more qualities come to light than the opposite external circumstances.²⁰³ For Stein, the inner purity of the soul is untouchable, because the inner sphere is “inaccessible not only for all extrinsic effects, but also for self-education.”²⁰⁴ Stein is very clear about this point by saying, “You can neither instill the qualities of your soul into yourself nor break yourself of them.” She goes on to say that if any change enters into this sphere, then “it is not the occurrence of

²⁰⁰ Ibid., 290-230.

²⁰¹ Ibid., 230.

²⁰² Ibid., 227-228. Stein further discusses the quality of the soul pertinent to the values: “How you pick up values and how you behave towards them, how you enjoy things, how you make yourself happy, how you grieve and how you suffer: that all depends on the quality of the soul.”

²⁰³ Ibid., 231-233.

²⁰⁴ Ibid., 232.

the development, but rather is to be regarded as a transformation.”²⁰⁵ According to Stein, a particular circumstance is required for the soul to blossom; nevertheless, transformation does not always take place in this way. When emotional distress takes place, the soul is awakened, as well. What happens to the soul, for Stein, is that the ego lets go of the entire actuality of living. This arbitrary switching off the soul means the rigidity of the soul against all efforts. At this time of distress, the “ego descends into the depths to get into the feeling that it’s missing its soul (soullessness).” However, for Stein, this is “only a shadow of itself detached from its own most being.”²⁰⁶

Empathy and the Outer World

For Stein, in our own living body, the fusion of the outer world and bodily perception take place.²⁰⁷ The living body is inseparable from “the spatial outer world.”²⁰⁸ Empathy is significant because it shows that the person experiences the outer world.²⁰⁹ Stein clearly distinguishes this outer world from a fantasy world. Fantasy is not a world that exists, whereas the outer world is real.²¹⁰

As for the individual voluntary movements, Stein argues that these are not merely given to us, and thus mechanical; these movements are spontaneous and alive. “The phenomena of life, such as growth, development, aging, health, sickness, vigour and sluggishness (general feelings and feeling ourselves to be in our living body),” for Stein, fill the living body and the soul. The soul, therefore, cannot be separable from life.²¹¹ Here, it is important to note that there is a reciprocity between the soul and life.

²⁰⁵ Ibid., 233.

²⁰⁶ Ibid., 236.

²⁰⁷ Ibid., 58.

²⁰⁸ Ibid., 61.

²⁰⁹ Ibid., 63.

²¹⁰ Loc. Cit.

²¹¹ Ibid., 68 & 70.

“I” is, for Stein, the spiritual subject in the living body. In each act of feeling, for instance, we penetrate “the realm of the spirit.” This shows when the spiritual subject feels joy, he or she faces something joyous, and when the spiritual subject feels depressed, he or she faces blackness. These phenomena indicate that “the spirit becomes visible in the living body.”²¹²

“Soul [Seele] and Person [Person]”²¹³

“The pure I” is distinguished from the “I” that experiences emotions, on the basis of the matter of depth. More specifically, as Oben notes, a “person has two levels of meaning; one is derived from ‘the pure I’ ‘which is independent of time and space’ and the other is ‘personal experience’ that lies in ‘consciousness.’”²¹⁴.

For Stein, “the pure I” does not have a depth, and yet, a “self”- experiencing “I” does. Also, Stein makes a significant difference between “theoretical acts” from “living acts.” In the case of the first, the “I” and the acts are not there, and this case is shown in acts of perception, imagination, relating or deductive thinking, etc. In this case, though “I” turns into the object, the “I” and the acts are not present.²¹⁵ In feelings, we experience the present.²¹⁶ Feelings and memories (inner perceptions) are the attributes of the soul. For instance, I experience “suffering” and “upsetting pain.” These perceptions are not given and I do not perceive them, and yet, I experience it. Thus, for Stein, “the experiencing I” is distinguished from “the perceiving I.” The first makes a person present

²¹² Ibid., 92.

²¹³ Please see appendix B (Glossary of Terms) of this dissertation on how the term ‘soul’ is understood from the multi-faith traditions.

²¹⁴ Oben, *ibid.*, 88.

²¹⁵ Stein, *On the Problem of Empathy*, 98.

²¹⁶ Ibid., 99.

and acting in living, and the second is merely theoretical. This is because the person “is revealed in original experiencing or in empathic projection.”²¹⁷

“The qualities of the soul, for Stein, constitute for ‘inner perception’ and for empathy when they make experiences into objects.” However, the person is revealed in original experiencing or empathetic projection.” The dispositions of the soul are thus only perceivable, not experienced. According to Stein, “we found the soul with its experiences and all its characteristics dependent on all kinds of circumstances and they can be influenced by the states and the character of the living body.” This means that the capacities of the soul can be cultivated. In contrast, “the level of the person, for Stein, does not develop or deteriorate, but they can only be exposed.”²¹⁸ The capacities of the soul, for Stein, develop, depending on a “physical-psychical reality. The one who was educated in “moral principles,” for instance, is likely to act virtuously, coming from deep inside of the person. In sum, “the psycho-physical empirical person” is more likely to complete the realization of the spiritual one.”²¹⁹ In her later writing, in *Finite and Eternal Being* [*Endliches und Weiges Sein: Versuch eines Sugstiefes zum Sinn des Seins* (1937)], Stein’s view of the soul remains the same illuminated by the influence of St. Teresa of Ávila (she calls “holy mother Teresa”):

The soul as the interior castle - as it was pictured by our holy mother Teresa- is not point-like as is the *pure ego*, but “spatial.” It is a space, as “castle” with many mansions in which the I is able to move freely, now going outwards beyond itself, now withdrawing into its own inwardness. This space is not “empty,” even though it can and must receive and harbor a fullness in order to become capable of unfolding its own individual life.²²⁰

²¹⁷ Ibid., 109.

²¹⁸ Ibid., 109-110.

²¹⁹ Ibid., 110-111.

²²⁰ Stein, *Finite and Eternal Being*, 373.

The person, for Stein, is defined “as a conscious and free ‘I.’” “The ‘I’ is free, when it determines its life out of its own self in the form of free acts. This action influences both the body and the soul, and the surrounding world.” Whatever the person does freely and consciously is the ego-life, but the person draws this ego-life out of the depths and this depth is, for Stein, the depth of the soul.” The depth of the soul becomes alive and luminous in the ego-life, but before its coming alive, it was hidden, and it remains mysterious despite this luminosity.”²²¹ The person, therefore, for Stein, freely governs the body and the soul.” The person is a carrier of “the body-soul totality (fullness).” Although the person carries this fullness of body-soul and “is sustained by this dark and deep ground, he or she cannot live as a pure-ego.” This is why Stein thinks that the human person has “a peculiar nature,” because it possesses this “ontological prerogative by virtue of its own depth and it has its God-likeness which makes the human person different from pure spirits.”²²²

Stein’s view of the human person is a mirror of St. Thomas Aquinas’ (1225-1274) influence. When she was writing *Finite and Eternal Being* [*Endliches und Weiges Sein: Versuch eines Sugstiefes zum Sinn des Seins*], Stein was already converted to Catholicism and she translated Thomas Aquinas’ *De Veritate* (*the Truth*) into German. The term, a “person,” has a profoundly spiritual connotation. For Aquinas, “person signifies what is most perfect in all nature and this name *person* is fittingly applied to God.”²²³ Thus, according to Aquinas, the full provision was made for human beings from the beginning of the creation.

²²¹ Ibid., 376.

²²² Ibid., 377.

²²³ St. Thomas Aquinas, *Summa Theologicae*, See http://en.wikipedia.org/wiki/Works_by_Thomas_Aquinas.

For Aquinas, in the soul, there is “the image of the Trinity in as much as it is directed to God.”²²⁴ The soul is co-joined to the matter, but this does not mean that the movement of the soul is determined by the matter.²²⁵

A human soul is bound to matter [*stoffgebunden*], and is not pure spirits. “It is not space-filling and sensorial in the manner of spatial material.” Therefore, for Stein, a human being continues to move moment to moment, in matter as well as space. Thus, externally, the movement is measured and formed by the internal and innermost layers of a person’s being.” “This internal and innermost layer is the most spiritual which is farthest removed from the matter and which moves a soul in its innermost depth.”²²⁶

Stein goes on to expand on moral feelings: “When I am joyful over a good deed, this is how the deed’s goodness or its positive value faces me.” Nevertheless, for Stein, the person has to have knowledge about this value in order to feel this moral goodness. This feeling of value is a reflection of the person. This represents the correlation between the feelings and the “I,” making “right” and “wrong” in the domain of value. These values, for Stein, belong to the person.²²⁷ For example, the act of love means that the person has “a comprehending or an intending of the value of a person.” When the person loves someone, he or she loves the person for his or her sake. It is not because the person did good deeds or not.

²²⁴ St. Thomas Aquinas, *Truth*, trans. Robert W. Mulligan (Chicago: Henry Regnery Company, 1952), *Truth*, Q10-a3.

²²⁵ *Truth*, Q10-a8.

²²⁶ Stein, *Finite and Eternal Being*, 377-378.

²²⁷ Stein, *On the Problem of Empathy*, 101.

The Soul Becomes Incarnated: Reason Informed by Faith

Stein's path of reason to faith came with a struggle.²²⁸ Nevertheless, as Stein's "inner space" was touched by the Spirit of God,²²⁹ her relationship with God deepened. Part of this process is followed by strengthening her interior prayer life, taken from the teaching of St. Teresa of Ávila. As Herbstrith puts it well, Stein learned from St. Teresa of Ávila about an interior life through prayer life; she learned how "our inner resistance begins to be healed and transformed, when we courageously let go of everything at once"; she also learned that transformation comes when the person "embraces the Cross from the beginning." This meant to Stein that she should let her "intellect be at rest in prayer."²³⁰ The spiritual discipline through prayer life is indeed an avenue to listen to the inner voice of God, even the small voice of God. This is why spiritual discipline is "the other side of discipleship," as Nouwen remarked.²³¹

Although her world of faith began to develop in her first conversion to Catholicism in 1922, her second conversion experience (1922-33) coincided with an inner shift as her philosophy of phenomenology made a transformation. I would, however, argue that Stein's conversion is not merely a religious one, because her conversion does not merely mean a conscious movement "from unbelief to belief,"²³² although she converted to Catholicism from Judaism.

She accompanied her mother to the synagogue as a courtesy; Stein was, however, reported to be an atheist. Also, as MacIntyre attests, "conversion" may also mean

²²⁸ Herbstrith, *ibid.*, 59.

²²⁹ *Ibid.*, 61.

²³⁰ *Ibid.*, 66.

²³¹ Henri Nouwen, *Making All Things New: An Invitation to the Spiritual Life* (Harper & Row Publishers: San Francisco, 1981), 66.

²³² Alasdair MacIntyre, *Edith Stein: A Philosophical Prologue, 1913-1922* (New York: A Sheed & Ward Book, 2006), 143.

“enhancing the rational powers.”²³³ Her conversion experience is characterized as embodied truth, fully unfolding the goodness of her soul which came with spiritual transformation in the case of Stein. This gradual conversion experience as a human person occurred over her life journey.

The second phase of conversion came with Stein’s encounter with St. Thomas Aquinas’ writings, and this transformation did not come smoothly. Linssen reports that in between 1929-1941, which is about the same time period when she wrote *Finite and Eternal Being [Enliches und Ewiges Sein]*, Stein wrote *Knowledge and Faith [Erkenntnis und Glaube]*, a close examination between Husserl and St. Thomas Aquinas.²³⁴ This writing is a thorough examination of Husserl’s phenomenology and Aquinas’ Christian philosophy, and reflects her deeper inner appropriation of faith. Quite rightly, her phenomenology to the phenomena derives from “a direct investigation of the phenomenon” and this means that her long-standing training of phenomenology was at risk. Aquinas offered her a methodology of “arguments from both Greco-Roman and medieval Christian philosophy in his proofs, as well as texts from the Church Fathers and dogmas of faith.”²³⁵ Nevertheless, this was an unknown world that she could not possibly step into without faith. Her inner struggle is well reflected in her preface to *Finite and Eternal Being*:

when I began to study the writing of Aquinas, the following question continuously disturbed me: What method is actually being used here? Being accustomed to the phenomenological way of working, which makes use of no traditional doctrines but investigates everything that is necessary for the resolution of a question itself *ab ovo*, I ran into a procedure in which sometimes Scriptural texts, sometimes citations of the Fathers, sometimes statements in ancient philosophy were brought into play in

²³³ Ibid., 144.

²³⁴ Edith Stein, *Knowledge and Faith*, trans. Walter Redmond (Washington D.C.: ICS Publications: Institute of Carmelite Studies, 2000), ix.

²³⁵ Herbstrith, *ibid.*, 83.

order to draw conclusions from them. One very soon has the impression that this procedure is not “unmethodical...”²³⁶

She then came up with her own understanding of Aquinas’ method used in the

Summa:

The arguments of the theological *Summa* often appear on closer examination to have holes in them. The outcome is indeed plausible but the evidence is not really “conclusive.” But it reaches finality as soon as one brings in what the saint said in another place (e.g. perhaps when he dealt extensively with the same question in the *Quaestiones disputatae*...If one were to work through all of the works of the saint in this way and bring together from everywhere that which must be referred to in certain places in order for the final structure to bear its load, then one would have to get to all of the basic Thomistic concepts and propositions. One would then have insight into the method and at the same time into the systematic structure of this whole work.²³⁷

During this period of her life, Stein taught in Speyer, teaching Dominican girls.

She also embarked on a translation work. One was the letters of Cardinal Newman and

the other was St. Thomas Aquinas’ *Disputed Questions on Truth (Quaestiones*

Disputatae de Veritate) into German, following the suggestion of Fr. Erich Przywara,

SJ.²³⁸ Her confession after she had read Aquinas was, “This is true!” She abandoned

Husserl’s phenomenology and embraced Thomism. Stein expressed this experience

through the voice of her faith: “I have gradually come to the realization that something

more is asked of us in this world, and that even in the contemplative life, one may not

sever the link with the world. The deeper one is drawn into God, the more he needs to go

out of himself out into the world, that is, to carry the divine life into it.”²³⁹ Her interior

life was going deeper, whilst her intellectual reconciliation with spiritual development

was an ongoing process. The spiritual progress of her interior life is a reflection of the

²³⁶ Stein, *Finite and Eternal Being*, 535.

²³⁷ *Ibid.*, 536.

²³⁸ Waltraud Herbstrith, *Edith Stein: A Biography*, 82.

²³⁹ *Loc. cit.*

fuller development of dispositions of her soul. As her theoretical frame of the human being claimed, her soul had an ongoing contact with another world through work, translating Catholic philosophy and theology, and teachings at school.

Stein's on-going struggle to the Truth came with her work of comparison between Husserl and Aquinas in *Knowledge and Faith*.²⁴⁰ It was a painful reconciliation; Stein's reason as the natural light was informed by the external world, and she continuously appropriated the world of faith, transcending her world of reason. She seemed to have reached the point of reconciliation between reason and faith, by discovering the truth of her struggle: "We both see the task of philosophy as gaining an understanding of the world that is as universal as possible and as firmly grounded as possible. You (Husserl) seek the "absolute" starting point in the immanence of consciousness; for me it is faith (Thomas [Aquinas])."²⁴¹ Stein continues:

Aquinas' concern was not for possible worlds, but for a perfect possible picture of this world. He was bound to incorporate investigations of the essence as a foundation for this understanding, but he had also to take the facts into account that natural experience and faith disclose to us." Then Stein concludes, "The unifying starting point whence all philosophical problems arise and whether they return again, is for Husserl the transcendently purified consciousness and for Aquinas God and his relation to creatures."²⁴²

²⁴⁰ Stein presented this original work, *Erkenntnis und Glaube: the Monograph "An Attempt to Contrast Husserl's Phenomenology and the Philosophy of St. Thomas Aquinas,"* on Husserl's seventieth birthday. See Edith Stein, *Knowledge and Faith*, trans. Walter Redmond (Washington, D.C.: ICS Publications, 2002), vii.

²⁴¹ *Ibid.*, 61.

²⁴² *Ibid.*, 62.

Though Stein appropriates and was much influenced by St. Thomas Aquinas' Catholic spirituality as she confesses, they both hold similarities and differences from each other. Both Aquinas and Stein view the soul and the body as belonging together. They comprise the unity of a human being, and they are connected to one another. For Aquinas, the soul has finality and its dignity of a form *in a peculiar way*, and this distinguishes its substance from matter. The intellectual life of the soul adopts, grows and develops through senses in the world of material things, and it also transcends matter. In the soul's perfection of spiritual life, the soul participates in natural faculties and in supernatural virtues, which are infused by God alone.

As illustrated earlier, Stein recognizes the permeability of the energy between the body and the soul: The realms of bodily phenomenon and phenomenon of the soul are mutually permeable. It is clear, for Stein, the soul is the core of a human being and its potency and the qualities and dispositions grow out of the soul (from within) from the actuality of living. Both Aquinas and Stein point out the existence of the soul of the human person. Taken differently from what Augustine perceived, Aquinas does not take the body as a mere instrument and thus inferior to the soul. There is an implication for both Aquinas and Stein that the body and the soul mutually complement each other in their development and growth. For Aquinas, the unique quality of the soul is differentiated from the body (matter) and makes transcendence possible. This unique aspect of the soul coincides with Stein's view of the possibility of a transformative aspect of the soul. For Stein, the source of transformation is beyond the simple external circumstances of the soul, involving the intervention of the Holy Spirit. Stein clearly believes that transformation is a different phenomenon from the development and growth of the soul caused by external circumstances.

Aquinas, in his view of the unity of man [*sic*], developed further from the Augustinian dualistic view of human being in terms of Grace. Augustine holds a clear distinction between operative Grace that transforms the human heart and cooperative Grace that presupposes human freedom. For Aquinas, cooperative Grace makes gradual movements through human freedom towards a fuller realization of the whole being. For Aquinas, operating Grace and co-operating Grace are not different grace; they are only distinguished by their effects.²⁴³

It seems that Stein is greatly influenced by Aquinas in her view of the unity of man [*sic*]; mutual belonging between the body and the soul. Stein appropriates Aquinas' concept of potency and act and the transcendent power of the soul. Nevertheless, for Stein, the soul is not merely passive, but the inner dispositions of the soul unfold with the external contact. This unfolding takes place interdependently and complementarily with the body.

Aquinas offered Stein an ontological view of Christian spirituality, including an “investigating the world of angels, heaven and God-hypothetical entities for the phenomenologist, yet eminently real to the believer.”²⁴⁴ It is not, thus, surprising to see Stein's phenomenological approach to the invisible.

Stein's phenomenological approach to the unity of a human being is, however, quite distinct from Aquinas. Aquinas' nature of a human being is explained by the body and the soul.²⁴⁵ Stein embarked on the phenomenological investigation of the human person by identifying four phenomenal divisions: the physical, the sensory, the mental

²⁴³ *Summa Theologicae*, Pt. I-II, Q. 111-a. 2.

²⁴⁴ Herbstrith, *ibid.*, 83.

²⁴⁵ See the table in *Summa Theologicae*, Pt. I: 360-61. The table is a summary from Pt. 1, QQ. 75-102.

and the personal.²⁴⁶ Aquinas includes intellectual operations (acts and habits) in the realm of the soul, whilst Stein identifies those intellectual operations in the realm of mind. The concept of the mind [*Geist*]²⁴⁷ is not present in Aquinas, whilst it is apparent in Stein. Stein recognizes “the patterns of energy transfer,” by combining psyche and mind together. Likewise, in Stein’s phenomenology, psychology and philosophy are integrated. The soul is the expression of all of these four dimensions.²⁴⁸ As Stein asserts, in our actuality of living, the dispositions of the soul, therefore, unfolds and blooms.²⁴⁹ For Stein, mental activities take place in the realm of the mind, the soul supports “the actual living,” so it’s being identified with “nonmental.”²⁵⁰ The qualities, namely, “kindness, purity, refinement and the like” do not belong to the soul, because they are, for Stein, static qualities. Nonetheless, when those qualities fill up the soul inwardly, our soul becomes visible. This means that the soul as the core of our being emanates outward.²⁵¹

With respect to their view of a woman, Stein and Aquinas hold profoundly different views. Aquinas argues in favour of the inferiority of woman’s intellect compared to that of a man’s.²⁵² It appears that he believed that a universal human nature was rooted in his view of the unity of man, which logically should include the nature of woman. Although his view of woman’s intellectual inferiority relative to man may well be conceived contextually, his view of woman is not rooted in his argument of the soul involving a form of matter and its finality. His view of woman is inherently different

²⁴⁶ Stein, *Philosophy of Psychology and the Humanities*, xvi.

²⁴⁷ Although, I follow the translation of both Baseheart and Sawicki for this term (*Geist* into *mind*), in German, *Geist* can be translated into spirit, is true to Hegel in his work, *Phenomenology of Spirit* (Oxford: OUP, 1977).

²⁴⁸ Stein, *Philosophy of Psychology and the Humanities*, XIII & XV.

²⁴⁹ *Ibid.*, 232-233.

²⁵⁰ *Ibid.*, 230.

²⁵¹ *Ibid.*, 231.

²⁵² *Summa Theologicae*, Pt. I -Q 92-a1- a2.

from that of Stein. Stein's personalism does not differentiate a woman from man. Stein acknowledges the unique traits of a woman and distinguishes them from that of man.

Aquinas and Stein hold the same view as Aristotle, which claims that a soul is a form of matter, and the body and the soul belong together and the two are united as two parts being to form the unity of man [*sic*]. Rationality with free choice determines human beings and develops the dispositions of the soul. For Aquinas, although it was God who made the woman, the woman was made not as a helper of man, but instead as a helpmate. In the opinion of Aquinas, what makes woman inferior to man originated first from physical strength and secondly from sin.²⁵³ According to Aquinas, the way God made "the woman is an occasion of sin to man," so that this determines man and woman are unequal to each other. They do not fit equally to the office because for Aquinas, the woman is not fitting to be a helper but a helpmate. This means for Aquinas, the woman was made to fit to engage "in the work of generation." Nevertheless, Aquinas is not in favour of the view that woman is made from man. According to Aquinas, the woman is made from the Divine Power, infinite being, who can make anything out of matter.²⁵⁴ For Stein, these differences between man and woman do not make them one being hierarchical to the other in value; rather, their differences make man and woman complementary. Although they are both human beings, they are 'human' in different ways. Her reconciliation of the phenomenology standpoint with Aquinas' Christian spirituality is itself a lived example of the aspect of the complementary relationship.

Stein's second phase of conversion (1922-1933) also denotes ethical conversion; it should be noted that the engagement of her experiential phenomenology of a human

²⁵³ *Summa Theologicae*, Pt. I. Q92-a1.

²⁵⁴ *Summa Theologicae*, Pt. I. Q92-a2.

being engaged with her contemporary culture, particularly on the issues of women. Her composition of a human being as a “physical-psychical-spiritual unity” is universally applied to all human beings regardless of gender and background. As Oben notes, “two years (1926) before Leo XIII’s encyclical that claims the woman as a companion not as a servant.”²⁵⁵ For Stein, “woman and man are complementary to each other as one hand does the other.” According to Oben, she took this concept from “the Hebraic phrase from Scripture ‘*Eser kenegdo*,’ which means a ‘complementary helpmate.’” Stein argues that man and woman “reflect God’s image differently and as “complementary halves,” they are meant to “create a harmonious humanity together.”²⁵⁶ Having been in Speyer for seven years, she broadly was in dialogue with her contemporary culture, teaching lectures on “The Ethos of Woman’s Vocation”, “The Vocation of Man and Woman in the Order of Nature and Grace”, “The Life of the Christian Woman”, “Foundation of Women’s Education”, “The Place of Women in Guiding the Young to the Church.” As Herbstrith states, those lectures addressed to the women had Stein’s hope embedded; she hoped that “woman’s mature Christian life as a source of healing for the world and motherliness as woman’s practical importance.”²⁵⁷

As for Stein’s interior journey, her inner struggle continued; the advancement of spiritual transformation through self-transcendence and self-appropriation was possible when she ceaselessly perfected her soul through discerning of her spirits, with hope in God. Her prayer life deepened at the same time; she confessed, in her lecture concerning “ways to interior silence” in 1930, that our soul cannot achieve the highest state of being, because it is occupied with many things and that the importance of surrendering our will

²⁵⁵ Oben, *Ibid.*, 68.

²⁵⁶ *Ibid.*, 68-69.

²⁵⁷ Herbstrith, *Edith Stein: A Biography*, 95-97 & 102.

to the divine will, and “the work of grace” is necessary.²⁵⁸ Around 1931, she suffered from anti-Semitism and this happened when her appointment at the University of Freiburg was rescinded. Nevertheless, she was unbowed by this disappointment: “You should try to explain to Professor Finke that interiorly the matter doesn’t affect me. I will be neither sad nor disappointed if nothing comes of it.”²⁵⁹ This racial hatred continued on. And yet, through the personal and professional sacrifice and her people’s tragic destiny, she turned to the Cross again; while inviting Sr. Adelgundis to look at the cross together, she made a comparison “between the divine sacrifice of the Cross and the terrible path of suffering awaiting the Jewish people.” Having realized “her unique vocation” through this, she confessed to Fr. Hirschmann, SJ, by saying, “You don’t know what it means to me to be a daughter of the chosen people - to belong to Christ, not only spiritually, but according to flesh.”²⁶⁰

Eventually, her dream was actualized when Stein entered the Discalced Carmelite Monastery at Cologne 1933. Stein writes of this day: “... all of my old friends should be happy for me that I have finally arrived where I have belonged for a long time. It was not a complete new decision, rather the fulfillment of a long-standing resolve given impetus by the conditions of the time.”²⁶¹ A year later, on April 15, 1934, Stein wore the postulant habit at the clothing ceremony, receiving the name, Sister Teresa Benedicta of the Cross. She writes to Ingarden of this event:

It is now three weeks since the funeral bell rang for Edith Stein. She is now Sister Teresa Benedicta of the Cross. That is somewhat long for daily use, and so normally she is called Sister Benedicta. She wears a brown habit and a white

²⁵⁸ Sr. Teresa de Spiritu Sancto, *Edith Stein*, trans. Cecily Hastings and Donald Nicholl (New York: Sheed and Ward, 1952), 100.

²⁵⁹ Herbstrith, *ibid.*, 104.

²⁶⁰ *Ibid.*, 116-117.

²⁶¹ Edith Stein, *Edith Stein: Self-Portrait in Letters, Letters to Roman Ingarden*, trans. Hugo Candler Hunt (Washington, D.C.: ICS Publications, 2005), 326.

novice's veil; on feast days, for the liturgical hours prayed in choir, a white mantle. She is sending you a picture what will let you see how she looks as a bride. And another with text that tells you something of the history of her soul.²⁶²

Entering the Carmelite order meant giving up her intellectual talents. Being “the forty-two-year-old postulant,” she was older than most of the novices and involved in menial work. However, she accepted her own limitations willingly and patiently.²⁶³ As Graef attests, “her philosophical detachment and her human feeling were rooted in her utterly supernatural attitude to life; they both sprang from the mystery after which she had desired to be called, from the Tree of the Cross.”²⁶⁴

The Soul in God's Grace: Reason Perfected by Charity - Holy Realism

Before I discuss what constitutes Stein's third phase of conversion experience (reason perfected by charity, 1933-1942), it should be noted that Stein's connotation of phenomenology takes a different shape in her final phase of conversion.

When she wrote her doctoral dissertation, *On the Problem of Empathy* [*Zum Problem der Einfühlung*] in 1917, her phenomenological inquiries into a human being had begun. The interest of the thesis was in the physical-psychical-spiritual constitution of a human being. As explored earlier, she investigated and examined the accounts of “the pure I,” soul, body and spirit from the perspective of philosophy of person. Her phenomenology connotes a direct investigation into the phenomena. This philosophical investigation gave rise to the existence of the soul of the human person, which was the answer to the intersubjectivity revealed in empathy.

²⁶² Ibid., 329.

²⁶³ Herbstrith, *ibid.*, 124-125.

²⁶⁴ Hilda C Graef, *The Scholar and the Cross: The Life of Work of Edith Stein* (Westminster, Maryland: The Newman Press, 1956), 184.

In between 1922-32, as she encountered St. Thomas Aquinas' writing, *On Truth (De Veritate)* on the suggestion of Fr. Erich Przywara, SJ (1889-1972), however, her understanding of Christian spirituality, especially the world of her faith opened up.²⁶⁵ During this time, Stein also embarked on *Finite and Eternal Being*. In this writing, she desired to integrate Aquinas into Husserl. This is also reflected in her writing, *Knowledge and Faith*. This writing shows her efforts to reconcile Husserlian phenomenology and Aquinas' Christian spirituality.

After she entered Discalced Carmelite Order at Cologne in 1933, her "realm of natural reason" mirrors transformation into "the realm of grace,"²⁶⁶ and this view is reflected in her final writing, *The Science of the Cross: Studies on John of the Cross [Studie über Joannes a Cruce; Kreuzeswissenschaft]*. In 1941, as the fourth centenary of the birth of St. John of the Cross approached (1542), the prioress asked Stein to write a literary work as a preparation for the celebration. Stein writes of this event in 1940: "Just now I am gathering material for a new work, since our Reverend Mother wishes me to do some scholarly work again, as far as this will be possible in our living situation and under the present circumstances. I am very grateful to be allowed once more to do something before my brain rusts completely."²⁶⁷

In this work, her world of reason was certainly perfected by God's Grace. This is the work that she embarked on after she was sent to the Carmelite monastery at Echt in Netherlands. As Koeppel notes, "St. Edith reveals her spiritual greatness in this last work of hers. She had prayed this whole book and it was tremendous preparation for her own

²⁶⁵Waltraud Herbstrith, *ibid.*, 82.

²⁶⁶ Baseheart, *ibid.*, 56.

²⁶⁷ Edith Stein, *The Science of the Cross*, trans. Josephine Koeppel, O.C.D. (Washington, D.C.: ICS Publications, 2002.), X.

way of the cross.”²⁶⁸ In this spiritual writing, she investigated interior life much in depth. She named the phenomenon of spiritual marriage of St. John of the Cross with God as “Holy Realism.” Her psycho-philosophy of phenomenology is integrated into the phenomenology of spiritual transformation. Stein reveals that we all have an “inner psychological rigidity” which is “inappropriate” and it makes us suffer. For Stein, holy realism takes place when “the original inner receptivity of the soul” takes rebirth with the Holy Spirit.²⁶⁹ This phenomenon of holy reality arises when the soul is led to accept “the truths of faith,” and it becomes “the science of the saints.”²⁷⁰

Stein’s focus in this writing was on the soul’s intimate relationship with the Holy Spirit. For the first time in her life, she was inspired when she heard that “God is Spirit” from Edward Metis, an orthodox Jew in around 1913. Her response to this answer was “to me it was as if I had been given a stone instead of bread.”²⁷¹ *The Science of the Cross* was her final writing in between 1933 and 1942 prior to her death. Compared to when her inspiration by Metis’s remark, “God as Spirit” in 1913, her interior journey has truly deepened and this writing reflects the fact that she made a deeper conversion to God. St. John of the Cross’ dark night of the soul and his spiritual world of *Spiritual Canticles* were beautifully explored. Stein writes of when the Holy Spirit²⁷² wounds the soul, “the delight is so much more intense and tender, the stronger and more substantially the soul is transformed and concentrated in God.”²⁷³ Then she explains how the soul is purified in

²⁶⁸ Ibid., XX & XXI.

²⁶⁹ Ibid., 10.

²⁷⁰ Ibid., 11.

²⁷¹ Waltraud Herbstrith, *Edith Stein: A Biography*, 48.

²⁷² It is to note that the element of the Spirit of God has entered into her writings and in it, the connotation of spirit has changed. Stein emphasizes the spirit in the human person in *On the Problem of Empathy*. As phenomenologist, Edith’s “early study is mostly a philosophy of consciousness. She uses “God four times and briefly. In later work, however, the element of grace is added. For now, there is keen recognition of God’s spirit within the person.” See Oben, *ibid.*, 88.

²⁷³ Stein, *The Science of the Cross*, 188-189.

terms of purgation of the natural faculties. According to Stein, “faith informs us of things we have never seen nor heard. But it is precisely this reason, faith is a totally dark night of the soul. It brings light to the soul.” Stein continues to write, “the night of faith robs the soul of the light of “reason” or makes her blind. For “the intellect,” its own power, extends only to natural knowledge. It can become capable of receiving supernatural knowledge when God wishes to raise it to do so.”²⁷⁴ In this dark night of the soul, the soul endeavours to unite with God. In this process of purgation of the soul during a dark night, the soul has to leave all natural faculties behind and these include “intellect,” “will,” “imagination” and “memory.”²⁷⁵ The supernatural phenomenon (Holy Realism) involves complete illumination of “the divine light.” Spiritual transformation takes place in the manner of the Cross: “The intellect is brought back to its total nothingness precisely: it recognizes its powerlessness and God’s greatness: Hope puts the memory into emptiness.” The soul hopes for everything from God and not from ourselves or any other creature, and hope expects to receive bliss from God.” “Will renounces every pleasure and possession.” “Love finally frees the will from all things since it obliges the will to love God above all.” For Stein, “this becomes possible only when the desire for everything created is given up.”²⁷⁶

In light of her engagement with a shifting world in 1933, Stein wrote many letters to Pope Pius XII concerning unjust persecution of the Jews; “she requested to Pope Pius

²⁷⁴ Ibid., 58.

²⁷⁵ Ibid., 59. Stein makes the Carmelite spirituality distinct in her further exploration of these natural faculties: “In the Thomistic view, the memory is not regarded as an independent basic power or faculty in addition to reason and will, but is (as sensory & intellectual memory) proportioned to the lower and higher cognitive faculty. As matter of fact, without the work of the memory, no knowledge would be possible. On the other hand, we find in the writings of our holy mother Teresa and our father, St. John of the Cross, the Augustinian (*De Trinitate X*) trichotomy of reason, memory, and will. See Edith Stein, *Finite and Eternal Being*, 605, 97f.

²⁷⁶ Edith Stein, *The Science of the Cross*, 61.

XII for an encyclical in defense of the Jews.” However, even if “the Pope commissioned two Jesuits, Fathers La Farge and Grundlach, to compose a document condemning racial persecution,” it was not successful, due to the outbreak of the World War II and the death of the pope.²⁷⁷ Stein’s heartfelt involvement with the world resonates with an authentic discipleship. As Brown argues, “discipleship is both a matter of locating ourselves within Jesus story and acknowledging the way in which our own situation differs significantly from his.” Brown continues, “Discipleship is not simply a matter of individual relationship with Christ as Lord and it also has a strong social dimension.”²⁷⁸ Stein was in dialogue with her own historical context, acting for justice. She was in a deep engagement with the world and it went beyond religious sensitivity.

As Herbstrith writes, “Stein’s interior and prayer and exterior action were inseparably related.”²⁷⁹ The quality of her love took another shape. Herbstrith continues:

natural love aims at possession, at owning the beloved as completely as possible. But anyone who loves with the love of Christ must win others for God instead of himself, as Christ did when he came to restore lost humanity to the Father. Actually, this is the one sure way to possess someone forever. Whenever we entrust a person to God, we find ourselves united to him [God]; whereas, sooner or later, the lost for conquest usually, no always - ends in loss.²⁸⁰

In this phase of conversion (1933-1942), she was convinced that “the human soul as the temple of God,” “her reflection on Christ at prayer,” as Herbstrith acutely points out, “gave new direction to her former anthropological and philosophical research on the relation between soul, self, spirit, and person.” Herbstrith continues, “she discovered that the more recollected the person lives in his [*sic*] innermost soul, the greater the power he

²⁷⁷ Waltraud Herbstrith, *Edith Stein: A Biography*, 11.

²⁷⁸ David Brown, *Discipleship and Imagination: Christian Tradition and Truth* (Oxford: Oxford University Press, 2000), 8.

²⁷⁹ Herbstrith, *ibid.*, 152.

²⁸⁰ *Ibid.*, 153.

[sic] radiates outward and the greater the influence he [sic] exerts on others.” Stein acknowledged the Trinitarian love, in Jesus’ “solitary conversation with God,” and how “the human soul opens in freedom to receive the Spirit of God.”²⁸¹ The significance of “the gifts of the Holy Spirit for a good spiritual director” is well reflected in her article “Sancta Discretio” in 1938. Stein’s own “joy in the Spirit is reflected in her poem:²⁸²

Who are you, kindly light, who fill me now,
And brighten all the darkness of my heart?
You guide me forward, like a mother’s hand,
And if you let me go, I could not take a single step alone.
You are the space,
Embracing all my being, hidden in it.
Loosened from you, I fall in the abyss of nothingness, from which you draw my
life. Nearer to me than I myself am,
And more within me than my inmost self,
You are outside my grasp, beyond my reach,
And what name can contain you?
You, Holy Spirit, you, eternal Love!

In the third phase of Stein’s conversion (1933-1942), rich fulfillment of her soul’s life became actualized in moral actions. Around the time when she escaped to Holland, she “composed three acts of self-oblation-for the Jewish people, for the averting of war, and for the sanctification of her Carmelite family.” In 1939, she wrote a final testament, submitting herself to God’s will. Stein’s charity of heart was perfected when she chose to walk to the gas chambers in 1942 with Rosa by saying, “Come Rosa, we’re going for our people.”²⁸³ It was her self-giving love for the Jewish people and her charity was directed to the highest good (beatitude), God.²⁸⁴

²⁸¹ Ibid., 156.

²⁸² Ibid., 160-161.

²⁸³ Herbstrith, *ibid.*, 180.

²⁸⁴ St. Augustine, *City of God*, Book 19, Chap. 15, trans. Henry Bettenson (Harmondsworth, England: Penguin Books, 1972), 891.

The Soul Care in Health Care

Spirituality may be defined in various ways; “a sense of meaning and purpose in the events of life; the need for hope; a source of relatedness/connectedness with others, the cosmos and the activities of beings, for many persons with God or a High Power, including the need to give and receive love; the need for forgiveness; self-transcendence.”²⁸⁵ Similarly, Chochinov and Cann identified the seven themes of spirituality. In addition to those mentioned above, they include “a reality greater than the self; not of the self; existential, not of the material world; life force of the person, integrating aspect of the person.”²⁸⁶ Mulligan also adds what the dimensions of the end of life spirituality entail: “feelings of communion and mutuality, beliefs and faith, hope, attitude towards death, appreciation of life, reflection on fundamental values, developmental nature of spirituality and conscious aspect.”²⁸⁷ Spirituality may also be defined as “the search for the sacred. A conscious striving to move beyond isolation and self-absorption to a deeper awareness of interconnectedness with the self, other human beings and the transcendent.”²⁸⁸

If the above themes of spirituality are examined in light of Stein’s philosophy of anthropology, the above-defined domain primarily belongs to the phenomenon of the mental state. In other words, this phenomenon belongs to that of the mind. These themes of spirituality illustrated in the literature review do not clearly explain the nature of its

²⁸⁵ Corinne M. Lemmer, “Recognizing and Caring for Spiritual Needs of Clients,” *Journal of Holistic Nursing* 23, no. 3 (September 2005): 313 & J. H. Watts, “Journeying with Morrie: Challenging Notions of Professional Delivery of Spiritual Care at the End of Life,” *Illness, Crisis & Loss* 16, no. 4 (2008): 309.

²⁸⁶ H. M. Chochinove et al., “Interventions to Enhance the Spiritual Aspects of Dying,” *Journal of Palliative Medicine* 8, no. 1 (2005): 106.

²⁸⁷ S. Mulligan, “Addressing the Spiritual Care Needs of People Near the End of Life,” *Nursing Standard* 26, no. 4 (2011): 51.

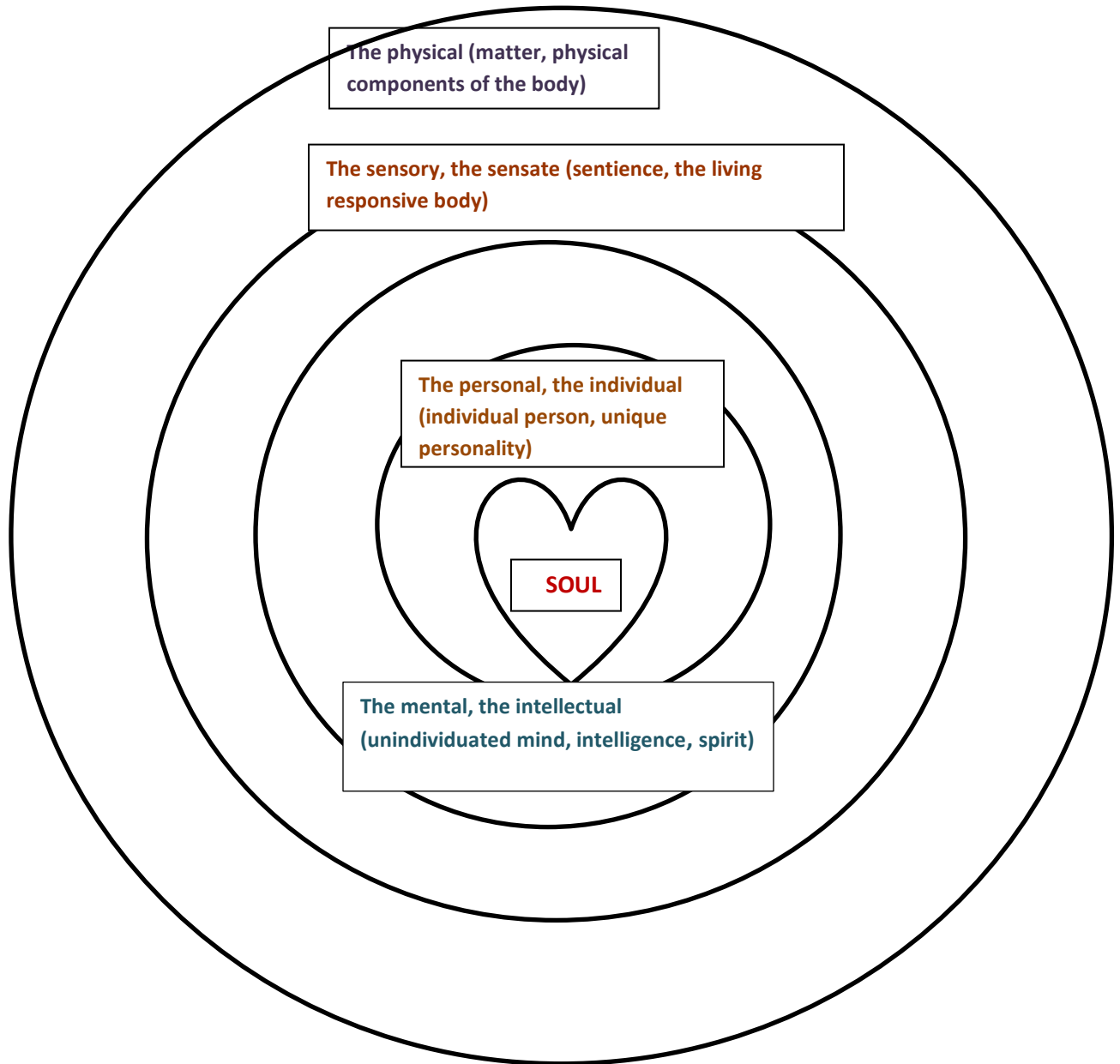
²⁸⁸ *Catholic Ethics Guide*, 3rd ed. (Ottawa: Catholic Health Alliance of Canada, 2012), 129-30.

experience and the dynamics of the phenomenon nor where it is from. From the perspective of Stein's spirituality of the phenomenology of incarnational existentialism, spirituality can be explained as the total living experience of a human person composed of a body-soul-spiritual totality, implying an "experiencing I" living in the world.²⁸⁹ Further, it is an on-going and gradual existential unfolding and thus, the incarnational experience of the soul's outward experience in the world. Having said that, the definition of spirituality reflected in the literature needs to be redefined from Stein's perspective of spirituality as the total living experience of a human being as a "physical-psychical-spiritual entity," which is composed of both interior and exterior experiences and of the human person who lives in the world. In other words, it is an existential and incarnational experiential process of a becoming fully human person in the world.

Having explored Stein's gradual deepening conversion experience over her life journey, the phenomenal realm of the interior unfolding journey from the soul may be added to her 4 realms of the philosophy of phenomenology mirrored in her earlier work, *Philosophy of Psychology and the Humanities* (1922). The following comprehensive diagram may summarize Stein's five phenomenal realms, layers of the human being and the existence of the soul within:

²⁸⁹ Stein, *Finite and Eternal Being*, 373.

Diagram (5 Phenomenal Realms, Layers of a Human Being and the Existence of the Soul)



In the process of healing, the rigidity of the soul is purified and healed. In other words, when a person is in darkness, all natural faculties, will, imagination, intellect, and memory of the person experience total nothingness. By letting go of this rigidity of the soul and choosing only God (or the Divine) above all things on earth, he or she is purified and healed.

The soul care in health care, in this sense, should be recognized externally and internally. It includes beholding the unfolding journey of a person from the inside out. Therefore, soul care means accompanying and journeying with the person by being present to the spiritually existential incarnational process of the person who receives health care and service.

Conclusion

This chapter has explored Stein's phenomenology of philosophy of anthropology and apophatic spirituality. Stein holds the view that a human being is a totality of physical-psychical-spiritual entity made up of the five distinctive layers and phenomenal realms. These layers, for Stein, are mutually permeable. The soul of the sick and suffering, especially elders living with dementia, continues to incarnate (unfold) in the context of the health care environment. This chapter also has discussed Stein's on-going and deepening three phases of conversion experience; the first phase (1916-1922); the second phase (1922-1933); the third phase (1933-1942). This has examined to what extent Stein's meaning of phenomenology has transformed in alignment with her own deepening conversion experience. Then the chapter has redefined spirituality illustrated in the current literature from Stein's phenomenology of incarnational existentialism and drawn the framework for soul care.

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Chapter 4

HERMENEUTIC PHENOMENOLOGY AS A RESEARCH METHODOLOGY AND CASE STUDIES IN LIGHT OF STEINIAN CONCEPTUAL FRAMEWORK

In this dissertation, I chose hermeneutic phenomenology as a research methodology as it seeks the lived experience and its interpretation of human existence's being-in-the-world in the context of space and time. My dissertation project is based on a conceptual framework from the phenomenology of Edith Stein (St. Teresa Benedicta of the Cross, 1891-1942) and comprises her philosophy of anthropology and theocentric anthropology. I will present and investigate case narratives of my lived experience of spiritual care for the elders living with dementia in health care retrospectively from the Steinian conceptual framework of hermeneutic phenomenology.

I am a researcher and participant in the context of a care home where I provided spiritual care to elders living with dementia. Therefore, my research will take an ethnographic process.²⁹⁰ I am a participant who engages in the daily activities of the ministry context. As a researcher, I am an observer and analyzer, but I have an insider's perspective, which qualifies as an emic approach, not an outsider's perspective, which is an etic approach.²⁹¹

Phenomenology as a Philosophical Method

Edmund Husserl (1859-1938) introduced a philosophical movement called phenomenology, which is the study of phenomena. *Phenomenon* means what appears and is the opposite of *noumena* (thing-in-itself). The word, "phenomenon" was already being

²⁹⁰ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011), 13.

²⁹¹ *Ibid.*, 95.

used in the 18th century when Johann Henrich Lambert (1728-1777), a Swiss German mathematician and philosopher, applied it to his theory of knowledge that distinguishes truth from illusion and error. In the 19th century, the word was significantly associated with *Phenomenology of Mind* [*Phänomenologie des Geistes*] by Georg Wilhelm Friedrich Hegel (1770-1831), who investigated the development of the human spirit [*geist*] from mere sense experience arriving at “absolute knowledge.” However, it was Husserl who firmly launched a philosophical movement of phenomenology in the early 20th century.²⁹²

Historically, after the ruin of Europe at the end of World War I, European cultural values were in upheaval and an ideological crisis was underway. As Groenewald puts it, amid this turmoil, philosophy appeared torn between positivism and unsustainable subjectivism. Into this chaos, Husserl introduced a new philosophical method that proposed absolute certainty.²⁹³ Husserl argued that people could be certain about how things appear or present themselves to their consciousness. To arrive at certainty, anything outside immediate experience must be suspended (bracketed), and in this way, the external world is reduced to the contents of personal consciousness. Realities are thus treated as pure phenomena and the only absolute data from where to begin. Husserl named his philosophical method “phenomenology,” the science of pure “phenomena.” Phenomenology aimed to return to the concrete and things themselves.²⁹⁴

The underlying question of the phenomenological inquiry is “what is the experience like?” Phenomenology examines conscious experience from a subjective or

²⁹² Encyclopedia of Britannica. www.britannica.com/article/455564.

²⁹³ Thomas Groenewald, “A Phenomenological Research Design Illustrated,” *International Journal of Qualitative Methods* 3, no. 1 (April, 2004): 3.

²⁹⁴ *Ibid.*, 4.

first-person point of view. Husserl suggested that to build one's knowledge of reality, one has to begin with an awareness of consciousness. The process of the phenomenological method involves two terms: one is bracketing, which means suspending judgement about the natural world (this must precede analysis), and the other is phenomenological reduction, which is the process of defining the pure essence of a psychological phenomenon (how a person exists in the world). Husserl believed that only by bracketing away the "natural attitude" could philosophy become its own distinctive and rigorous science, and he insisted that phenomenology is a science of consciousness rather than of empirical things, which was differentiated from his contemporary positivism.²⁹⁵ This is where Husserl's philosophical method of phenomenology was born. Positivism ruled, based on objectively attained empirical knowledge and this objective knowledge negated any knowledge attained by subjective experience. Husserl's philosophical method of phenomenology is, on the contrary, the study of conscious experience from a subjective or first-person perspective.

Hermeneutical Phenomenology

Hermeneutics is the branch of knowledge that addresses the theory and methodology of interpretation. Phenomenology becomes hermeneutical when its method is taken as interpretive rather than purely descriptive as in transcendental phenomenology. As Smith et al. put it, for Heidegger, Husserl's phenomenology was "too theoretical and abstract." Heidegger also withstood Husserl's neo-Cartesian

²⁹⁵ Edmund Husserl. <https://iep.utm.edu/husserl/>

emphasis on consciousness and subjectivity. In adherence to the principle of the phenomenological method, Heidegger grounded his stance in the lived world.²⁹⁶

As Leonard fittingly puts it, Heideggerian phenomenology differentiates from Husserlian descriptive/transcendental phenomenology by shifting the discussion from epistemology (how do we know what we know) to the ontology of being-in-the-world. This refers to asking a question about what it means to be a person.²⁹⁷ Heidegger thought that consciousness is not separated from the world and it is historically and culturally formed. Husserl and Heidegger had different views about how to perceive the lived experience. As Laverty accurately puts it, Husserl emphasized understanding beings or phenomena. In contrast, Heidegger focused on ‘*Dasein* (the mode of being human or the situated meaning of a human in the world).’²⁹⁸

Heidegger expressed a view of the person “as *thrownness*, which means the person as always already situated, as being-in-the world.” Human existence, therefore, is determined by “a particular cultural, historical, and familial world.”²⁹⁹ The Heideggerian view is that a person is “self-interpreting,” in a non-theoretical and noncognitive way. For Heidegger, human beings are equipped by our interpretive way, whilst for Husserl, the interpretations are a product of individual consciousness of subjects. Heidegger argued that the interpretation is not generated in the individual consciousness as a subject related to objects, but rather comes from our linguistic and cultural traditions.³⁰⁰

²⁹⁶ Ibid., 16.

²⁹⁷ Victoria W. Leonard, *A Heideggerian Phenomenological Perspective on the Concept of Person*, ed. Patricia Benner (London: Sage Publications, 1994), 45-6.

²⁹⁸ Susann M. Laverty, “Hermeneutic Phenomenology and Phenomenology: A Comparison of Historical and Methodological Considerations,” *International Journal of Qualitative Methods* 2, no. 3 (2003): 24.

²⁹⁹ Victoria W. Leonard. *ibid.*, p. 47.

³⁰⁰ Ibid, 51-2.

As Leonard goes on to say, in hermeneutics, theory is tied to meanings emerging from the lived experience, to create new possibilities for understanding and to have practical engagement with the phenomenon under review. This means that in hermeneutics, the key source of knowledge is everyday practical activity. Human activities become a text that is studied and interpreted to unveil the hidden meaning. The interpretive analysis is based on observational notes, diaries, and samples of human action. These are all treated as a text. Interpretation follows a three-step processes: thematic analysis, an analysis of specific episodes or incidents, and the identification of paradigm cases.³⁰¹

Having discussed the background and the nature of phenomenology, how is Stein's phenomenology similar to and different from that of her contemporary phenomenologists?

Stein's Phenomenology as Incarnational Existentialism³⁰²

Defining Steinian Concept of Experience

Stein reveals the meaning of experience in developing the concept of a spiritual person through her notion of empathy [*Einfühlung*] in her doctoral dissertation.³⁰³ It is her exposition of the question of empathy as "the perceiving [*Erfahrung*] of foreign³⁰⁴ subjects and their experience [*Erleben*]."³⁰⁵ At the outset, in her investigation of this task,

³⁰¹ Ibid., 58-9.

³⁰² Please see chapter 3 for detailed exploration of Stein's philosophy of anthropology and incarnational existentialism.

³⁰³ *Einfühlung* literally means "into feelings." For Stein, feelings are not equivalent to emotions, and that should be understood within her frame of philosophy of anthropology.

³⁰⁴ The German, *fremdes* is translated into *foreign* throughout her dissertation. It is used to mean "other" as opposed to self.

³⁰⁵ Edith Stein, *On the Problem of Empathy*, trans. Waltraut Stein (Washington, D.C.: ICS Publications, 1989), 1.

Stein agreed with Hans Lipps' (1889-1941) point of view concerning empathy: "Hans Lipps depicts empathy as an 'inner participation' in foreign experiences.³⁰⁶ Doubtless, this is equivalent to our highest level of the consummation of empathy – where we are 'at' the foreign subject and turned with it to its object. He calls this full experiencing of foreign experience empathy."³⁰⁷ Stein continues her investigation by arguing whether Husserl's methodology of reductionistic transcendental phenomenology can explain empathy. Beginning with the implied assumption that foreign subjects and their experiences are "given" to us, she examines the phenomenon of givenness in the setting of phenomenological reduction. Stein illustrated this experience in detail:³⁰⁸

In the first section, based on some indications from Husserl's lectures, I had examined the act of "empathy" as a particular cognition. After that, however, I went on to something which continually occupied me anew in all later works: the constitution of the human person. In connection with my original work, research along this line was necessary to show how the comprehension of mental associations differs from the simple perception of psychic conditions. Max Scheler's lectures and writings, as well as the works of Wilhelm Dilthey, were of the utmost importance to me in connection with these questions. Following up on the voluminous literature on empathy which I had to work through, I added several chapters on empathy in the social, ethical, and aesthetic areas.

According to Husserl, "consciousness is always active and directed towards something. The active directedness is called *intentionality*. The act is willing, perceiving, and etc. The object, called 'intentional object' or 'phenomenon,' is what is willed, perceived. In order to talk in this way, it is not necessary to state that the phenomenon

³⁰⁶ Stein belonged to the same Göttingen Phenomenologist circle as Hans Lipps and his wife, Hedwig Conrad-Martius who was a close friend of hers. Stein writes, "He was very tall, slender but strong; his handsome, expressive face was fresh like a child's and his big round eyes were earnest – questioning like a child's eyes. He usually uttered his opinion in a short but definitive statement." Please see Edith Stein, *Life in a Jewish Family: Her Unfinished Autobiographical Account*, ed. L. Gerber, and Romaeus Leuven and trans. Josephine Koeppel. Washington, D.C.: ICS Publications, 1986), 178.

³⁰⁷ Stein, *On the Problem of Empathy*, 12.

³⁰⁸ Stein, *Life in the Jewish Family*, 397.

exists anywhere but in consciousness.”³⁰⁹ Husserl intends the term ‘transcendental’ to denote that the person’s consciousness is fundamental to any natural scientific effort because it proposes what knowledge of the natural world must include. It is intersubjective in the same sense that natural science is.”³¹⁰ In a nutshell, Husserl maintains that a reduction in consciousness is necessary. He calls this reduction the phenomenological methodological reduction. Stein belonged to the Göttingen phenomenology society.³¹¹ Nevertheless, Stein’s phenomenology adopts the perspectives of Hans Lipps and Max Scheler (1874-1928).

While seeking the truth or essence of things by relying on her subjective experiences and attention to consciousness, Stein also treasured the experiences of others in their search for truth. She constantly integrated the examples of others (especially that of her mother, Frau Augusta Stein), her own insights, and what she had learned from her scholarly pursuits. This is precisely what Stein desired to clarify in her notion of the spiritual person.

Steinian Hermeneutic Phenomenology

Miles et al. note that “hermeneutic phenomenology is contemplative and considerate, striving to seize the in-between-the-lines understandings of the experience of being.”³¹² Miles et al. go on to say, “phenomenological tradition commonly uses hyphens. This hyphenated expression is meant to capture the totality of how we live and

³⁰⁹ Stein, *On the Problem of Empathy*, xvii.

³¹⁰ Loc. cit.

³¹¹ The Göttingen philosophical society included Max Scheler (1874-1928), Roman Ingarden (1893-1970), Adolf Reinach (1883-1917), Dietrich von Hildebrand (1889-1977), Theodor Lipps (1851-1914), Hedwig Conrad-Martius (1888-1966), and Edith Stein (1892-1941).

³¹² Maureen Miles, Ysanne Chapman, Karen Francis and Beverley Taylor, “Exploring Heideggerian Hermeneutic Phenomenology: A Perfect Fit for Midwifery Research,” *Women and Birth* 26 (2013): 274.

are involved in the world. The intention is to emphasize that formal written language can be expressed to take on holistic meanings. The example of being-in-the-world underscores that there is no separation between humans and their world, and they cannot interpret their world without the other.”³¹³ The same is true for Stein’s method of phenomenology. Her method entails a holistic experience and all four phenomenal dimensions are *mutually permeable*.³¹⁴

Husserl’s transcendental/descriptive approach was challenged by Heidegger who shifted the focus of phenomenology from epistemology (how to know what we know) to ontology (how to be a human person). Heidegger’s hermeneutic phenomenology recognized a human being who is in the world.

Influenced by Scheler, Stein’s concept of the human person reveals moral values which are the phenomena in the feelings. This, in turn, leads Stein to go beyond the Husserlian egocentric transcendental reductionistic phenomenological method towards theocentric phenomenology.³¹⁵ In shaping the concept of the spiritual person, Stein establishes the constitution of the human being as a “psycho-physical individual,” and then she argues in favour of the significance of empathy for the constitution of the spiritual person.

Stein’s philosophy of anthropology envisions how the spiritual person develops grounded in complementary relationships among the soul, body, and spirit. As a result,

³¹³ Loc. cit.

³¹⁴ Please see chapter 3 for detailed discussion.

³¹⁵ Stein’s movement from egocentric phenomenology to theocentric phenomenology is explored in her later writing, Edith Stein, *Knowledge and Faith [Erkenntnis und Glaube]*, trans. by Walter Redmond (Washington D.C.: ICS Publications: Institute of Carmelite Studies, 2000). Stein presented this work on Edmund Husserl’s 70th birthday as a birthday gift. Martin Heidegger (1889-1976) also attended Husserl’s birthday.

her philosophy endorses a realistic view of human beings. Furthermore, Stein's investigation of empathy espouses the possibility of forming a community, the state, and practical pedagogy. This makes Stein's phenomenology critically different from that of Heidegger. Stein criticized Heidegger's definition of *Dasein* transcendence, as it posits social ontology. For Stein, Heidegger's *Dasein* never experiences the other's death because it exists in isolation from society. For Stein, self-transcendence does not mean anxiety, but it can be a substance to form a communal experience.³¹⁶

Spiritual Care Ministry as Lived Experience

As Van Manen well put it, my ministry of spiritual care is a “phenomenological and hermeneutical study of human existence: phenomenology because it is the descriptive study of my lived experience (phenomena (spiritual care)); hermeneutics because it is an interpretive study of the lived experience to determine the meaning.”³¹⁷

In the context of my ministry for the elderly living with dementia, I witnessed how the elderly living with dementia continue to live. From the perspective of our societal values, their quality of life seems to have been diminished or lost. This seems partly true because they cannot communicate as they used to. They have become mildly or severely cognitively impaired. To put it in Stein's words, there is no depth of 'I' because of the impairment of their minds. For Stein, “self-experiencing 'I' is not 'the pure I.' 'The pure I' does not have depth, whilst a 'self-experiencing I' does. The 'I' and the acts are not there. In this case, though 'I' turns into the object, the 'I' and the acts are not present.”³¹⁸ Nevertheless, through my ministry, I know that residents' family

³¹⁶ Astrid Grelz, *A Phenomenology of Transcendence: Edith Stein and the Lack of Authentic Otherness in Martin Heidegger's Being and Time* (Stockholm: Södertörms Högskola, 2017), 44.

³¹⁷ Max Van Manen, *Researching Lived Experience*, 35.

³¹⁸ Edith Stein, *On the Problem of Empathy*, 98-99.

members sometimes learn from staff about a different person than the one the family experienced.

Evaluation

Ethical Consideration, Rigour, Validity, Trustworthiness, and the Limitations of the Research

In qualitative research, researchers face some ethical issues. The researcher presents a case for the study, justifying its importance in the entire research process. Because the research involves human subjects, the researcher must ensure that the proposal will be approved by the ethics board of the appropriate ethics approval-granting body.³¹⁹ The primary purpose of ethics review is to protect participants.³²⁰ Each health care authority has an ethics review committee that oversees the approval process. In the process of the research, the researcher must obtain informed consent. The participants need to be given adequate information about the research so that they can voluntarily consent or decline to participate. This is the right of all people participating in research. Anonymity and confidentiality must be ensured. This involves using and reporting the data in such a way that no one can identify the source.³²¹

Other issues of the research may include validity and reliability. As Johnson notes, for qualitative researchers, validity can be translated into “plausible, credible,

³¹⁹ Ruhi Behi, and Mike Nolan, “Ethical Issues in Research,” *British Journal of Nursing* 4, no. 2 (1994): 712.

³²⁰ Please see https://ethics.gc.ca/eng/policy-politique_tcps2-eptc2_2018.html for Tri-Council Policy Statement: Ethical Conduct for Involving Humans.

³²¹ Rudi Behi, *ibid.*, 712-13. Also see Wendy Walker, “Ethical Considerations in Phenomenological Research,” *Nurse Researcher*, 14 no. 3 (2007): 41-2.

trustworthy and defensible.”³²² Especially in phenomenology research, because it has to do with the participant’s subjective lived experience, it is important to preserve the lived experience of the phenomenon. When transcribing such an experience, participants and the researcher must be faithful to the lived experience. The notion of bracketing has to be involved in participants’ note-taking in self-reflection and the researcher’s transcription. As Draucker notes, the researcher must constantly refer to Steinian phenomenology to ensure credibility.³²³ As my research project is based on Steinian unique phenomenology with a philosophical and theological foundation, participants will have to refer to the conceptual framework frequently. Knaack is firm that the researcher should never assume that the participants fully understand the framework.³²⁴

As per Jasper and Walker, to preserve the truth, the researcher must return to the participants to safeguard whether their experiences have been authentically interpreted. The researcher also must be certain to arrive at a conclusion not from his or her interpretation, but rather from the participants’ authentic experiences.³²⁵

As noted earlier, anonymity and confidentiality must be preserved. In my dissertation projects, the cases will be described in retrospect, and I transcribed my lived experience of spiritual care given to the clients as faithfully as possible in my retrospective reflection. For my project, I will reflect on 10 cases of spiritual care ministry representing my lived experiences with the elders living with dementia. I will

³²² Burke Johnson, “Examining the Validity Structure of Qualitative Research,” *Education* 118 no. 2 (Winter 1997): 282.

³²³ Clair Burke Draucker, “The Critique of Heideggerian Hermeneutical Nursing Research,” *Journal of Advanced Nursing* 30, no. 2 (1999): 360.

³²⁴ Phyllis Knaack, “Phenomenological Research,” *Western Journal of Nursing Research* 6 no. 1 (1984): 111-13.

³²⁵ Melanie A. Jasper, “Issues in Phenomenology for Researchers of Nursing,” *Journal of Advanced Nursing* 19 (1994): 312-13 & Wendy Walker, *ibid.*, 42-3.

bring retroactive case narratives, as the residents are now deceased. I could not submit for the ethical review, which may be a limitation. Also, in phenomenological research, there are no “findings” as such. Nevertheless, I found that my retroactive and reflective studies deepened my gratitude towards all of the deceased elders with dementia whom I privileged to serve. As described earlier, human activities become a text to be studied and investigated. Because of retroactive and reflective case narratives, the immediacy of experience won’t be present, and the interpretative analysis will derive from reflective notes, all of which will be treated as text.

Van Manen asserts that rigour comes from illustrating the connections between philosophical framework and findings as an interpretative process. As such, I will describe my lived experience of spiritual care in the case presentation from Stein’s philosophical and theological framework.³²⁶ In my reflective and retroactive writing of the cases, I investigated my lived experience of spiritual care ministry in reference to the Steinian framework of phenomenology. It should be also noted in De Witt and Ploeg’s literature findings, “a rigid approach to the expression of rigour may inhibit creativity and innovation in research design and method.”³²⁷ If such happens, the findings may not be truthful. Furthermore, from the Steinian conceptual perspective, the researcher’s experience should be genuine as it should be observed as it emerges in our consciousness. When providing spiritual care to the elderly living with dementia, the researcher must learn to self-empty, which means to leave her intellect at rest in her spiritual care ministry.

³²⁶ Max Van Manen, *Researching Lived Experience: Human Science for an Action Sensitive Pedagogy* (London, ON.: The Althouse Press, 2001), 31.

³²⁷ De Witt and Ploeg, *ibid.*, 226.

Criteria of Hermeneutic Phenomenology Research

How can we implement the criteria of qualitative research in phenomenological hermeneutic research, then? What constitutes the quality (validity) of phenomenological hermeneutic research? As Whitehead rightly puts it, “hermeneutic phenomenology is a philosophy, not a methodology,” so it is the researcher’s responsibility to read and extract the principles of this philosophy to apply them to the study.³²⁸ Whitehead stresses the importance of acknowledging theoretical orientation and philosophical underpinnings, as well as the special purpose of qualitative inquiry. Also, the researcher must clarify the theoretical framework to others. Researchers must be constantly conversant with the conceptual framework and apply their interpretation of the theoretical framework to the research methods adopted. The researcher’s experience is inextricably linked to interpretation. Researchers bring their own perspective to the research. The hermeneutic circle is the analytic movement between the whole and the part, in which each lives the other meaning.³²⁹ Trustworthiness (or truth value) of a study (rigour) can be endorsed if the research describes and interprets researchers’ experience (credibility); readers consider that the study is transferable to another context and can follow the decision trail of the research throughout the study (dependability), finding no ambiguity about choices made; and the researcher shows how interpretations have been arrived at during the inquiry (confirmability). Findings should be informed by one’s attention to praxis and reflexivity, and an understanding of how one’s experiences and background affect what

³²⁸ Lisa Whitehead, “Enhancing the Quality of Hermeneutic Research: Decision Trail,” *Journal of Advanced Nursing* 45, no. 5 (2004): 518.

³²⁹ *Ibid.*, 512-513.

one understands and how one acts in the world, including during the inquiry. These criteria contribute to the trustworthiness of the data.³³⁰

For Whitehead, in hermeneutic phenomenological research, the ability to follow the decision trail relating to theoretical, methodological, and analytic choices is an important indicator of trustworthiness.³³¹ Further, Whitehead states that a study's ethical implications affect its integrity and usefulness. Recruiting procedures are important in assembling a group of people who can articulate their experiences. The conduct of data analysis is another important issue that can affect trustworthiness. Finally, Whitehead emphasizes that in seeking to make the decision trail clear to others, the researcher must distill philosophical principles which are necessarily subjective and set them out in a way that is accessible and open to scrutiny.³³²

Drew emphasizes the importance of the researcher's experience as data in phenomenological research. Drew states that one of the strengths of the phenomenological approach is that it considers the relationship between the researcher and the phenomenon. Its rigour, as a method of understanding, is the refusal to accept a perception without first examining the influence of underlying beliefs naively held by the perceiver. The phenomenological researcher refuses to ground an investigation in unexamined beliefs, to start from the point of trust or reliance on the validity of a common-sense understanding of the world.³³³ Koch proposes how to establish

³³⁰ Ibid., 513.

³³¹ Loc. cit.

³³² Ibid., 518.

³³³ Nancy Drew, "The Interview's Experience as Data in Phenomenological Research," *Western Journal of Nursing Research* 11, no. 4 (1989): 438.

trustworthiness in phenomenological inquiry. Koch's existential phenomenology is drawn from Heidegger. Koch believes that the decision trail of a qualitative research process can be maintained. Her application of existential phenomenology derives from a Heideggerian perspective, moderated by Gadamer's philosophical hermeneutics. Key ideas are the hermeneutic circle, dialogue and the fusion of horizons as metaphors for understanding interpretive work.³³⁴ Koch goes on to say that the hermeneutic experience includes the horizon (perspective) of the interpreter and the historical conditions brought to the interpretive project. Readers will also approach journal data and patients' stories with their own horizons. One of the basic tenets of philosophical hermeneutics is that a dialogue occurs between the researcher and the text, or between the reader and the interpretations; in short, there is an acknowledgment that the researcher and reader bring their own preconceptions to the analysis.³³⁵

As Koch argues, philosophical hermeneutics (existential phenomenology) affirms the researcher's position in the hermeneutic circle. The hermeneutic circle cannot be avoided; rather the point is to get into it properly. My position is that my own mode of thought and experience cannot be eliminated or bracketed; I participate in constructing data and the decision trail confirms this participation.³³⁶

Koch extended her approach to the trustworthiness of hermeneutic phenomenology inquiry in another study. Koch sees openness as a crucial element in which the existential presence lies. This means being aware of body language and

³³⁴ Tina Koch, "Establishing Rigour in Qualitative Research: The Decision Trail," *Journal of Advanced Nursing* 19, no. 5 (1994): 976.

³³⁵ *Ibid.*, 977.

³³⁶ *Ibid.*, 985.

concentrating on the process of attentive listening. I am willing to open myself to patients' stories, let their stories speak to me, and let them influence me. I attempt to demonstrate how style requires practice. This confirms that data resources include the researcher's personal and professional background and interpretations of situations.³³⁷

De Witt and Ploeg also introduce "critical appraisal of rigour" in interpretive phenomenological research.³³⁸ The findings of their nursing literature reveal the five criteria for rigour of interpretive phenomenological research: balanced integration, openness, concreteness, resonance, and actualization. Balanced integration means the "intertwining of philosophical concepts and findings and a balance between the voices of study participants and the philosophical explanations."³³⁹ Openness is tied to "the orientation and attunement toward the phenomenon of inquiry that the researcher adopts and sustains throughout the research process."³⁴⁰ The third expression of rigour, concreteness, refers to "the usefulness for practice of study findings."³⁴¹ Resonance includes "the experiential or felt effect of reading the study findings upon the reader."³⁴² De Witt and Ploeg explain that Van Manen calls this effect epiphany or "the sudden perception or intuitive grasp of the life meaning of something."³⁴³ Finally, actualization is the expression of rigour. This signifies "the future realization of the resonance of such

³³⁷ Tina Koch, "Implementation of a Hermeneutic Inquiry in Nursing: Philosophy, Rigour and Representation," *Journal of Advanced Nursing* 24 (1996): 178-180.

³³⁸ Lorna De Witt and Jenny Ploeg, "Critical Appraisal of Rigour in Interpretive Phenomenological Nursing Research," *Journal of Advanced Nursing* 55, no. 2 (2006): 215-229.

³³⁹ *Ibid.*, 215 & 224-225.

³⁴⁰ *Ibid.*, 215 & 225.

³⁴¹ *Ibid.*, 215 & 225-226.

³⁴² *Ibid.*, 215 & 226.

³⁴³ *Ibid.*, 226.

study findings.”³⁴⁴ As de Witt and Ploeg point out, this is because “a phenomenological interpretation does not end when a study is finished.”³⁴⁵

Case Studies In Light of Steinian Conceptual Framework

Edith Stein’s phenomenology is unique: it differed from that of her contemporaries, Husserl and Heidegger in particular. Although Husserl, Heidegger and Stein all fall under the age of existentialism in the history of philosophy, only Stein’s truth is in a deep dialogue with love. Stein sought truth and found it in St. Teresa of Ávila’s (1515-1582) autobiography, *The Book of My Life*, and she entered the Carmelite monastery, pursuing truth-finding in action. Stein’s phenomenology informs what an authentic experience consists of both the interior and exterior movement of the phenomenological realms. Stein’s meaning of experience in her phenomenology is holistic – it has both philosophical and theological underpinnings. This is the reason why my framework of spiritual care has to be drawn from both a philosophical and theological foundation. It is differentiated from Husserlian phenomenology and the Heideggerian perspective in that Stein’s phenomenology is two-fold: sense-perception and inner-perception (interior life of soul). In my future research, the decision trail emerging from both the interior and physical phenomenological realms may be described. This in itself proves the nature of spiritual care and explains the integrity of our service. It will lead to trustworthiness (trust values: rigour) of the spiritual care research project.

For Stein, two spheres (phenomenological realms and layers of human beings) are mutually permeable, and integrated. Therefore, although hermeneutic phenomenology

³⁴⁴ Loc. cit.

³⁴⁵ Loc. cit.

methodology is derived from participants' lived experiences, my research project will be faithful to Stein's phenomenology rooted in a philosophical and theological foundation, and I will constantly refer my lived experiences of spiritual care back to Stein's phenomenology.

Stein's concept of empathy is based on her philosophy of anthropology, which refers to human existence as a being-in-the-world in which human beings acquire space and time to live. For Stein, a human being's personality is revealed in the context of living, and experience takes place internally in the soul and externally in phenomenological dimensions and levels. It is crucial to reflect on both dimensions when taking notes after spiritual care service to clients. Stein believes that one's personality is revealed while living in the environment. Heideggerian suppositions of time, space, and being-in-the-world are all shared premises. Further, Stein believed that community is possible because of intersubjective understanding through mutual interactions of human beings.

Phenomenal Realms and the Layers of a Human Being³⁴⁶

Phenomenal Realms (lawfulness)	Layers of a Human Being
The physical (mechanical causality)	Matter, physical components of the body
The sensory, the sensate (infra-personal matrix)(sentient causality)	Sentience, the living responsive body
The mental, the intellectual (inter-personal matrix: embodied psyche)(rational motivation)	Unindividuated mind, intelligence, spirit
The personal, the individual (personal motivation connected to the world of value)	The individual person, unique personality

³⁴⁶ Stein, *Philosophy of Psychology and the Humanities*, ed. Marianne Sawicki and trans. Mary Catharine Baseheart & Marianne Sawicki (Washington, D.C.: ICS Publications, 2000), xiii & xv-xvii.

Stein adopted the above table from Max Scheler, which shows the “infra-personal matrix.”³⁴⁷ Nevertheless, as Koepfel says, the brilliant sources of Max Scheler were unable to accomplish what Stein was seeking. Stein was in pursuit of truth, and she found it in St. Teresa of Ávila’s *The Book of My Life*. During her retreat, Stein picked up this book from the shelf and could not let go until she finished it and said, “This is the truth!” This was the critical moment of conversion which helped deepen Stein’s exploration of the truth and added further dimensions of human experience as a result.

Stein’s exploration of the meaning of interior life took shape after entering the discalced Carmelite order. Her later writing, *The Science of the Cross [Studie über Joannes a Cruce; Kreuzeswissenschaft]* revealed Stein’s outstanding exploration of the soul’s interior life. It illustrates the phenomenon of Holy Realism, during which natural faculties are in darkness and experience supernatural virtues empowered by the Holy Spirit.

Interior Experience of the Soul (Holy Realism)³⁴⁸

Natural Faculties	Supernatural Virtues
Intellect	Faith darkens and empties the intellect. Intellect experiences total nothingness and recognizes powerlessness and God’s greatness. Faith points the intellect towards the Creator. Faith teaches the intellect about God’s qualities, all God has done for humankind, and what the human being owes to God.
Will	Will renounces every pleasures and possession. Love empties the will of its affections and tendencies toward all that is not God and directs to God alone.

³⁴⁷ Ibid., xvi.

³⁴⁸ Stein, *The Science of the Cross*, trans. Josephine Koepfel, O.C.D. (Washington D.C.: ICS Publications, 2002), 115 & 147-8.

	Love frees the will from all things since it obliges the will to love God above all.
Memory	Hope frees the memory and puts memory into emptiness. Hope empties and separates the memory from all possessions of created things. Soul hopes for everything from God.

It is important to note that the researcher becomes conversant with Stein’s method of phenomenology regarding her notion of empathy and conveys her approach to orient the readers and participants. As the word empathy [*Einfühlung*] in German means “into feelings,” it is crucial to understand how to bracket the preconceptions of both the participants and researcher and be present to the raw experience in their interpretive reflection (hermeneutics).³⁴⁹ As de Witt and Ploeg find the five expressions of rigour (balanced integration, openness, concreteness, resonance and actualization) in interpretive phenomenology nursing research literature, my dissertation project drawn from Steinian conceptual framework will find the voices of the five expressions.

As Van Manen asserts, rigour comes from illustrating the connections between philosophical framework and findings as an interpretative process. With this in mind, I describe my lived experience of spiritual care in the following cases using Stein’s philosophical and theological framework.³⁵⁰ In my reflective writing about the cases, I have investigated my lived experience of spiritual care from the Steinian conceptual framework.

³⁴⁹ Melanie A. Jasper, “Issues in Phenomenology for Researchers of Nursing,” *Journal of Advanced Nursing* 19 (1994): 311.

³⁵⁰ Max Van Manen, *Researching Lived Experience: Human Science for an Action Sensitive Pedagogy* (London, ON.: The Althouse Press, 2001), 31.

Case One: Comfort of a Rosary

One morning, Jane (not her real name)³⁵¹ was taken to the chapel and the staff told me her story. Jane was a devout Catholic resident in her late 80s and diligently attended daily chapel service. After breakfast, our staff or I wheeled her to the chapel for the worship service every day. On that morning, she refused to eat breakfast; because she would not open her mouth, the staff member was unable to feed her. She kept interrupting other residents, thus disturbing the peace at her dining table. I welcomed her in the chapel, turned some gentle music on, sat down next to her for a little while and gave her a rosary, and whispered in her ear. She listened to me and held onto the rosary by herself. Later I went quietly back to the chapel and found out that she had fallen asleep. During that spiritual intervention, I accompanied each movement with prayer. I followed the promptings of the Spirit. I completely surrendered myself to the Holy Spirit. A few days later, her condition declined and she died peacefully.

The third column illustrates my spiritual care service as a holistic experience. The framework is derived from the Steinian philosophy of anthropology, Max Scheler's principles of value ethics, and Steinian apophatic Carmelite spirituality (holy realism). Although I used the term "framework," each person's experiences with the Holy Spirit are unique and may display differently. In the following table, the first two columns list Steinian phenomenal realms and layers of a human being. The third column describes my spiritual care service; it contains my spiritual care intervention about the content of the first two columns.

³⁵¹ For the discussion of ethical issues in the case study publication, please see David D. McCurdy and George Fitchett, "Ethical Issues in Case Study Publication: 'Making Our Case (s)' Ethically," *Journal of Health Care Chaplaincy*, 17, no. 1-2 (2011): 55-74.

Phenomenal Realms, Layers of a Human Being³⁵² and Spiritual Care

Phenomenal Realms: Mutually Permeable within the Individual	Layers of a Human Being	Spiritual Care
The physical	Matter, physical components of the body	The chaplain welcomed the resident into the chapel. The resident was in a wheelchair. The resident experienced discomfort. The chaplain noticed it upon her arrival in the chapel.
The sensory, the sensate (intra-personal matrix)	Sentience, the living responsive body	The resident was unsettled and grumpy and interrupted other residents at the dining table. The resident was suffering. The chaplain felt the pain and suffering of the resident. The chaplain put on gentle music, whispered into the resident's ear, and gently touched her hands to hold the rosary. The resident gradually settled during the chaplain's visit.
The mental, the intellectual (inter-personal matrix: embodied psyche)	Unindividuated mind, intelligence, spirit	The chaplain played a gentle music for the resident in the chapel. The chaplain whispered unto the resident's ear and told her to hold the rosary. The resident nodded with her eyes closed while listening to the chaplain.
The personal, the individual	The individual person, unique personality	The chaplain and resident were two individual persons in a relationship via inter-subjectivity. At the chaplain's invitation, the resident held the rosary beads. While listening to the gentle music, the resident felt asleep. Staff came by the chapel later and gently wheeled the resident to her room.

The first and second columns of the following table describe the inner experiences of the soul from Stein's phenomenon of holy realism, and the third column explains my interior experience during spiritual care intervention.

³⁵² Stein, *Philosophy of Psychology and the Humanities*, ed. Marianne Sawicki and trans. Mary Catharine Baseheart & Marianne Sawicki (Washington, D.C.: ICS Publications, 2000), xv-xvii.

Interior Experience of the Soul (Holy Realism)³⁵³ and Spiritual Care

Natural Faculties	Supernatural Virtues	Spiritual Care
Intellect	Faith darkens and empties the intellect. The intellect experiences total nothingness and recognizes powerlessness and God's greatness. Faith points the intellect towards the Creator. Faith teaches the intellect about God's qualities and about all God has done for humankind and what the human being owes to God.	The chaplain experienced a new phenomenon exhibited by the resident on that particular day. While serving the resident, the chaplain's faith was focused and increased, and her intellect was emptied. The chaplain attended to the present moment, following the promptings of the Spirit. She put faith in God in each moment and appreciated the resident as God's creation and was ready to listen to the needs of the resident.
Will	The will renounces every pleasure and possession. Love empties the will of its affections and tendencies toward all that is not God and directs to God alone. Love frees the will from all things since it obliges the will to love God above all.	The chaplain's spiritual care is to put her will at God's disposal. The chaplain loved the resident as God's beautiful creation and loved to serve her and her needs. In each moment, the chaplain's will is directed to God. That place is the source of spiritual care to the resident.
Memory	Hope frees the memory and puts memory into emptiness. Hope empties and separates the memory from all possessions of created things. The soul hopes for everything from God.	The chaplain focuses on the present moment. The chaplain emptied her memory regarding the way the resident had behaved in the past. The chaplain hopes everything that she does (spiritual care) comes from God.

During the spiritual intervention, I accompanied each movement with prayer.³⁵⁴ I followed the promptings of the Spirit. I completely surrendered myself (self-emptied) and listened to the promptings to the Holy Spirit. I let go of my natural faculties, i.e. intellect, will and memory and was present. I touched the resident's hands gently to help her to hold the rosary beads.

³⁵³ Stein, *The Science of the Cross*, trans. Josephine Koeppl, O.C.D. (Washington D.C.: ICS Publications, 2002), 115 & 147-8.

³⁵⁴ In Carmelite spirituality, both meditation and contemplation constitute prayer. According to St. Teresa of Ávila, our mind is active in meditation, however, we become passive in contemplation. Please see St. Teresa of Ávila, *The Book of My Life*, trans. Mirabi Starr (New Seeds: Boston & London, 2007), XXVII.

Case Two: Fear and Extreme Anxieties

Sarah was a 98-year-old woman and she was a member of the United Church. Before she died, she was frequently admitted to the hospital. One day, she suddenly became agitated and anxious. While I was on my visit, following up on the referral, her eyes were half open and she kept telling me, “No...” I felt that she was fighting with some forces. She was conscious until she died. She became extremely anxious and was almost groaning. I began to recite the passages of the Book of Psalms, knowing how much she enjoyed them, and then moved to the mode of singing the hymns, following the flow and the Spirit’s guidance. Though she was conscious, at the time of dying, a proper conversation was unfeasible. After a few citations of the Psalms and singing the hymns, she settled down. I said a prayer for her inspired by the promptings of the Spirit, and quietly left the room. The following day, I was notified that she died. She normally took sleeping pills, but on that evening, she refused to take them. It was likely that she was afraid to die while she was sleeping.

Phenomenal Realms, Layers of a Human Being,³⁵⁵ and Spiritual Care

Phenomenal Realms: Mutually Permeable within the Individual	Layers of a Human Being	Spiritual Care
The physical	Matter, physical components of the body	The chaplain welcomed the referral to visit the resident. The resident was lying in bed. The resident experienced distress and was fighting with some forces, saying, “No.” The chaplain noticed it upon entering the resident’s room.
The sensory, the sensate (infra-personal matrix)	Sentience, the living responsive body	The resident was unsettled and sounded agitated and irritated by some forces. The resident was groaning and extremely anxious.
The mental, the intellectual (inter-personal matrix: embodied psyche)	Unindividuated mind, intelligence, spirit	The chaplain felt the pain and suffering of the resident. The chaplain opened the Scripture and

³⁵⁵ Stein, *Philosophy of Psychology and the Humanities*, ed. Marianne Sawicki and trans. Mary Catharine Baseheart & Marianne Sawicki (Washington, D.C.: ICS Publications, 2000), XV-XVII.

		started to recite the book of Psalms. The chaplain said a prayer towards the end of the visit. After the chaplain started to recite the book of Psalms, resident gradually settled down. Chaplain said a prayer for the resident before leaving the room. The resident became quiet.
The personal, the individual	The individual person, unique personality	The chaplain and resident are two individual persons in a relationship via inter-subjectivity. The chaplain became empathetic towards the resident's suffering and spiritual pain. While listening to the Book of Psalms, the resident settled down, and no more anxious groaning was heard. The chaplain was notified the next day that the resident had passed on that evening and did not take a sleeping pill that night.

Interior Experience of the Soul (Holy Realism) ³⁵⁶ and Spiritual Care

Natural Faculties	Supernatural Virtues	Spiritual Care
Intellect	Faith darkens and empties the intellect. The intellect experiences total nothingness and recognizes powerlessness and God's greatness. Faith points the intellect towards the Creator. Faith teaches the intellect about God's qualities and about all God has done for humankind and what the human being owes to God.	The chaplain experienced new phenomenon exhibited by the resident on that particular day. While serving the resident, the chaplain's faith was focused and increased, and her intellect was emptied. The chaplain attended to the present moment, opening to the promptings of the Spirit. She put her faith in God in each moment and appreciated the resident as God's creation and was ready to listen to the needs of the resident.
Will	The will renounces every pleasure and possession. Love empties the will of its affections and tendencies toward all that is not God and directs to God alone. Love frees the will from all things since it obliges the will to love God above all.	The chaplain's spiritual care is to put her will at God's disposal. The chaplain loved the resident as God's beautiful creation and loved to serve her and her needs. In each moment, the chaplain's will is directed to God. That place is the source of spiritual care to the resident.
Memory	Hope frees the memory and puts memory into emptiness. Hope empties and separates the memory from all possessions of created	The chaplain focuses on the present moment. The chaplain emptied her memory regarding the way the resident had behaved in

³⁵⁶ Stein, *The Science of the Cross*, trans. Josephine Koepfel, O.C.D. (Washington D.C.: ICS Publications, 2002), 115 & 147-8.

	things. The soul hopes for everything from God.	the past. The chaplain hopes everything that she does (spiritual care) comes from God.
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Case Three: Power of Prayers of the Loved Ones

Gloria was an 87-year-old woman, and she was a Roman Catholic. She suffered from dementia for a couple of years before she died. She was a very devout Catholic woman with a gentle smile. Though she suffered from dementia, she never failed to attend daily mass. She was loved by the people around her. On the day she died, her family members were called in and were all present in the room. I felt prompted to go to her room. While I visited with her family, Gloria slipped into a coma. I invited the family to say a prayer standing in a circle around Gloria. After the communal prayer, we noticed that Gloria had stopped moving. I called the nurse who came to check Gloria's pulse. It turned out that she had passed on peacefully during our communal prayer.

Phenomenal Realms, Layers of a Human Being³⁵⁷ and Spiritual Care

Phenomenal Realms: Mutually Permeable within the Individual	Layers of a Human Being	Spiritual Care
The physical	Matter, physical components of the body	The chaplain welcomed the resident in bed at the end of her life journey and also her family members in the room.
The sensory, the sensate (intra-personal matrix)	Sentience, the living responsive body	The resident was lying in bed. The resident's family members were present in the room.
The mental, the intellectual (inter-personal matrix: embodied psyche)	Unindividuated mind, intelligence, spirit	Following the chaplain's invitation, the resident's family members formed a circle around the resident. While offering a prayer with resident's family members, the resident stopped moving. The chaplain led a communal prayer with the resident's family members in the resident's room.
The personal, the individual	The individual person, unique personality	The chaplain, the resident and the resident's family members were multiple individuals in a

³⁵⁷ Stein, *Philosophy of Psychology and the Humanities*, ed. Marianne Sawicki and trans. Mary Catharine Baseheart & Marianne Sawicki (Washington, D.C.: ICS Publications, 2000), XV-XVII.

		relationship via inter-subjectivity. The chaplain obtained consent from the resident's family members before offering a communal prayer. The chaplain, the resident and her family members were in communion of prayer in the presence of God.
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Interior Experience of the Soul (Holy Realism)³⁵⁸ and Spiritual Care

Natural Faculties	Supernatural Virtues	Spiritual Care
Intellect	Faith darkens and empties the intellect. Intellect experiences total nothingness and recognizes powerlessness and God's greatness. Faith points the intellect towards the Creator. Faith teaches the intellect about God's qualities and about all God has done for humankind and what the human being owes to God.	The chaplain put her faith in God, as the resident was on her end of life journey. While serving the resident, the chaplain's faith was heightened, and her intellect was emptied. The chaplain attended to the present moment, following the promptings of the Spirit. She put her faith in God each moment and appreciated the resident as God's creation and was ready to listen to the needs of the resident and her family members.
Will	The will renounces every pleasure and possession. Love empties the will of its affections and tendencies toward all that is not God and directs to God alone. Love frees the will from all things since it obliges the will to love God above all.	The chaplain's spiritual care is to put her will at God's disposal. The chaplain loved the resident as God's beautiful creation and loved to attend to the needs of the resident and her family members. The chaplain's will is directed to God. That place is the source of spiritual care to the resident.
Memory	Hope frees the memory and puts memory into emptiness. Hope empties and separates the memory from all possessions of created things. The soul hopes for everything from God.	The chaplain focuses on the present moment. The chaplain emptied her memory regarding the way the resident had lived her life. The chaplain hopes everything that she does (spiritual care) comes from God.

Case Four: Reconciliation at the End of Life's Journey

Rosemary was a 95-year-old woman and she belonged to the United Church. She had two sons who had a long-standing conflict. To be brief, Rosemary favoured her first son's daughter who had a long-term health problem. Although the detailed reason was

³⁵⁸ Stein, *The Science of the Cross*, trans. Josephine Koepfel, O.C.D. (Washington D.C.: ICS Publications, 2002), 115 & 147-8.

unknown, her favour affected the inheritance within the family. This caused conflict between the first son and the younger son. Since her admission to the facility, she had not been social with other residents and she chose to be alone in her room. She neither wanted to participate in recreation activities nor daily chapel service. Each time that I invited her to the morning chapel service normally followed by breakfast time, she turned it down and chose to go to her room on the 2nd floor. She wheeled herself out of her room when she wanted to check on her mailbox at the reception desk. Her family came and visited her on a regular basis.

One day, I got a referral from the nurse on her floor. When I visited her, she told me that she wanted to die. I listened to her concerns for a while. When I offered to say a prayer together, she was resistant for a short while, and then she allowed me to say a prayer for her. After saying a prayer for her, she settled down a bit. Not long after that visit, she began to gradually decline. When she became palliative, her elder son requested my spiritual intervention to resolve the family conflict before her death. He shared the story briefly with me. After a few spiritual interventions and prayers with the family in the room, Rosemary had forgiven her younger son and his wife before she died.

During this time of reconciliation, the elder son recorded what Rosemary had said so that he could play the recording to his brother and his wife. I made myself available whenever the opportunity opened up during this process and went to Rosemary's room to meet and talk with her. I also invited the whole family to pray for Rosemary and for the family together. The entire process went on over two weeks, and the family members reconciled with one another at the end of Rosemary's life journey. It was a peaceful departure and it left peace and consolation to the whole family.

Phenomenal Realms, Layers of a Human Being³⁵⁹ and Spiritual Care

Phenomenal Realms: Mutually Permeable within the Individual	Layers of a Human Being	Spiritual Care
The physical	Matter, physical components of the body	The chaplain greeted with the resident and her family members each visit. The resident was in bed and still conscious. The resident's elder son requested the chaplain's spiritual intervention for the reconciliation in the family conflict. The elder son visited the chaplain a few times in the office and she listened to his intention and wishes. The chaplain felt pain and suffering in the family and peaceful resolution smoothed the family's relationships.
The sensory, the sensate (intra-personal matrix)	Sentience, the living responsive body	Following the family's request, staff arranged a bed for her granddaughter next to the resident. The resident was conscious and resident's son was able to record the resident's forgiveness of her younger son and daughter-in-law. The resident and her elder son became at peace as they worked through the family's long-term conflict. The resident died peacefully after forgiving her younger son and daughter-in-law.
The mental, the intellectual (inter-personal matrix: embodied psyche)	Unindividuated mind, intelligence, spirit	The chaplain provided spiritual interventions in the family's conflict for a couple of weeks before the resident's death. The chaplain visited and prayed with the resident and her family members. The chaplain collaborated with staff to provide support whenever needed.
The personal, the individual	The individual person, unique personality	The chaplain, the resident and her family members were multiple individual persons in a relationship via inter-subjectivity. The chaplain formed a community of support at the end of resident's life journey. At the chaplain's invitation, the resident and family members reconciled before her death. The resident died peacefully and her family members participated in ending the long-term conflict and experienced peaceful resolution in

³⁵⁹ Stein, *Philosophy of Psychology and the Humanities*, ed. Marianne Sawicki and trans. Mary Catharine Baseheart & Marianne Sawicki (Washington, D.C.: ICS Publications, 2000), XV-XVII.

		the face of the resident's dying journey.
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Interior Experience of the Soul (Holy Realism)³⁶⁰ and Spiritual Care

Natural Faculties	Supernatural Virtues	Spiritual Care
Intellect	Faith darkens and empties the intellect. The intellect experiences total nothingness and recognizes powerlessness and God's greatness. Faith points the intellect towards the Creator. Faith teaches the intellect about God's qualities and about all God has done for humankind and what the human being owes to God.	The chaplain experienced a hopeful phenomenon in the family dynamics at the end of the resident's life journey. While serving the resident in bed and the family's wishes to resolve the conflict, the chaplain's faith was highlighted, and her intellect was emptied. The chaplain attended to the present moment, following the promptings of the Spirit. She put her faith in God each moment and appreciated the resident and her family members as God's creation and was ready to listen to the needs of the resident and her family members at the end of resident's life journey.
Will	The will renounces every pleasure and possession. Love empties the will of its affections and tendencies toward all that is not God and directs to God alone. Love frees the will from all things since it obliges the will to love God above all.	The chaplain's will in spiritual care and interventions was put at God's disposal. The chaplain loved the resident and all her family members as God's beautiful creation and loved to serve the needs of the resident and her family at the resident's eldest son's request. In each moment, the chaplain's will is directed to God and focus what God wants at that moment. That place was the source of spiritual care to the resident.
Memory	Hope frees the memory and puts memory into emptiness. Hope empties and separates the memory from all possessions of created things. The soul hopes for everything from God.	The chaplain focused on the present moment. The chaplain emptied her memory regarding the way the resident had behaved in the past and her family dynamics. The chaplain hoped everything that she did (spiritual care) came from God.

³⁶⁰ Stein, *The Science of the Cross*, trans. Josephine Koepfel, O.C.D. (Washington D.C.: ICS Publications, 2002), 115 & 147-8.

Case Five: Peace of Mind after a Life-Long Trauma

Laura was a 94-year-old woman who belonged to the Anglican tradition. She had a life-long trauma that haunted her for most of her lifetime. When she was admitted she used her walker. As time went by, however, she relied on a wheelchair. I visited her room or found her, invited her to the program and wheeled her to the chapel for a group program. Whenever she attended the Bible Reflections Group program in the chapel, regardless of the day's theme, she constantly brought up the story of the traumatic loss of her husband and her son. The cause of her son's death was unknown and he died in a foreign country. During the program, the group always prayed together for her and her healing and gave her words of encouragement and strength. After several weeks passed, she shared with the group that she found peace of mind. Then she started to sing along with another resident who was her close friend whenever they got together. Not long after that, she died peacefully.

Phenomenal Realms, Layers of a Human Being³⁶¹ and Spiritual Care

Phenomenal Realms: Mutually Permeable within the Individual	Layers of a Human Being	Spiritual Care
The physical	Matter, physical components of the body	Every other week, the chaplain welcomed the residents into the chapel for the program. The chaplain wheeled the resident to the chapel. The chaplain led Bible Reflections with the theme of consolation and healing in the chapel. For a few weeks, the resident kept sharing her traumatic experience of the death of her husband and son.
The sensory, the sensate (infra-personal matrix)	Sentience, the living responsive body	The resident appeared unsettled and kept repeating the story of the loss of her husband and son. The resident was in spiritual pain and long-term suffering. The chaplain

³⁶¹ Stein, *Philosophy of Psychology and the Humanities*, ed. Marianne Sawicki and trans. Mary Catharine Baseheart & Marianne Sawicki (Washington, D.C.: ICS Publications, 2000), XV-XVII.

		felt the pain and suffering of the resident.
The mental, the intellectual (inter-personal matrix: embodied psyche)	Unindividuated mind, intelligence, spirit	The chaplain listened, provided consolation and offered communal prayer for the resident's healing. The chaplain always reminded the resident of the program and wheeled her to the chapel. The chaplain encouraged the resident to share her life stories and indicated God's healing presence during loss of the loved ones.
The personal, the individual	The individual person, unique personality	The chaplain, the resident and the group of residents were in a relationship via inter-subjectivity. The chaplain formed a community of support and prayer for the resident. At the chaplain's invitation, the resident shared her life story including the painful loss of her husband and son with the group. The chaplain provided spiritual care support during the sharing of the resident's traumatic loss.

Interior Experience of the Soul (Holy Realism)³⁶² and Spiritual Care

Natural Faculties	Supernatural Virtues	Spiritual Care
Intellect	Faith darkens and empties the intellect. The intellect experiences total nothingness and recognizes powerlessness and God's greatness. Faith points the intellect towards the Creator. Faith teaches the intellect about God's qualities and about all God has done for humankind and what the human being owes to God.	The chaplain noticed the resident's traumatic loss and reoccurrence of her sharing during the bi-weekly program. While serving the resident and group of residents, the chaplain had faith in God's healing for the resident's unresolved spiritual pain and suffering, and her intellect was emptied. The chaplain attended to the present moment, following the promptings of the Spirit. She put her faith in God each moment and appreciated the resident as God's creation and was ready to listen to the needs of the resident and other residents in the group during the bi-weekly program.
Will	The will renounces every pleasure and possession. Love empties the will of its affections and tendencies toward all that is not God and directs to God alone.	The chaplain's spiritual care was to put her will at God's disposal. The chaplain loved the resident as God's beautiful creation and loved to serve her and her needs. In each

³⁶² Stein, *The Science of the Cross*, trans. Josephine Koepfel, O.C.D. (Washington D.C.: ICS Publications, 2002), 115 & 147-8.

	Love frees the will from all things since it obliges the will to love God above all.	moment, the chaplain's will is directed to God and she let go of the flow of the program. That place is the source of spiritual care to the resident and other residents.
Memory	Hope frees the memory and puts memory into emptiness. Hope empties and separates the memory from all possessions of created things. The soul hopes for everything from God.	The chaplain focuses on the present moment. The chaplain emptied her memory regarding the way the resident had behaved in the past programs. The chaplain hoped everything that she did (spiritual care) came from God.

Case Six: Spiritual Care Intervention in Family Support

There was a male resident who was in his eighties whose faith was Orthodox Catholic. He was usually aggressive during care and most often chose to be alone in his room. Whenever flower arrangement sessions took place, he participated in them diligently. After finishing his artwork, he always brought it to the altar in the chapel. He had two children. Whenever his daughter visited him, she was always teary. However, when she heard the story of him bringing his flower arrangements to the altar she brightened up and calmed down.

Phenomenal Realms, Layers of a Human Being³⁶³ and Spiritual Care

Phenomenal Realms: Mutually Permeable within the Individual	Layers of a Human Being	Spiritual Care
The physical	Matter, physical components of the body	The chaplain visited the resident's flower arrangement session in the recreation room and welcomed the resident into the chapel afterwards. The resident was in pain and used a wheelchair. The resident experienced comfort when bringing his flower arrangement to the chapel and offering it on the altar. The chaplain noticed this upon the resident's arrival in the chapel.
The sensory, the sensate (infra-personal matrix)	Sentience, the living responsive body	The resident was unsettled and grumpy during care. The chaplain felt the pain and suffering of the resident, both when he wanted to

³⁶³ Stein, *Philosophy of Psychology and the Humanities*, ed. Marianne Sawicki and trans. Mary Catharine Baseheart & Marianne Sawicki (Washington, D.C.: ICS Publications, 2000), XV-XVII.

		be alone in his room and shared his story of World War II. The chaplain listened to the resident's story attentively.
The mental, the intellectual (inter-personal matrix: embodied psyche)	Unindividuated mind, intelligence, spirit	The chaplain visited the resident's regularly and provided Holy Communion during the daily liturgy. The chaplain visited the resident's daughter regularly, provided spiritual care and support, shared the story of the resident's recreation activity participation and what gave him hope and joy.
The personal, the individual	The individual person, unique personality	The chaplain, resident and resident's family are multiple individual persons in a relationship via inter-subjectivity. The chaplain praised the resident's flower arrangement, listened to the resident's story of spiritual pain during the World War II and witnessed his daughter's tears of sorrow.

Interior Experience of the Soul (Holy Realism)³⁶⁴ and Spiritual Care

Natural Faculties	Supernatural Virtues	Spiritual Care
Intellect	Faith darkens and empties the intellect. The intellect experiences total nothingness and recognizes powerlessness and God's greatness. Faith points the intellect towards the Creator. Faith teaches the intellect about God's qualities and about all God has done for humankind and what the human being owes to God.	The chaplain experienced the resident's deep-seated spiritual pain. While serving the resident, the chaplain's faith was increased, and her intellect was emptied. The chaplain attended to the present moment, opening to the promptings of the Spirit. She put her faith in God each moment for the resident and appreciated the resident as God's creation and was ready to listen to the needs of the resident.
Will	The will renounces every pleasure and possession. Love empties the will of its affections and tendencies toward all that is not God and directs to God alone. Love frees the will from all things since it obliges the will to love God above all.	The chaplain's spiritual care intervention was to put her will at God's disposal. God was the one who could heal the resident's wounded heart. The chaplain loved the resident and his children as God's beautiful creation and loved to serve his needs and the needs of his children. In each moment, the chaplain's will was directed to God and focused her will to do good for the resident and his family. That place is the

³⁶⁴ Stein, *The Science of the Cross*, trans. Josephine Koepfel, O.C.D. (Washington D.C.: ICS Publications, 2002), 115 & 147-8.

		source of spiritual care to the resident.
Memory	Hope frees the memory and puts memory into emptiness. Hope empties and separates the memory from all possessions of created things. The soul hopes for everything from God.	The chaplain focused on the present moment. The chaplain emptied her memory regarding the way the resident had behaved during care and in the past. The chaplain hoped everything that she did (spiritual care) for the resident and his family, was coming from God.

Case Seven: The Grief of a Deceased Resident’s Daughter

Joanne was a long-term female resident in her eighties. She divorced three times and was estranged from her family. She had nobody to visit her after she was admitted to the care home. We placed a Christmas present every year in her room, which was regularly prepared and delivered by the church volunteers. She loved to comb her hair and put on accessories every day. She was not affiliated with any faith group. She enjoyed solitude and occasionally attended special events in the care home.

Just before she died, staff in the recreation and kitchen departments collaborated to provide her favourite food. Sitting outside the patio, she looked very peaceful and enjoyed her favourite food accompanied by our recreation staff. On the following day, she passed on peacefully. Neither family members nor friends came to visit after her death. By previous legal arrangement, a funeral home was to take her body. I contacted the funeral home and drove to the public cemetery where she was being buried. I provided a burial site prayer service accompanied by a couple of staff from the funeral home.

A few months went by. The resident’s daughter unexpectedly came to visit the resident. I was there to share the story of her mother’s final day and death and the prayer

service at her mother’s burial site. I gave the deceased resident’s daughter the address of the place where her mother was buried.

Phenomenal Realms, Layers of a Human Being³⁶⁵ and Spiritual Care

Phenomenal Realms: Mutually Permeable within the Individual	Layers of a Human Being	Spiritual Care
The physical	Matter, physical components of the body	The chaplain welcomed the resident’s daughter into the residence. The resident’s daughter experienced grief at the news of her mother’s death. The chaplain noticed it upon her arrival and during the visit.
The sensory, the sensate (infra-personal matrix)	Sentience, the living responsive body	The resident’s daughter was in pain. The chaplain felt the spiritual pain and suffering of the resident’s daughter.
The mental, the intellectual (inter-personal matrix: embodied psyche)	Unindividuated mind, intelligence, spirit	The chaplain took time to listen to the resident’s daughter’s story and her grief and provided consolation. The chaplain shared the last day of the resident’s life in the care home and the chaplain’s prayer service at the resident’s burial. The chaplain provided the information of the resident’s burial site to her daughter.
The personal, the individual	The individual person, unique personality	The chaplain and resident’s daughter were two individual persons in a relationship via inter-subjectivity. The chaplain welcomed the deceased’s daughter’s unexpected visit, shared the story of the resident’s death and listened to the resident’s daughter’s story. The chaplain shared the story of the resident’s last day and prayer service at her burial site. The resident’s daughter was on her way to visit her mother’s burial site.

Interior Experience of the Soul (Holy Realism)³⁶⁶ and Spiritual Care

Natural Faculties	Supernatural Virtues	Spiritual Care
Intellect	Faith darkens and empties the intellect. The intellect experiences	The chaplain had an unexpected visit with the deceased resident’s

³⁶⁵ Stein, *Philosophy of Psychology and the Humanities*, ed. Marianne Sawicki and trans. Mary Catharine Baseheart & Marianne Sawicki (Washington, D.C.: ICS Publications, 2000), XV-XVII.

³⁶⁶ Stein, *The Science of the Cross*, trans. Josephine Koepfel, O.C.D. (Washington D.C.: ICS Publications, 2002), 115 & 147-8.

	total nothingness and recognizes powerlessness and God's greatness. Faith points the intellect towards the Creator. Faith teaches the intellect about God's qualities and about all God has done for humankind and what the human being owes to God.	daughter. While serving the resident's daughter with comfort, the chaplain's faith was heightened, and her intellect was surrendered to God. The chaplain attended to the present moment, opening to the promptings of the Spirit. She put her faith in God each moment and appreciated the resident and her daughter as God's creation and was ready to listen to the needs of the resident's daughter.
Will	The will renounces every pleasure and possession. Love empties the will of its affections and tendencies toward all that is not God and directs to God alone. Love frees the will from all things since it obliges the will to love God above all.	The chaplain's spiritual care was to put her will at God's disposal. The chaplain cared for the resident and her daughter as God's beautiful creation and loved to serve her and her daughter's needs. In each moment, the chaplain's will was directed to God. That place was the source of spiritual care to the resident.
Memory	Hope frees the memory and puts memory into emptiness. Hope empties and separates the memory from all possessions of created things. The soul hopes for everything from God.	The chaplain focused on the present moment. The chaplain emptied her memory regarding the way the resident had behaved and lived in the care home. The chaplain hoped everything good for the deceased resident's daughter and directed her following the promptings of the Spirit.

Case Eight: Determined and Happy Baptism

Grace was in her seventies. She did not belong to any particular faith community. However, she was very spiritual and dedicated and attended daily liturgy in the chapel immediately after her admission to the care home. She had two sons who had a very close bond with the resident and regularly visited their mother.

The resident was very friendly, and always extended a smile. Although she could not verbalize due to her illness, she had strong communication skills and could indicate her desires through body language. She established solid relationships with staff and other residents.

One day, she was determined to be baptized into the Catholic faith and her two sons and step-brother were highly supportive of her decision. I became her godmother and coordinated her baptism. Nine months later, resident died peacefully. I coordinated her funeral mass outside the facility, said a eulogy at mass, and provided continued support to her family and relatives at the burial. I also offered a memorial mass and invited her sons.

Phenomenal Realms, Layers of a Human Being³⁶⁷ and Spiritual Care

Phenomenal Realms: Mutually Permeable within the Individual	Layers of a Human Being	Spiritual Care
The physical	Matter, physical components of the body	The chaplain welcomed the resident into the chapel for the baptism ceremony. Her sons, step-brother, relatives and spiritual care volunteers were present. The resident was in a wheelchair and she was sitting in the front row. The staff stated that she was not well yesterday, but today she perked up. The resident did not show any discomfort. The chaplain noticed it upon her arrival in the chapel.
The sensory, the sensate (infra-personal matrix)	Sentience, the living responsive body	The resident was smiling and nodding to the priest's questions in the resident's language (Chinese) during the baptism ceremony. The chaplain was present standing next to the resident, and held a towel, wiped the holy water after the baptism ceremony administered by the priest. The resident was responsive by nodding to the priest's questions.
The mental, the intellectual (inter-personal matrix: embodied psyche)	Unindividuated mind, intelligence, spirit	The chaplain became the resident's godmother. Body language was used to communicate with the resident throughout the ceremony administered by the priest. After the sacrament of baptism, the chaplain assisted the resident to receive holy communion. The chaplain also explained the

³⁶⁷ Stein, *Philosophy of Psychology and the Humanities*, ed. Marianne Sawicki and trans. Mary Catharine Baseheart & Marianne Sawicki (Washington, D.C.: ICS Publications, 2000), XV-XVII.

		baptism procedures and its effects to the resident's family and relatives. The chaplain formed a community of care with the resident's family, relatives and spiritual care volunteers.
The personal, the individual	The individual person, unique personality	The chaplain and resident were two individual persons in a relationship via inter-subjectivity and that relationship deepened into that of goddaughter and godmother after the baptism ceremony. The chaplain and resident's family, relatives and spiritual care volunteers were multiple individuals in intersubjectivity. After the chaplain became the resident's godmother, resident nodded and gave a big smile. She looked bright and happy. Staff were amazed at the change in the resident; she had not been the day before, but was determined to go to the chapel to be baptized. The next day, staff changed her accordingly and wheeled her to the chapel.

Interior Experience of the Soul (Holy Realism)³⁶⁸ and Spiritual Care

Natural Faculties	Supernatural Virtues	Spiritual Care
Intellect	Faith darkens and empties the intellect. The intellect experiences total nothingness and recognizes powerlessness and God's greatness. Faith points the intellect towards the Creator. Faith teaches the intellect about God's qualities and about all God has done for humankind and what the human being owes to God.	The chaplain experienced new phenomenon exhibited by resident on that special day. The residents looked bright. While serving the sacrament of baptism to the resident, the chaplain's faith was highlighted and deepened, and her intellect was totally emptied. The chaplain was attentive of the present moment, following the promptings of the Spirit. Faith in God each moment and appreciating resident as God's creation and ready to listen to the resident's wishes to become God's child through baptism.
Will	The will renounces every pleasure and possession. Love empties the will of its affections and tendencies toward all that is not God and directs to God alone.	The chaplain's spiritual care was to put her will at God's disposal. The chaplain loved the resident as God's work of creation and loved to become her godmother during baptism ceremony. In each

³⁶⁸ Stein, *Science of the Cross*, trans. Josephine Koeppl, O.C.D. (Washington D.C.: ICS Publications, 2002), 115 & 147-8.

	Love frees the will from all things since it obliges the will to love God above all.	moment, the chaplain's will was directed to God. That place was the everlasting spiritual source of spiritual care to the resident and her family.
Memory	Hope frees the memory and puts memory into emptiness. Hope empties and separates the memory from all possessions of created things. The soul hopes for everything from God.	The chaplain focused on the present moment. The chaplain emptied out her memory regarding the way the resident had behaved in the past and the resident's situation the day before. The chaplain hoped everything good for the resident and her family, and that she did (spiritual care) came from the sources of God.

Case Nine: Singing Lullabies at the End of Life Journey

Moira was in her late eighties. She belonged to the United Church. She was a long-term resident with severe dementia who lived in a locked-in area.

She was wheelchair-bounded. She was always present sitting in a circle at my weekly hymn sing program. I developed and updated regularly a collection of Christian hymns and residents' favourite songs in dialogue with their families, and added them to the program binder. I played the guitar, sang songs and hymns, and prayed together with residents, volunteers, and staff. I purchased the acoustic guitar specifically with the residents in mind, to provide gentle sound, as residents can easily startle with loud sounds. This particular resident belonged to the United Church and her favourite hymn was Silent Night. She lit up when we sang the hymn, Silent Night, together.

One day, Moira took a turn for worse and became palliative.³⁶⁹ When I went up to her room to check in, her daughter was sitting next, gently wiping her mother's face with a tissue. After leading a prayer together with the daughter, I asked her whether there was

³⁶⁹ I called this locked-in floor a penthouse. There was a balcony with gardens and a fountain. In the garden, we grew sunflowers, herbs, and other plants. We held annual special events in the balcony.

anything that she would like to do at that time. She wanted to sing songs to her mother. One of them was a lullaby that the resident (her mother) sang when she was a baby. Now she seemed to be taking turns being the mother. I grabbed the acoustic guitar from my office and returned to the room with the music. We sang a few songs together for the resident. While singing to her mother, the daughter was shedding her tears. We were both there to say farewell to the resident, who died peacefully that evening.

In hindsight, it was a beautiful communal time and space to partake in at the end of the resident's journey on earth. We bid a farewell to her with her beloved daughter through singing and praying. It was such a precious memory that I carry as I continue to serve the sick and suffering and their loved ones.

Phenomenal Realms, Layers of a Human Being³⁷⁰ and Spiritual Care

Phenomenal Realms: Mutually Permeable within the Individual	Layers of a Human Being	Spiritual Care
The physical	Matter, physical components of the body	The chaplain attended the resident's dying condition with her daughter in the room. The resident became palliative and lay in her bed. The resident did not show any discomfort. Her daughter was sitting and then lying next to the resident (her mother) in the next moment.
The sensory, the sensate (infra-personal matrix)	Sentience, the living responsive body	After the discussion with the resident's daughter, the chaplain grabbed her guitar from the office and accompanied the resident's daughter's lullabies and songs. The resident's daughter sang lullabies and gently touched her mother's face and hair. The resident looked comfortable during the chaplain's visit and musical accompaniment.
The mental, the intellectual (inter-personal matrix: embodied psyche)	Unindividuated mind, intelligence, spirit	The chaplain played the guitar and assisted the resident's daughter's choice of music, lullabies that the

³⁷⁰ Stein, *Philosophy of Psychology and the Humanities*, ed. Marianne Sawicki and trans. Mary Catharine Baseheart & Marianne Sawicki (Washington, D.C.: ICS Publications, 2000), XV-XVII.

		resident used to sing for her when she was a baby. The chaplain was present, playing the guitar and singing along with the lullabies and other songs at the resident's end of life journey.
The personal, the individual	The individual person, unique personality	The chaplain, the resident and the resident's daughter were three individual persons in a relationship via inter-subjectivity and formed a community during the resident's end of life journey. During the chaplain's musical accompaniment, the resident's daughter shed tears. The chaplain and the resident's daughter bid farewell while prayerfully singing the lullabies and songs.

Interior Experience of the Soul (Holy Realism)³⁷¹ and Spiritual Care

Natural Faculties	Supernatural Virtues	Spiritual Care
Intellect	Faith darkens and empties the intellect. The intellect experiences total nothingness and recognizes powerlessness and God's greatness. Faith points the intellect towards the Creator. Faith teaches the intellect about God's qualities and about all God has done for humankind and what the human being owes to God.	The chaplain experienced new phenomenon exhibited by the resident at the end of her journey; her breathing was shallow but she was not in discomfort and had her eyes closed throughout the visit. While serving the resident and her daughter during the visit, the chaplain's faith was deepened, and her intellect was released. The chaplain had a faith in God the creator of the resident. She had her faith in God each moment and appreciated the resident's life journey as God's beautiful creation and was ready to bid farewell and listened to the needs of the resident at her dying process and her daughter.
Will	The will renounces every pleasure and possession. Love empties the will of its affections and tendencies toward all that is not God and directs to God alone. Love frees the will from all things since it obliges the will to love God above all.	The chaplain's spiritual care was to lift up her will at God's disposal. The chaplain loved the resident and her daughter as God's beautiful creation and loved to serve their needs. In each moment, the chaplain's will was directed to God and the resident and her daughter. That place of charity was the ultimate source of spiritual care to the resident and her daughter.

³⁷¹ Stein, *The Science of the Cross*, trans. Josephine Koepfel, O.C.D. (Washington D.C.: ICS Publications, 2002), 115 & 147-8.

Memory	Hope frees the memory and puts memory into emptiness. Hope empties and separates the memory from all possessions of created things. The soul hopes for everything from God.	The chaplain focused on the present moment. The chaplain emptied her memory regarding the way the resident had behaved in the past and focused on the present moment. The chaplain hoped that everything she did for the resident and the resident's daughter (spiritual care) derived from God. She was playing the guitar and singing along with lullabies and the resident's favourite hymns during the visit.
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Case Ten: Recollection of the Voices of the Residents

The following is based on the responses of the 11 residents to the spiritual care service in the care home. They came from various faith and cultural backgrounds. They lived with dementia or Alzheimer's disease, ranging from mild, to moderate to advanced.

Jeanne was an 88-year-old Roman Catholic woman with a supportive family.

Elizabeth was a 70-year-old woman with an Evangelical Christian background. She was the eldest in her family and a very gentle woman who loved to read and study the Bible daily. She attended daily liturgy in the chapel.

Beth was a 94-year-old woman who was a former researcher. She was a devout Christian.

Janet was a 98-year-old woman and reborn Christian. She had a supportive family; her children took turns visiting her regularly. She eagerly attended daily liturgy and the Bible Reflections program.

Amanda was a 64-year-old woman and devout Roman Catholic. She loved to attend daily liturgy in the chapel and the Hymn Sing/Prayer Circle program weekly.

Joanne was a 74-year-old Roman Catholic woman. She became lively whenever she heard music.

Martha was an 80-year-old woman. She is Christian and attended the weekly Hymn Sing/Prayer Circle program.

Daniel was an 84-year-old man with no particular religious background. However, he loved to attend the Hymn Sing/Prayer Circle program weekly.

Edna was an 87-year-old woman. She was Lutheran but had not attended church for a long time. She attended the Hymn Sing/Prayer Circle program on a weekly basis.

Barry was a 91-year-old Anglican man. He loved music and attends the Hymn Sing/Prayer Circle program every week.

Jack was a 71-year-old man. He was Christian and loved to read the Bible and listen to music. He always attended the Hymn Sing/Prayer Circle program.

Spiritual Care Program Helps Spiritually

Beth: "I found XXX (a resident's name) and you are very supportive. I would not have been in the program, if you have not been there."

Janet: "Very good."

Amanda: "I really enjoy Bible Studies. It helps me spiritually very much."

The Emergence of Positive Feelings (Observation)

Jeanne: Joyfully sang along as she was returning from the bus trip. Approached me gently to have a conversation and then expressed her wishes to be with the writer at her supper in the balcony.

Joanne: Stopped to listen to the hymns when they were sung and then clapped her hands with a smile on her face. She touched our care staff's hair gently, when both writer and care staff were singing ensemble.

Martha: Smiled, while listening to the Hymn Sing with the guitar accompaniment.

Martha: (a week later during the program) Smiled, while her favourite hymn (Amazing Grace) was being played and sung.

Daniel: Smiled as the program was in progress.

Edna: Responded to me with a smile and a peaceful look when I was looking at her, singing "In the Garden." She was looking at me, while singing the hymns throughout the program, and she looked calm.

Barry: Knows the hymn book and tried to find the page in the hymn book. He was in good spirits.

Jack: Became more proactive, initiating a greeting when he saw me. During the program, he selected the hymn when invited and always stated that he enjoyed the program.

The Importance of Spiritual Care Presence at the Residence

Elizabeth: “Spiritual care service is important. Because I feel the presence of God. I feel the pastoral presence.”

Phenomenal Realms, Layers of a Human Being³⁷² and Spiritual Care

Phenomenal Realms: Mutually Permeable within the Individual	Layers of a Human Being	Spiritual Care
The physical	Matter, physical components of the body	The chaplain attended the visit with each resident who was either in a wheel chair, walked independently or walked a walker. The chaplain met residents on a one-to-one visit or during a group program.
The sensory, the sensate (infra-personal matrix)	Sentience, the living responsive body	During the group programs, the chaplain played the acoustic guitar, and led the hymn sing or Bible study. After the group programs, the chaplain offered a prayer with residents for the wellbeing of all residents.
The mental, the intellectual (inter-personal matrix: embodied psyche)	Unindividuated mind, intelligence, spirit	During the Hymn sing program, the chaplain played residents’ favourite hymns and songs. The chaplain chose the Scripture passages beneficial to the spiritual wellbeing of the residents during Bible study.
The personal, the individual	The individual person, unique personality	The chaplain and residents were in a relationship via inter-subjectivity and formed a community during the visit or when leading the group programs. The residents sang along with the hymns or listened and shared their reflection with the group. The chaplain formed a community while leading the group programs and offering prayers for the residents.

Interior Experience of the Soul (Holy Realism)³⁷³ and Spiritual Care

Natural Faculties	Supernatural Virtues	Spiritual Care
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³⁷² Stein, *Philosophy of Psychology and the Humanities*, ed. Marianne Sawicki and trans. Mary Catharine Baseheart & Marianne Sawicki (Washington, D.C.: ICS Publications, 2000), XV-XVII.

³⁷³ Stein, *The Science of the Cross*, trans. Josephine Koepfel, O.C.D. (Washington D.C.: ICS Publications, 2002), 115 & 147-8.

Intellect	Faith darkens and empties the intellect. The intellect experiences total nothingness and recognizes powerlessness and God's greatness. Faith points the intellect towards the Creator. Faith teaches the intellect about God's qualities and about all God has done for humankind and what the human being owes to God.	The chaplain experienced new phenomenon each time while leading the programs or visiting the residents. While serving the residents during the group programs or the visit, the chaplain's faith was highlighted, and her intellect was released. The chaplain had faith in God the creator of the residents. She had faith in God each moment and appreciated the residents as God's beautiful creations and listened to the needs of the residents.
Will	The will renounces every pleasure and possession. Love empties the will of its affections and tendencies toward all that is not God and directs to God alone. Love frees the will from all things since it obliges the will to love God above all.	The chaplain's spiritual care service or programs were to lift up her will at God's disposal. The chaplain loved to serve the residents. In each moment, the chaplain's will was directed to God. That place of charity was the ultimate source of spiritual care service.
Memory	Hope frees the memory and puts memory into emptiness. Hope empties and separates the memory from all possessions of created things. The soul hopes for everything from God.	The chaplain faced each time of the visit or the group programs in a new light and focused on the present moment. The chaplain emptied her memory of the residents' pasts and focused on the present moment. The chaplain hoped everything good for the residents from God.

During each moment of spiritual care service whether it was one-to-one or in a group program, I accompanied residents prayerfully. Tomorrow the same intervention may not work. Although I have practiced it for many years, I keep remembering not to bring my agenda or intellect (*nous*) into it because of this. Similarly, I put the other natural faculties, will and memory into darkness as I choose God (or the Divine) only in my spiritual care service. Being a finite being, I sometimes hold the tensions of my natural faculties with supernatural virtues. Nevertheless, action in contemplation is favoured for the benefit of residents and their family members in my spiritual care service and intervention.

As noted earlier, tomorrow the same intervention might not work and might need to be different. This is exactly what Van Manen believes: that our existence posits “fundamental existentials of spatiality, corporality, temporality, and relationality.”³⁷⁴ Although I have practiced spiritual care for many years, I take each present moment anew because of this. In my spiritual care service, St. Teresa Benedicta of the Cross is in dialogue with St. Teresa of Ávila. St. Teresa of Ávila’s spiritual guidance to her sisters was simple: “let go of intellect!” Stein seems to respond that the intellect has a memory. What this means for me is that I totally surrender myself to the guidance of the Holy Spirit. Where there is a memory, hope cannot break in. Stein calls this “purgation through hope.”³⁷⁵ She wrote, “in the case of memory we must draw it away from all its natural props and boundaries and raise it above itself to “supreme hope in the incomprehensible God.”³⁷⁶ In my lived experience of spiritual care, empathy was, and still is, the core value of my spiritual care interventions. I felt empathetic towards the residents living with dementia and their loved ones. I kept in touch with my inner perception and the feelings of my whole being. The feelings were given to me, and they could not be bracketed. I loved the residents and their loved ones as they were, and I participated in their suffering. My participation in God’s (the Divine) divine self-communication in my daily work for the elderly living with dementia echoes Rahnerian terms. My spiritual life in ministry is my theology. In keeping with the hermeneutic interpretive phenomenology’s framework, the residents and their loved ones are all beings-in-the world and are situated in their worlds. The same was true for me. In the service of spiritual care, Steinian holy realism is

³⁷⁴ Max Van Manen, *ibid.*, 102.

³⁷⁵ Stein, *The Science of the Cross*, 82.

³⁷⁶ Loc. cit.

real. I surrendered all my natural faculties (intellect, will, and memory) to the Holy Spirit. My hope and prayer were to serve people who were experiencing suffering as a result of dementia, and to serve their loved ones, who were also feeling pain.

Conclusion

The main purpose of the chapter has been to present the hermeneutic phenomenology as a research methodology. After reviewing the Steinian hermeneutic phenomenology, the evaluation of the hermeneutic phenomenology as a research methodology has been discussed. Then the case studies in light of Steinian conceptual framework followed.

The research methodology was an opportunity to self-dialogue with my spiritual care service and intervention given to elders with dementia. The whole process was heuristic and hermeneutical at the same time. It was heuristic because I found a new meaning as I reflected on my spiritual care services from the perspective of research methodology of hermeneutical phenomenology. It was equally hermeneutical, as I viewed my ministry from the Steinian conceptual framework.

I got teary while drafting the narratives; although all those I (elders with dementia) served passed on, the memories of the elders with dementia and their loved ones were vividly alive. I found each moment so precious, and it made me grateful for their presence in my ministry. Further, my participation in God's self-communication in the ministry context was a grace-filled and privileged opportunity. Although the immediate experience was not available, Steinian sense of the depth of "self-experiencing I" was present, and I witnessed spiritual growth in ministry.

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Chapter 5

STEINIAN ETHICAL PERSONALISM FOR ELDERS LIVING WITH DEMENTIA

The purpose of this chapter is to argue that the ethical personalism of Edith Stein (St. Teresa Benedicta of the Cross, 1891-1942) connotes Thomistic personalism as long as the doctrine of act and potency is seen similarly established by St. John Paul II (1920-2005)³⁷⁷ and that Stein's philosophy of anthropology hinges on theological anthropology in her development of ethical personalism.³⁷⁸ In so doing, this chapter will first examine Karol Wojtyla's definition of Thomistic personalism. Second, it will explore how Stein's ethical personalism appropriates Thomistic personalism while moving from philosophical anthropology to theological anthropology chronologically. The discussion will be followed by my reflection in ministry and a concluding remark.

Scope of the Chapter

There is a debate on whether Stein is completely a Thomist or not. Borden, for instance, argues that although Stein heavily draws from St. Thomas Aquinas, Stein is not a Thomist, particularly concerning being and essence. For Stein, Borden goes on to argue, "essential being is never separate from an entity with either mental or actual being, but it is a distinct type of being."³⁷⁹ Borden argues that Stein is rather a Scotist following Duns Scotus (1266-1308) in her understanding of essential being regarding universals.

³⁷⁷ Karol Wojtyla hereafter, as his writings related to these themes had been written before he was canonized 2014.

³⁷⁸ In the similar vein, moving away from any theoretical conception of the human person, Karol Wojtyla emphasized: "Its meaning is largely practical and ethical: it is concerned with the person as a subject and an object of activity, as a subject of rights, etc." Please see Karol Wojtyla, "Thomistic Personalism," in *Person and Community: Selected Essays*, trans. Theresa Sandok (New York: Peter Lang, 1993), 66.

³⁷⁹ Please see Sarah R. Borden, "Edith Stein and Thomas Aquinas on Being and Essence," *American Catholic Philosophical Quarterly* 82, no. 1 (2008): 87-103.

Contrary to Borden's thesis, Lebech argues that Borden's placing of Stein into the discussion of individual form slightly dethrones Stein's project and may well generate problems because Borden sees, in her account in particular, the possible devaluation of what is common to humankind. Lebech goes on to argue, "This debate is more focused on Stein's later writings, particularly, *Finite and Eternal Being: An Attempt at an Ascent to the Meaning of Being [Endliches und Weiges Sein: Versuch eines Sugstiefes zum Sinn des Seins]*."³⁸⁰ The discussion in this chapter is concerned with Stein's concept of a person and how it connotes Thomistic personalism as defined by Wojtyla, and the development of theological anthropology.

Stein develops the concept of the spiritual person in her doctoral dissertation, *On the Problem of Empathy [Zum Problem der Einfühlung; Das Einfühlungsproblem in seiner historischen Entwicklung un in phänomenologischer Betrachtung (The Empathy Problem as It Developed Historically and was Considered Phenomenologically)]*. Stein outlines in her dissertation the concept of a spiritual person in order to further her argument concerning the problem of empathy. Stein develops the notion of a spiritual person by the investigation of empathy through the phenomenological method, exploring it as an antithesis to Edmund Husserl's (1859-1938) investigation of empathy through the reductionistic phenomenological method.³⁸¹ Although Stein employs a phenomenological method in her project, she approaches the object, empathy, in light of her exploration of a human being as "a psycho-physical-spiritual unity." In her doctoral dissertation, Stein discovers the problem of empathy within the framework of the spiritual person, by employing her phenomenological method.

³⁸⁰ Please see Mette Lebech, "Edith Stein and Thomism," *Maynooth Philosophical Papers* 7 (2014): 20-32.

³⁸¹ The term, "empathy" was first employed by Stein's supervisor, Edmund Husserl.

In her inception period,³⁸² Stein introduces the concept, “the categorical structure of the soul as an unchangeable kernel, the personal structure.”³⁸³ Stein also argues that a person has both intersubjective and intrasubjective levels, and he/she only reveals the contents of his/her personality based on life circumstances.³⁸⁴ Stein acknowledges both the internal and external dimensions of a human being in this period. Basically, for Stein, a spiritual person is derived from the foreign inner perception forged in an inner perception which becomes visible in the experience of living. Stein’s phenomenological exploration of the philosophy of anthropology as, “The spirit simultaneously reaching into the physical world, becomes visible in the living body. This is made possible by the psychic reality of acts as experiences of a psycho-physical individual, and it involves an effect on physical nature.”³⁸⁵ To some extent, Stein here touches on a Thomistic view as Jacques Maritain (1882-1973) asserts, “Personality is the substance of the spiritual soul communicated to the human composite.”³⁸⁶ Maritain goes on to say, “Because in our substance, it is an imprint or seal which enables it to possess its existence, to perfect and give itself feely, personality testifies to the generosity or expansiveness in being which an incarnate spirit derives from its spiritual nature and which constitutes within the secret depths of our ontological structure, a source of dynamic unity, of unification from within.”³⁸⁷

³⁸² Stein’s inception period is defined as from 1916 to 1922 before her religious conversion to Catholicism. For a detailed discussion, please see Chapter 3.

³⁸³ Edith Stein, *On the Problem of Empathy*, trans. Waltraut Stein (Washington, D. C.: ICS Publications, 1989), 110.

³⁸⁴ Loc.cit.

³⁸⁵ Ibid., 92.

³⁸⁶ Jacques Maritain, *The Person and the Common Good*. trans. John Fitzgerald (Notre Dame, IN.: University of Notre Dame Press, 1966), 41.

³⁸⁷ Loc. cit.

Second, the scope of this chapter is limited to Stein's concept of a spiritual person and its meaning as it relates to the object of care and service in health care. *The Catholic Health Ethics Guide* defines a person as "a being endowed with powers of intelligence and free will and the potential for moral consciousness and self-fulfillment in relationship to God (or the Divine) and others. The individual remains a person, even if for some reason the potential is not actualized."³⁸⁸ Health care ethics is based on innate human needs and is fundamentally rooted in St. Thomas Aquinas' (1225-1274) view of a human person's four goals, which are of the most basic universal needs: 1. Bodily health and security supported by certain useful material possessions; 2. A good family in which to be born and raised and that will ensure the reproduction of our human species; 3. A larger community than our family because this is required to meet all our needs; 4. A true understanding of ourselves and the world in which we live so we can (a) make free choices of means to satisfy our other needs, and (b) find "meaning" in life."³⁸⁹

Our clients (patients as well as residents), and who they are as persons, are the object given not by humanity alone, but by God, the Creator. This is intrinsically connected to the vocation of health care workers in terms of how we are all called to serve others as a gift from God, the Creator, appreciating them not only physically but also psycho-spiritually, namely as a whole being. This is especially true in the care and service of the elders living with dementia; although they are cognitively impaired, they are not just individuals but are also persons. This means that their person is still present to

³⁸⁸ Please see *Health Ethics Guide*, 3rd ed. (Ottawa: Catholic Health Alliance of Canada, 2012), 128.

³⁸⁹ Ashley Benedict M., Jean Deblois, and Kevin D. O'Rourke, *Healthcare Ethics: A Catholic Theological Analysis*, 5th ed. (Washington D. C.: Georgetown University Press, 2006), 29-30.

our care and service and their personhood continues to unfold in their daily living.³⁹⁰

Further, Stein's concept of a spiritual person provides the fundamental grounds for why we are called to provide extraordinary care and service for them. Their deepest core and the ontology and metaphysics of their spiritual person, which is the soul, is a mirror of the Trinity printed in all humanity and in the creation. Stein asserts in her later writing that the image of God exists in the soul³⁹¹ and the total human being and the supernatural image of God exists in the indwelling of God in the soul, *Finite and Eternal Being*.³⁹²

Third, the discussion in the chapter concerns Wojtyla's definition of personalism which provides a heuristic framework of his understanding of the "Thomistic personalism" drawn from St. Thomas Aquinas' philosophical-theological foundation. The basic premise of Wojtyla's personalism is derived from Aquinas: "In a more special and perfect way, the particular and the individual are found in the rational substances which have dominion over their own actions (self-mastery); and which are not only made to act, like others; but which can act of themselves; for actions belong to singulars. Therefore, also the individuals of the rational nature have a special name even among over substances; and this name 'person.'"³⁹³ Wojtyla asserts "Personalism is not primarily a

³⁹⁰Von Balthasar makes an excellent distinction between individuals and persons: "if one distinguishes between *individual* and *person*, then a special dignity is ascribed to the person, which the individual as such does not possess. We see this in the animal kingdom where there are many individuals but no persons." Balthasar continues, "a certain dignity cannot be denied insofar as all human beings are spiritual subjects." Please see Hans Urs von Balthasar, "On the Concept of Person," *Communio: International Catholic Review*, 13 (Spring 1986), 18.

³⁹¹For Stein, "The soul receives into itself the spirit of God." She names the soul therefore as "a spiritual vessel." Please see Edith Stein, *Finite and Eternal Being: An Attempt at an Ascent to the Meaning of Being*, trans. Kurt F. Reinhardt (Washington D. C.: ICS Publications, 2002), 458.

³⁹²Ibid., 447-448 & 457-459. For Stein, the spiritual life of human beings are threefold [*dreifaltig*] and triune [*dreieinig*]. Stein is indebted to St. Augustine in this view. Stein explains "the three dimensions of human intellect as both *three* and *one*: (1) love as such; (2) *mind, love, and knowledge*, (3) *memory, intellect and will*. For Stein's detailed illustration, please see *ibid.*, 448-450.

³⁹³St. Thomas Aquinas, *ST*, I-Q29-A1. trans. Fathers of the English Dominican Province (London: Burns Oates and Washbourne, 1920). Online edition by Kevin Knight. 2017. <http://www.documentacatholicaomnia.eu/03d/1225->

theory of the person or a theoretical science of the person. Its meaning is largely practical and ethical.”³⁹⁴ As Williams rightly states, that Wojtyla, influenced by his personal experience of Hegelian Totalitarianism in his homeland of Poland, with both National Socialism (Nietzschean) and Leninist Communism (Marxism), sought to incorporate Aquinas’ objectivistic anthropology of the person into his contemporary personalistic approach.³⁹⁵

Stein did not have direct contact with Wojtyla. Her long-term friend, Roman Ingarden (1893-1970), however, brought phenomenology with an interest in the personalistic approach back to his country, Poland, in the early 1940s. Ingarden met a young priest, Karol Wojtyla. Encouraged by Ingarden, Wojtyla took an interest in Scheler and wrote his doctoral dissertation.³⁹⁶ Similar to Stein, Wojtyla also had the intellectual background of an Aristotelian-Thomistic formation and phenomenological method. In light of Wojtyla’s Thomistic personalism, this chapter will argue that Stein’s ethical personalism appropriates Thomistic personalism.

Though indirect, the basic position of this chapter is aligned with Nota’s main argument as reflected in his paper. As Nota asserts, “More important than Edith Stein’s work is her person. A person is always more valuable than a book. A philosopher is more important than his/her philosophy.”³⁹⁷ Apart from Husserl’s praise, Stein’s close friends,

1274,_Thomas_Aquinas,_Summa_Theologiae_%5B1%5D,_EN.pdf or <http://www.newadvent.org/summa/index.html> (accessed February 8, 2020). St. Thomas states, “Person signifies what is most perfect in all nature – that is, a subsistent individual of a rational nature.” See St. Thomas Aquinas, *ibid.*, I-Q29-A3.

³⁹⁴ Please see Karol Wojtyla, “Thomistic Personalism,” in *Person and Community: Selected Essays*, trans. Theresa Sandok and edited by Andrew N. Woznicki (New York: Peter Lang, 1993): 165-175.

³⁹⁵ Thomas D. Williams, L. C., “What is Thomistic Personalism?” *Alpha Omega* 7, no. 2 (2004): 172-173.

³⁹⁶ Wojtyla’s doctoral dissertation is entitled with *An Evaluation of the Possibility of Constructing a Christian Ethics on the Basis of the System of Max Scheler*, Lublin: Towarzystwo Naukowe KUL, 1959.

³⁹⁷ Please see John Nota H., “Misunderstanding and Insight about Edith Stein’s Philosophy,” *Human Studies* 10, no. 2 (1987): 205.

especially Hedwig Conrad-Martius (1888-1966) and Roman Ingarden appreciated Stein as a person as well as her philosophy.³⁹⁸ Stein's person [*Personsein*] constantly unfolded throughout her life until she walked, courageously united with the Cross of Jesus Christ and with the suffering Jews, into the gas chamber. To put it in Wojtyla's terms, Stein willed it charitably ("Come, Rosa, we are going for our people,") and her action towards the community (suffering humanity) showed extreme moral courage and echoed a life of theological virtues.³⁹⁹

Basic Premises of Karol Wojtyla's Thomistic Personalism⁴⁰⁰

In a six-page paper entitled, "The Degrees of Being from the Point of View of the Phenomenology of Action," Wojtyla outlined his upcoming study, *The Acting Person*. In

³⁹⁸ Stein exchanged letters with Roman Ingarden for a long period of time. Stein first met Ingarden in 1913 when she started studying phenomenology under Husserl. Their friendship began in 1916 and lasted until 1938. Please see Edith Stein, *Letters to Roman Ingarden*, trans. Hugh Candler Hunt (Washington D. C.: ICS Publications, 2005), xv-xvi. Please also see Stein, *Life in a Jewish Family*, 309 & 403-414. On the day of Stein's *Rigorosum* (doctoral defence), both Ingarden along with Erika (Stein's close friend) were waiting for Stein until she was given the mark *summa cum laude* following her doctoral defence, which made Husserl extremely joyful. Stein writes: "He [Ingarden] had heard that I would be returning on the first of October and was delighted to know he would no longer be alone in Freiburg." *Ibid.*, 414. Ingarden was well aware of Stein's assistantship to Husserl and he praised Stein's "being conscientious and high responsibility," his own indebtedness to Stein, and Husserl's gratitude for everything that Stein did for him. Ingarden also defended Stein in the face of Prof. Schuhl's accusations against Husserl's young disciples: "... Edith Stein, after all, was not stupid. She studied under Husserl for many years, read a great number of his manuscripts, and discussed scientific subjects with him hundreds of times in private conversations. It is well known to me, that during such discussions with his direct disciples, Husserl used to develop some of his best and deepest thoughts. Moreover, his phenomenology was constantly therefore highly probable that the knowledge Edith Stein possessed on the subject was much greater and much more profound than that attainable later in the course of several months study in Louvain When one reads the letters of Edith Stein, written while she worked as Husserl's assistant (though similar passages also occur in the letters written later). It is apparent what efforts she took to induce Husserl to work in a more orderly fashion, and to elaborate the "*Ideen*." Please see Roman Ingarden, "Edith Stein on Her Activity as Assistant of Edmund Husserl," trans. Janina Makota. *Philosophy and Phenomenological Research* 23, no. 2 (December 1962): 156-159.

³⁹⁹ Karol Wojtyla, "The Person: Subject and Community," in *Person and Community: Selected Essays*, trans. Theresa Sandok (New York: Peter Lang, 1993), 235.

⁴⁰⁰ "Thomistic personalism" is the term Karol Wojtyla coined in a 1961 paper, "urging the use of Thomism in order to understand the person." Please see Mary Hayden Lemmons, "A Word from the Editor," *Studia Gilsoniana* 7, no. 3 (July-September 2018): 409. In the same vein, Jacques Maritain also introduced St. Thomas Aquinas' fundamental position at the outset of his book, "The human person is ordained directly to God as to its absolute ultimate end. Its direct ordination to God transcends every created common good – both the common good of the positive society and the intrinsic common of the universe." Please see Maritain, *The Person and the Common Good*, 15.

this short paper, Wojtyla introduced, “*Operari Sequitur Esse*,” as “the meaning of Thomism” and especially of its “‘existential’ version for the philosophy and action and the analysis of human *praxis*.”⁴⁰¹ Wojtyla writes, “the good is that which perfects a being in some respect, that which actualizes a being, that which somehow enhances a being’s existence in keeping with its nature.”⁴⁰² According to Wojtyla, “Through action, my own *I* is fully manifested for my *I*’s consciousness.”⁴⁰³ The venture of Wojtyla’s Thomistic personalism intended to develop a creative synthesis of both the objective view of St. Thomas and the subjective view of his contemporary philosophy.⁴⁰⁴ Wojtyla summarises, “St. Thomas Aquinas clearly articulates that the human person is the highest perfection of all beings in the created order, *perfectissimum esse*. In order to understand the existence of being (*esse*) a human, one must examine the actions (*operari*) of a human person. The human person is revealed in and through his or her actions.”⁴⁰⁵ The person would not be capable of acting were it not for his/her rational nature and free will. For Wojtyla, St. Thomas can affirm that the human person is objectively the highest perfection among all creatures because of this unity between his rational nature and his freedom.⁴⁰⁶ Wojtyla clearly stated, “*Actus humanus* is a concept used in the language of Thomist philosophy to define an act, or conscious human action; its force consists precisely in rendering

⁴⁰¹ This short paper by Karol Wojtyla was a brief outline of *the Acting Person* and it was published in *Analecta Husserliana* in 1981. Please see Karol Wojtyla, “The Degrees of Being from the Point of View of the Phenomenology of Action,” *Analecta Husserliana* 11 (1981): 125-130. His study, *the Acting Person* was published in 1979.

⁴⁰² Wojtyla, “Person and Community”, 49.

⁴⁰³ Wojtyla, “The Person: Subject and Community,” 224.

⁴⁰⁴ This was also one of the main themes of the Second Vatican Council: “the integration of the philosophy of being [Aristotelian-Thomistic metaphysics] and the philosophy of consciousness [Personalistic ethics] into a complete anthropology of the person.” Please see Rocco Buttiglione, *Karol Wojtyla: The Thought of the Man Who Became Pope John Paul II*, trans. Paolo Guietti and Francesca Murphy (GrandRapids, MI: Eerdmans, 1997), 182.

⁴⁰⁵ Wojtyla, “The Person: Subject and Community,” 224.

⁴⁰⁶ Wojtyla, “Thomistic Personalism,” 167.

dynamics, that is, the factor essential to all activity in general, and to human action in particular.”⁴⁰⁷ Freedom is not solely realized by a subject’s act of will. For Wojtyla, “to be free” is “to choose and to decide.” True freedom is fully realized only in willing and choosing a true good, which in turn allows the person to become good.⁴⁰⁸ The moral perfection of the person emanates from particular actions. For Wojtyla, a person does not become good simply through action alone. A person becomes good only when the performed action is morally good.⁴⁰⁹ For such an action to be morally good, it is insufficient merely to will such a good; a person “must also will in a good way.”⁴¹⁰ A good action reflects the fullness of human nature as a thinking and willing being. The person must know of the good, and he/she must also freely choose and will the good. Hence, Wojtyla believed that a true understanding of the person should not simply begin with consciousness but with concrete human action. In other words, “conscious action gives us the best insight into the inherent essence of the person and allows us to understand the person fully.”⁴¹¹

Whereas Aquinas provides for an objective description of freedom in relation to the moral act, modern philosophy (particularly personalism) makes it possible to explain the subjectivity of an experience of lived self-consciousness. Thomistic personalism successfully integrates both an objective and realistic metaphysics with a subjective understanding of freedom and self-awareness. The two dimensions of a human being, who is both subject and object, apply to love. As Wojtyla states, “the person finds in love

⁴⁰⁷ Wojtyla, “The Degrees of Being from the Point of View of the Phenomenology of Action,” 125.

⁴⁰⁸ Wojtyla, “The Person: Subject and Community,” 234-5.

⁴⁰⁹ *Ibid.*, 235.

⁴¹⁰ Wojtyla, “Thomistic Personalism,” 172.

⁴¹¹ Wojtyla, “The Person: Subject and Community,” 223.

the greatest possible fullness of being, of objective existence. Love is an activity, a deed which develops the existence of the person to its fullness.”⁴¹² This also implies, for Wojtyla, that the person cannot ever be reduced to a pure object in the world but is above all a subject, and as such is *dominus sui*, or master of himself. Each of us has free will and is therefore capable of self-determination. We are to pursue real good as fulfillment and not simply as subjective pleasures, which will never make us truly happy. As persons, we cannot simply remain within the sensual and sentimental experience of love, but must endeavour to go further to develop virtue: “love as experience should be subordinated to love as virtue – so much as that without love as virtue there can be no fullness in the experience of love.”⁴¹³ Therefore, the development of virtue is the goal of integration. As Wojtyla says, “my ‘I’ and your ‘I’ form a moral unity, for the will is equally well inclined to both of them, so that ipso facto your ‘I’ necessarily becomes in some sense mine, lives within itself.”⁴¹⁴ Like the person, true personal love must include both an objective and a subjective dimension. It needs to be grounded in the practice of virtue and the choosing of real good, yet it must also be grounded in the concrete subjecthood of the person with all his or her physical and emotional aspects. Experiences teach us that if either dimension is lacking, so too is love, for love must be an integrated whole.

Thomistic personalism maintains a balance between the good of the individual person in relation to the common good. Wojtyla defines participation as a “property by virtue of which human beings tend (also) toward self-fulfillment and fulfill themselves by

⁴¹² Karol Wojtyla, *Love and Responsibility*, trans. H. T. Willets (San Francisco: Ignatius Press, 1993), 82.

⁴¹³ *Ibid.*, 120.

⁴¹⁴ *Ibid.*, 90-91.

acting and existing together with others.”⁴¹⁵ The true common good orients the individual “I” into an interpersonal relationship with a “thou.” This echoes what Maritain states, “personality tends by nature to communion.”⁴¹⁶ Through common good, according to Wojtyla, the “human *I* more fully and more profoundly discovers itself precisely in a human *we*.” By this very nature, the human person is made for an authentic communion of persons (*communio personarum*). Indeed, Wojtyla’s Thomistic personalism attempts to integrate the insights of classical thought and his contemporary philosophy in order better to understand the reality of human-as-person.

Stein’s Ethical Personalism as Thomistic Personalism

Stein did not introduce any particular ethical personalism *per se*. Nevertheless, her personalism rests on her concept of a person. Following her religious conversion, Stein’s notion of a person gradually took on a theological orientation. As was argued in the chapter 3, Stein’s philosophy of anthropology was greatly influenced by the ethics of values of Max Scheler (1874-1928). Stein introduced an account of a human being as “a physical-psychical-spiritual unity” in her doctoral dissertation, *On the Problem of Empathy*. Aquinas, on the other hand, emphasizes the hylomorphic nature of a human being, the fact that he/she is composed of both body and soul. Following Aristotle, Aquinas understood human as an integral spiritual-material whole, a natural unity of body and soul.⁴¹⁷

For Stein, the “soul is based on the living body.” This statement resonates with what St. Paul said: “Or do you not know that your body is a temple (sanctuary) of the

⁴¹⁵ Wojtyla, “The Person: Subject and Community,” 254.

⁴¹⁶ Maritain, *The Person and the Common Good*, 47.

⁴¹⁷ St. Thomas Aquinas, *Summa Theologiae*, I-Q76-A1.

Holy Spirit within you, which you have from God, and that you are not your own?”
(1Cor. 6:19, NRSV). And thus, for Stein, the soul, together with the living body forms
“the psycho-physical individual.”⁴¹⁸ The soul, “one basic experience” is given to humans
and “its persistent attributes” with this basic experience, become apparent in the living
experience; this is the substantial soul.⁴¹⁹ In other words, this fundamental experience of
the soul unfolds (or incarnates) within our living experience:⁴²⁰

The soul is housed in a body on whose vigor and health its own vigor and health
depend – even if not exclusively nor simply. On the other hand, the body receives
its nature *as* body – life, motion, form, gestalt, and spiritual significance – through
the soul. The world of the spirit is founded on sensuousness which is spiritual as
much as physical: the intellect, knowing its activity to be rational, reveals a
world; the will intervenes creatively and formatively in this world; the emotion
receives this world inwardly and puts it to the test.

The qualities of the soul, for Stein, are constitutes for inner perception.⁴²¹ Stein finds the
essence of empathy not in the given outer perceptions, but in the inner perceptions.⁴²²
Stein holds the same view as Scheler: “We could accept ‘inner perception’ in this sense
of a definitely constituted act without creating a conflict with our doctrine of

⁴¹⁸ Stein, *On the Problem of Empathy*, 49-50.

⁴¹⁹ *Ibid.*, 40.

⁴²⁰ Edith Stein, *Essays on Womans*, trans. Freda Mary Oben (Washington D.C.: ICS Publications, 1987),
94-95. Stein published this in 1932, sixteen years after the first draft of her dissertation in 1916, and her
view remains the same.

⁴²¹ Stein, *On the Problem of Empathy*, 109.

⁴²² *Ibid.*, 6-7. This view derives from Stein’s method of phenomenology, as “phenomenology explores the
essence of the person as an institution from the inside, rather than as a deduction from a through or through
strict empiricism.” Please see Williams, L. C., “What is Thomistic Personalism?”, 187.

empathy.”⁴²³ Stein recollects the influence of Scheler on young phenomenologists, including herself in 1913-4:⁴²⁴

That summer the Philosophical Society chose the second major work in the current Yearbook as the subject matter for our discussions. It was Max Scheler’s *Formation in Ethics and Non-Formal Ethics of Values* which has probably affected the entire intellectual world of recent decades even more than Husserl’s *Ideas*. The young phenomenologists were greatly influenced by Scheler; some, like Hilderbrand and Clemes, depended more on him than on Husserl.

Stein continues to describe Scheler’s direct influence on her:⁴²⁵

His [Scheler]’s influence in those years affected me, as it did many others, far beyond the sphere of philosophy...It could not have been long before I met him. In any case, he was quite full of Catholic ideas at the time and employed all the brilliance of his spirit and his eloquence to plead them. This was my first encounter with this hitherto totally unknown world. It did not lead me yet to the Faith. But it did open for me a region of “phenomena” which I could then no longer bypass blindly. With good reason we were repeatedly enjoined to observe all things without prejudice, to discard all possible “blindnesses.”

Stein recounts the writing of her doctoral dissertation and how Scheler’s works became part of her doctoral project:⁴²⁶

In the first section, based on some indications from Husserl’s lectures, I had examined the act of “empathy” as a particular act of cognition. After that, however, I went on to something which was personally close to my heart and which continually occupied me anew in all later works: the constitution of the human person. In connection with my original work, research along this line was

⁴²³ Stein, *On the Problem of Empathy*, 28. Stein often illustrated each person whom she first encountered in her autobiography. She described Scheler: “One’s first impression of Scheler was fascination. In no other person have I ever encountered the “phenomenon of genius” as clearly. The light of a more exalted world shone from his large blue eyes. His features were handsome and noble; still life had left some devastating traces in his face ... Scheler spoke with great insistence, indeed with dramatic liveliness. Words he was particularly fond of (for example, “pure *Washeit*” [pure whatness] were spoken with devotion and tenderness. When expressing disagreement with presumed opponents, he used a contemptuous tone.” Please see Stein, *Life in a Jewish Family*, 259-260.

⁴²⁴ Edith Stein, *Life as a Jewish Family*, trans. Josephine Koeppel (Washington, D. C.: ICS Publications, 1989), 258. Max Scheler is one of Stein’s peers of Edmund Husserl in the Göttingen Phenomenological Circle, and he was the one who introduced Catholicism to Stein. It is noted that Stein continued to read Scheler in 1918. Please see Stein, *Letters to Roman Ingarden*, 130.

⁴²⁵ Stein, *Life in a Jewish Family*, 260. Scheler himself made his appreciation of Stein’s opinion public in 1923. In his book, *Sympathiegefühle [The Nature of Sympathy]*, Scheler refers a few times to Stein’s analysis of his theory. Please see Max Scheler, *The Nature of Sympathy*, trans. Peter Heath (London: Routledge & Kegan Paul, 1954), xlix, 9n, 13f & 18.

⁴²⁶ Stein, *Life in a Jewish Family*, 397.

necessary to show how the comprehension of mental associations differs from the simple perception of psychic conditions. Max Scheler's lectures and writings, as well as the works of Wilhelm Dilthey, were of the utmost importance to me in connection with these questions.

Whilst Husserl introduced Stein to the world of phenomenology, Scheler introduced her to a phenomenological view of ethics. Stein was convinced of Scheler's place in the philosophy of ethics. Scheler envisioned integration of the logical (mental) and alogical (emotional) spheres of the human person and he rejected all treatments of the person as an object or a thing.⁴²⁷ Stein affirmed Scheler's emphasis on the human person, by making this the focus of her study on empathy and later, on the psycho-physical person. For Scheler, the ability of the human person to objectify things, self, and others for further reflection and examination, cannot derive from anything in the objective world. This ability to go beyond the material has its source in and reflects the primordial force of the cosmos, which Scheler calls love. Love, or "*ordo amoris*" as Scheler calls this life force, evidences itself in human beings as a constant disposition. Through this primordial force or constant disposition, the human person establishes immediate contact with the world and others in the world, prior to all thinking. Scheler posits that there is a hierarchy of values that can be immediately intuited by the human person and that value-components are "already given in a manner that is perfectly clear and distinct."⁴²⁸ According to Scheler's schema, *a priori* emotionalism precedes Kant's *a priori* idealism. This leads to the spiritual quality of the human person recognizing an absolute *a priori* ethical system. This ethic stems from Scheler's view of love as a creative life force,

⁴²⁷ Max Scheler, *Formalism in Ethics and Non-Formal Ethics of Values*, trans. Manfred S. Fringe and Roger L. Frank (Evanston: Northwestern University Press, 1973), 29.

⁴²⁸ *Ibid.*, 34.

concentrated in persons who are bearers of love and agents of value, perpetually seeking to reflect the love of the Creator, God.

In sum, Scheler's emphasis was not on consciousness, but rather on the person: "His [Scheler's] primary concern was never the phenomenological investigation of the transcendental ego or the ontological questions of Being, it is social, ethical, metaphysical, and religious dimensions – and ultimately, man [*sic*] as bearer of love."⁴²⁹ Scheler introduces a significant moral value: "What is moral, in my view, is not the isolated person, but the person originally and knowingly joined with God, directed towards the world in love, and feeling united with the whole of the spiritual world and humanity."⁴³⁰

Scheler's influence on Stein is reflected in her doctoral dissertation, specifically the correlation between the human person and values. For Stein, the human being [*Personsein*], as a soul-bearer reveals values outwardly, while living in the world: "The human soul is not a complete, static, unchanging, monolithic existence. It is being in the state of becoming and in the process of becoming; the soul must bring to fruition those predispositions with which it was endowed when coming into the world; however, it can develop them only through activation."⁴³¹ Stein's ethics is thus an integrated manifestation of the interiority of the soul and externality of action. This is a reflection of the two dimensions of human, as is true in Wojtyla. It is also a revelation of Stein's search for Truth. For Stein, the highest value is, God, who is love. As Oben notes, "This surrender leads to perfection of self, and not only to personal union with God but serves

⁴²⁹ Ibid., xiv.

⁴³⁰ Ibid., xxiv.

⁴³¹ Stein, *Essays on Woman*, 94.

to lead others to that same union. Here Stein is following St. Teresa of Ávila who taught “we become true persons only when we find God deep inside of ourselves.”⁴³²

Stein distinguishes the person from the psycho-physical individual. For Stein, a person is revealed in “a single act or a single bodily expression such as a look and a laugh.” Furthermore, Stein writes that the person is disclosed; “in an original experience or an empathetic projection.” Personal attributes such as “goodness and readiness to sacrifice” are conceivable in the context of the psycho-physical individual.⁴³³ Wojtyla also talks about the revelation of a human being’s personality in action. Within its individual form, “the categorical structure of the soul must be retained,” and there also exists an unchangeable kernel, “the personal structure.”⁴³⁴

For Stein, the capacities of the soul can be further cultivated by use, meaning that whether the soul is placed in a favourable environment or not influences the development of its capacities. In the same vein, it should be noted that only through the psycho-physical organization can one be subject to the “power of habit,” which means that “the psycho-physical empirical person can complete the realization of the spiritual one.”⁴³⁵ For Stein, “the levels of the person do not ‘develop’ or ‘deteriorate,’ but they can only be exposed in the course of psychic development.”⁴³⁶ “The person” only develops under the influence of life circumstances.⁴³⁷ As Baseheart notes, Stein’s knowledge of the spiritual person [*geistige Person*] is “strikingly original in that she arrives at rationality by way of

⁴³²Freda Mary Oben, *The Life and Thought of St. Edith Stein* (New York: St. Paul, 2001), 95.

⁴³³ Stein, *On the Problem of Empathy*, 109.

⁴³⁴ *Ibid.*, 110.

⁴³⁵ *Ibid.*, 109-110.

⁴³⁶ *Ibid.*, 110.

⁴³⁷ *Ibid.*, 111.

analyses of feelings.”⁴³⁸ Baseheart goes on to say: “Feelings with other people as their object are acts revealing spirit [*Geist*], which is the characteristic of personal levels.” “In the act of love, one experiences a grasping or intending of the value of a person.”⁴³⁹ Therefore, for Stein, as Baseheart asserts, “the person as spirit is the value-experiencing subject,” and “person and value-world are, for Stein, correlated.”⁴⁴⁰ Stein writes: “Person and world were to be completely correlated... It follows that it is impossible to formulate a doctrine of the person without a value doctrine. The ideal person with all his/her values in a suitable hierarchy and having adequate feelings would correspond to the entire realm of values levels.”⁴⁴¹ For Stein, the correlation between values and feelings makes ethical decisions “possible.” This resonates with what Wojtyla argues concerning a morally good act.

For Stein, acting morally means that the human person is conjoined with his/her vocation. Being ethical means choosing to flourish and blossom in the way humans are created to be and to actualize the intrinsic value of the human person. Choosing God, who is love, beyond other things is thus the highest ethical act, which brings union with God. For Stein, this takes place in the interior depth of the soul. As Stein claims, “Certainly being and doing cannot be wholly separated.”⁴⁴² For Stein, therefore, what is moral is not separated from what is ethical in the public domain. The only distinction between being moral and being ethical is the sphere: being moral depends on the interior domain where values develop, whereas being ethical relies on the external domain, where

⁴³⁸Mary Catharine Baseheart, *Person in the World: Introduction of Philosophy of Edith Stein* (Boston: Kluwer Academic, 1997), 40.

⁴³⁹ Loc. cit.

⁴⁴⁰ Loc. cit.

⁴⁴¹ Stein, *On the Problem of Empathy*, 98.

⁴⁴² Edith Stein, *Essays on Woman*, 94.

values are externalized or expressed through the choices executed by the human will. In the actualization of the essence of existence, for Stein, “cognitive acts are conjoined with feelings.”⁴⁴³

Stein’s notion of the person is further developed in her later writings, especially, *Finite and Eternal Being* and *The Science of the Cross: Studies on John of the Cross* [*Kreuzeswissenschaft, Studie über Joannes a Cruce*] in terms of the actualization of the person, which coincided with Stein’s conversion experience and led to her subsequently being greatly influenced by St. Thomas Aquinas.⁴⁴⁴ In those later writings, Stein’s concept of a person appropriates a theocentric orientation, taking shape with a Thomistic view.

In her *Finite and Eternal Being*, Stein employs the term the human “being-person [*das menschliche Personsein*],” which denotes human beings created in the image of the Trinity in the world.⁴⁴⁵ Stein borrows this notion both from St. Augustine (354-430) and St. Thomas Aquinas: “Like St. Augustine, St. Thomas sees a *vestigium* (footprint) of the Trinity in the entire created world, but an *imago* (image) only in rational creatures, i.e. in creatures endowed with reason and [free] will.”⁴⁴⁶ Stein goes on to fully illustrate the meaning of “person”: “...This is why some define ‘person’ by saying, ‘the person is a hypostasis to which pertains the distinguishing quality of dignity (*proprietas distincta ad dignitatem pertinente*).’ And because it is a high dignity to be the bearer of a rational

⁴⁴³ Loc. cit.

⁴⁴⁴ After her baptism in Catholic Church in 1922, Stein taught at St. Magdalena’s, the Dominican Sisters’ training institute for women teachers for the next eight years. During those years, Stein translated the writings of John Henry Newman and *Quaestiones Disputatae de Veritate* by St. Thomas into German. The two-volume German translation of Thomas Aquinas was published in Breslau by Borgmeyer in 1931-2, and later reprinted as volumes III and IV of Edith Steins Werke. Please see Edith Stein, *Knowledge and Faith*, trans. Walter Redmond (Washington, D.C.: ICS Publications, 2000), 138.

⁴⁴⁵ Stein, *Finite and Eternal Being: An Attempt at an Ascent to the Meaning of Being*, x.

⁴⁴⁶ *Ibid.*, 596.

nature, every individual endowed with a rational nature is called a person.”⁴⁴⁷ “The human being-person (*das menschliche Personsein*),” for Stein, is characterized as “created, finite persons.”⁴⁴⁸ Stein then redefines human beings as “a composite of body, soul and spirit [*leiblich-seelisch-geistig*].”⁴⁴⁹ This philosophy of anthropology is consistent with the view of the human being portrayed in her earlier writing, *On the Problem of Empathy*. As Van der Meijden rightly states, Stein holds “the hylomorphic relation of a soul and a living body. In her view, the body plays the role of the instrument of a spirit manifesting itself in personal acts and creations. This does not lead Stein to a Platonic kind of anti-somatic standpoint which would underplay man’s physicality. On the contrary, the body is signified by the fact that it is a tool for spiritual substance.”⁴⁵⁰

As Sawicki also emphasizes, for Stein, the term, ‘person’ “is never a synonym for human individual.”⁴⁵¹ Wojtyla was adamant about this distinction. Stein says: “By virtue of its depth, it has a God-likeness and this makes a human person differ from ‘pure spirits.’”⁴⁵² In her discussion of the interiority of the soul, Stein explores the relationship between the soul and God: “The innermost being of the soul is like a vessel into which flows the spirit of God (i.e., the life of grace) if the soul opens itself of this vital flux.”⁴⁵³ Furthermore, Stein writes, “Anyone who willingly receives a word of God simultaneously receives the divine power to comply with the demand.”⁴⁵⁴ This mirrors

⁴⁴⁷ Ibid., 357. Also see St. Thomas Aquinas, *ST*, I-Q29-A1-4.

⁴⁴⁸ Ibid., 363.

⁴⁴⁹ Loc. cit.

⁴⁵⁰ Jadwiga Guerrero van der Meijden, “Theocentrism in Edith Stein’s (St. Teresa Benedicta of the Cross’s) Late Anthropology,” *The Person and the Challenges* 4, no. 2 (2014): 199.

⁴⁵¹ Edith Stein, *Investigation Concerning the State*, trans. and edited by Marianne Sawicki (Washington D. C.: ICS Publications, 2006), xxii.

⁴⁵² Stein, *Finite and Eternal Being: An Attempt at an Ascent to the Meaning of Being*, 377.

⁴⁵³ Ibid., 445.

⁴⁵⁴ Loc. cit.

what is written in St. John's Gospel: "If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you" (John 5:7, NRSV). Stein goes on to say that when we do God's will "with total surrender of innermost being, we can cause the divine life to become our own inner life. Entering into ourselves, therefore, we find God in our own selves. When the soul has been filled with divine life, it has become an image of the Triune God in a new sense."⁴⁵⁵ To become fully spiritual, one requires free will and the dignity of the human person endowed with rational nature. This insight resonates with what Jesus said: "Whoever does the will of God is my brother and sister and mother" (Mark 3:35, NRSV). To do the will of God is to participate in self-communication with the Triune God. Guided by Aquinas, Stein writes:⁴⁵⁶

Whatever human beings *do* is a realization of what they are *capable* of doing; and what they are capable of doing is a manifestation of what they *are*. In the realization of their capabilities, their *essence or nature* reaches its highest *ontological development* [*Seinsentfaltung*]. What is separated in human nature is united in God. As all his capability is realized in action, his entire essence [*wesen*] is eternal and immutable in the fullest and highest actualization of his being.

Likewise, Stein's theological anthropology of the human person provides us with direction on how to appreciate and respect our creation and care for one another, as we are all born in the image of God and endowed with the inherent dignity of rational nature. Moreover, as the person is intimately correlated with value and is viewed as a value-experiencing subject, the value of the person is to be honoured and respected as an expression of a person. The ethics of love designed for the image of God compel us to

⁴⁵⁵ Ibid., 447.

⁴⁵⁶ Ibid., 41. Stein discusses Aquinas' doctrine of act of potency at the outset of the book and her references are taken from both Martin Grabmann, *Die Werke des hl. Thomas von Aquino. Eine literarhistorische Untersuchung und Einführung* (Munich, 1921) and the critical edition of M. D. Roland-Gosselin, O. P. (Bibliothèque Thomiste, VIII) [Kain, Belgium: Le Saulchoir, 1926 - TRANS.]. Please see *ibid.*, 31-60 & 553.

lead a moral and ethical life, confirming what is written in the Scripture: “Whoever obeys his word, truly in this person the love of God has reached perfection” (1 John 2:5, NRSV). In health care, this also means to honour, respect, and appreciate clients (patients and residents) regardless of their faith, values, and cultural backgrounds, and to assist them accordingly in their healing process. The same applies particularly to the elders living with dementia who experience cognitive impairment.

God desires us to be friends and foster relationships just as He (Father) is in love with the other two Persons (the Son and the Holy Spirit) in the Trinity. The Triune Persons do not hold anything back from one another in their relationship. As Wulf asserts, this reflects a relationship between a lover and a beloved; “not just reciprocity, but the *Dasein* (the temporal available existence) and the *Sosein* (one’s own individuality) of the beloved interlocutor appear.”⁴⁵⁷

The soul of the human being determines the human “person,” and this distinguishes humans from other created beings. This means that the spiritual experience unfolding from the soul is unique to humans. Stein calls it “holy realism” in *The Science of the Cross* which entails the spiritual experience. This phenomenon is not a theory but is a real and true spiritual phenomenon that humans are entitled to have, and this spiritual experience is not bound by the physical body. It is where spiritual care (my ministry) stands at the bedside and meets the sick and suffering (where their souls continue to incarnate) in hope, faith, and love. The sick and suffering are not defined by their diseases but are the way that they are created to be, even if they suffer from illness.

Accordingly, spiritual care beholds them like the Triune Persons behold one another,

⁴⁵⁷ Claudia Mariéle Wulf, “‘I look at him and he looks at me’: Stein’s phenomenological analysis of love,” *International Journal of Philosophy and Theology*, 78, nos. 1-2 (2017): 140.

accompanying them and journeying with them in their health crisis to become whole again.⁴⁵⁸

As discussed in my Chapter 3, Stein's own conversion experience deepened as her world of faith opened up. This conversion experience coincided with her assimilation of St. Teresa of Ávila's *the Book of My Life* and translation of St. Thomas Aquinas' *De Veritate*. Stein's response to these great Saints' writings was, "This is true!" As a seeker of the Truth, Stein's on-going conversion experience was an integration of her inner movement through the world of consciousness, steeped in the phenomenology of philosophy, where her soul continued to bloom in love. This means that her phenomenology of philosophy was transformed into that of the spiritual experience of the soul. As Nota rightly puts it, "this faith [Catholic] is for an open phenomenologist [Stein] not a prejudice, but a widening of our experience and its horizon."⁴⁵⁹ Similarly, Stein's search for the Truth entailed her on-going conversion into holy realism as reflected in *The Science of the Cross*. Stein's spiritual journey on earth was a revelation (manifestation) of the capacities of her soul. Her world of "reason" was married with "faith," and her spiritual transformation further deepened when she became a Carmelite nun, choosing God over all things in the world; this was an embodiment of her love towards God who is the Truth. As she discussed in *The Science of the Cross*, Stein's path to the Truth was joining a complete union with God, wherein she was rebirthed with the Holy Spirit. This rebirthing was also a manifestation of the Holy Realism in Stein's life and her authentic participation with God's communication in her life journey.

⁴⁵⁸ In health care environment, this involves working closely with a multi-disciplinary team and also work in collaboration with local clergies in the community for the benefit of the clients.

⁴⁵⁹ John H. Nota. "Misunderstanding and Insight About Edith Stein's Philosophy," 206.

For Stein, the human being is created to be profoundly a moral being in the image of the Triune God. This belief is embedded in her view of the human being as a psycho-physical-spiritual being within which the soul resides. Humans are endowed with a rational nature, which gives them profound dignity and helps them to develop their own values as human persons. In other words, we humans are made by God's love to love. The ethics of love, for Stein, live within us until we become united in love eternally. For Stein, as Oben writes, "The highest act of personal freedom is surrender to God. God helps the person freely surrender to Him [*sic*]." ⁴⁶⁰ This surrendering marks freedom from "anguish and anxiety."

Such was the way that Stein lived her life. She continued to manifest a virtuous life from within when facing hardships throughout her life journey. Stein chose to become a nurse's aide during World War I and put aside her doctoral studies. As she was on her way to the gas chamber, her virtuous act of faith was fulfilled one last time, just as long ago Jesus Christ did so for humanity out of love. ⁴⁶¹ For Stein, "The fullness of humanity is actualized in a dual manner: in the person of Christ and in the entire race." In Adam, "Divinity and humanity were not united in him, as they are in Christ in one person. But Adam was united with Christ by grace." ⁴⁶²

It was Stein's self-giving love for the Jewish people and her charity that was directed to God, the highest good. It was her free act. If a person continues to live by faith, even if the outer body fades, he or she loves on eternally. For Stein, to choose love is to live in Truth and this is the only way to live in reality: "So we do not lose heart.

⁴⁶⁰ Oben, *The Life and Thought of St. Edith Stein*, 94.

⁴⁶¹ Waltraud Herbstrith, *Edith Stein: A Biography*. 1st ed. trans. Fr. Bernard Bonowitz (San Francisco: Ignatius Press, 1971), 180.

⁴⁶² Stein, *The Finite and Eternal Being*, 524-525.

Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure” (2 Cor. 4:16-17, NRSV). Stein writes:⁴⁶³

... the innermost being of the souls as “the abode of God.” By virtue of its pure spirituality, this innermost being is capable of receiving the Spirit of God. And by virtue of its free personal nature, this innermost being is capable of surrendering itself in such a way that this reception can become efficacious. The vocation to union with God is a vocation to eternal life. As a spiritual personal substance, moreover, the soul is capable of a supernatural augmentation and elevation of its life, and faith tells us that God wills to give the soul eternal life, i.e., eternal participation in his life.

For Stein, uniting the soul with God is only possible when the soul opens itself and gives itself freely to Him [*sic*], and this is only possible between “spiritual persons.” “It is a union of *love*: God is love, and the participation in divine being, which is granted in this union, must be a participation in divine love [*ein Mitlieben*].”⁴⁶⁴

Stein attempted to synthesize Thomistic thought and phenomenology in her later writing, *The Finite and Eternal Being: An Attempt as an Ascent to the Meaning of Being* in 1936.⁴⁶⁵ Wojtyla introduced a view of the person as both a subjective and objective synthesis, Thomistic personalism incorporating the objective view of Aquinas and his contemporary phenomenology of the late 1970s. Both Stein and Wojtyla took an interest in Max Scheler. Furthermore, both attempted to synthesize and incorporate Thomism and phenomenology. They both understood that the human person has his/her dignity as a subsistent being of a rational nature and also emphasized the importance of the

⁴⁶³ Ibid., 504.

⁴⁶⁴ Ibid., 505.

⁴⁶⁵ In her preface to the book, *The Finite and Eternal Being: An Attempt as an Ascent to the Meaning of Being* in 1936. Please see Stein, *The Finite and Eternal Being*, xxviii.

community. Moreover, they both embarked on an investigation to search for Truth which is a perennial goal of philosophy.

Stein believed that a person does not exist in isolation.⁴⁶⁶ In Stein's theology of anthropology, the finite being truly finds its meaning in Eternity. In the metaphysical order as explained by Aristotle, the person is fulfilled by the first act of existence. In other words, the existence of the soul itself is the first act. For the human person, relationality is the actualization of the potential of the second act. The teleological fulfillment of the human person is realized in second acts, such as in relations with others in the community.

For Stein, what is true of the Divine Persons of the Trinity is not necessarily true of human persons.⁴⁶⁷ Stein's version of relationality and how it unfolds had already been explored in her doctoral dissertation, *On the Problem of Empathy*. In her philosophy of anthropology, Stein argued that personality is revealed while living in the world, and empathetic projection is explored through both intrasubjective and intersubjective dimensions. In her later writings both in *the Finite and Eternal Being* and *The Science of the Cross*, Stein's thought took on a theocentric dimension. Though implied, Stein's moral principle was revealed in her doctoral work on empathy. It was nevertheless perfected in her later writing, *the Science of the Cross* where she explored holy realism.⁴⁶⁸ Wojtyla's phenomenology of the moral person was further developed in his

⁴⁶⁶ Stein's criticism on Martin Heidegger's Existential Philosophy reflected, *Sein und Zeit* is centred on this issue related to 1) experience of being dependent and independent and 2) death and dying of others. Please see Edith Stein, *Critique on Martin Heidegger's Existential Philosophy [Martin Heideggers 'Existentialphilosophie']*. trans. Mette Lebeck (Maynooth, Ireland: Department of Philosophy, National University of Ireland, 2006).

⁴⁶⁷ Please see Stein's discussion about person and hypostasis in Stein, *The Finite and Eternal Being*, 354-359.

⁴⁶⁸ Before Stein embarked on the task, *The Science of the Cross*, "she asked for the French biography of St. John of the Cross by Père Bruno de Jésus-Marie. It coincidentally carried a long introduction by Jacques

exploration of the actions of the human person. Stein explored how the perfection of the person is reached by surrendering intellect, will, and memory and submitting to the will of God. This means participating in the theological virtues of, hope, faith, and charity. This view of perfection is profoundly moral, as it involves free will and action of the person. This view makes Stein Thomistic. Further, Stein's view of holy realism accords with Aquinas' view of human's friendship with God.⁴⁶⁹

The human praxis is the dimension of ethics, which Wojtyla put forward in his discussion of "the unitary nature of experience of man." For Wojtyla, "anthropology and ethics rest on the unity of the experience of the moral man."⁴⁷⁰ More importantly, both Stein and Wojtyla believed in the community and the relational growth of the person with the community, by pursuing the common good through the theological virtues, faith, hope, and love.

Reflection in Ministry

In the context of my ministry for the elders living with dementia, I am amazed to witness how the elders with dementia continue to live. From the perspective of our societal values, their quality of life seems to have been diminished or lost. This seems partly true because they cannot communicate in the way they used to. They have become mildly or severely cognitively impaired. To put it in Stein's words, there is no depth of 'I' because of the impairment of their minds. For Stein, "'self-experiencing 'I' is not 'the pure I'. 'The pure I' does not have depth, whilst a 'self-experiencing I' does. The 'I' and

Maritain who with his wife, Raissa, had welcomed Edith [Stein] to their home in Meudon, France, September 12, 1932, on the occasion of a symposium on phenomenology and Thomism." Please see, Stein, *The Science of the Cross*, vii.

⁴⁶⁹St. Thomas Aquinas, *ST*, II-II-Q23-A3 & A4.

⁴⁷⁰ Karol Wojtyla, *The Acting Person*. trans. Andrzej Potocki and edited by Anna Teresa Tymieniecka (Dordrecht, Holland: D. Reidei Publishing Company, 1979), 3-13.

the acts are not there. In this case, though ‘I’ turns into the object, and the ‘I’ and the acts are not present.”⁴⁷¹ Nevertheless, through my ministry, I know that sometimes residents’ family members learn from staff about a different person than the one they have experienced.⁴⁷² Something new may be revealed from within as Stein argues. For Stein, the qualities of the soul constitute “inner perception.”⁴⁷³ Does her inner perception continue to live more fully? Is the resident’s spiritual person revealed through new behaviours in a spatial and physicality?

The loss of memory does not determine who the elders with dementia are. The inner perception of the residents continues to live on.

Although I have practiced chaplaincy work for many years, I keep remembering not to bring my agenda or intellect (*nous*). The intellect has a memory. What this means is that I totally surrender myself to the guidance of the Holy Spirit. Where there is a memory, hope cannot break in. Stein calls this “purgation through hope.” She said, “in the case of memory we must draw it away from all its natural props and boundaries and raise it above itself to “supreme hope in the incomprehensible God.”⁴⁷⁴ Certainly, when I make spiritual care assessment and plan for the elders living with dementia, my intellect participates in faith. Indeed, my natural faculties are integrated with hope and love in choosing the highest good for the elders living with dementia.

⁴⁷¹Stein, *On the Problem of Empathy*, 98-99.

⁴⁷² Please see cases in Chapter 4.

⁴⁷³ Stein, *On the Problem of Empathy*, 109.

⁴⁷⁴ Stein, *The Science of the Cross*, 82.

For Stein, memory belongs to the faculty of sense as it is true to Aquinas,⁴⁷⁵ and it can be lost, but “what disappears from consciousness cannot be lost to the soul.”⁴⁷⁶ This means that even if sense perception is lost, a person continues to live. Cognitive impairment does not determine the loss of the soul within the person. In that sense, though we are there to care for the elderly living with dementia, they teach us. Their quality of life needs to be re-evaluated. The health care environment is intended to be “person-oriented”; it is thus vital to provide a personal, social and spiritual environment to help each person flourish to their fullest while living in a care home. This is our collective responsibility which derives from ontological and ethical personal dignity. The uniqueness of the person is irreplaceable and irreducible. For Stein, the human person only exists in the community, and this is why forming a community is also crucial for the elders living with dementia. The various programs need to be structured to form a community and be carried out within a community, and a multi-faith and multi-disciplinary care team and health care service environment is a must. Moreover, as noted earlier, the elders living with dementia are endowed with a God-given imprint. When all

⁴⁷⁵ Stein writes, “In actuality, *Thomas* connects the memory with sensuality because it recognizes the past as past, therefore distinguishing it from the present: this, he says, is a function of sensuality, but also *that* it recognizes, so to say, that it possessed this knowledge before, the memory may be counted as belonging to the spiritual part of the soul (*De Veritate* 9, 10a 2 corp).” Please see Edith Stein, *The Science of the Cross*, trans. Josephine Koeppl (Washington, D.C.: ICS Publications, 2002), 135 & 328. Stein makes a distinction between St. Thomas and Carmelite along with St. Augustine: “In Thomistic view, the memory is not regarded as an independent basic power to faculty in addition to reason and will but is (as sensory and intellectual memory) proportioned to the lower and higher cognitive faculty. As a matter of fact, without the work of the memory, no knowledge would be possible. On the other hand, we find in the writings of our holy mother Teresa and of our father, St. John of the Cross, the Augustinian (*De Trinitate* X) trichotomy of reason, memory, and will.” Please see Stein, *The Finite and Eternal Being*, 605. Aquinas states, “memory means a knowledge of things past.. Since memory looks to what is past will reference to the present, it is clear that memory properly speaking, does not belong to the intellectual part, but only to the sensitive.” Please see St. Thomas Aquinas. *De Veritate EN: Quaestiones Disputate De Veritate*, trans. Robert W. Mulligan, S. J. (Chicago: Henry Regnery Company, 1952). <http://www.clerus.org/bibliaclerusonline/en/g14.htm> (accessed March 8, 2020), Q10-A2.

⁴⁷⁶ Stein, *The Finite and Eternal Being*, 436.

healthcare workers revere this image of God in their caregiving, they return their own inherent dignity to the elders with dementia.

Conclusion: Health Care as Vocational?

The chapter has argued that Stein's ethical personalism appropriated Thomistic personalism in light of Karol Wojtyla's (St. John Paul II) definition of Thomistic personalism. The chapter has also explored how Stein's theological anthropology took shape in her later writings and to what extent this development connoted Thomistic ethical personalism.

Stein introduced the concept of a spiritual person in her doctoral dissertation in 1916, while she argued phenomenologically for empathy. In this process, Stein developed the philosophy of anthropology. In her later writings, Stein's concept of a spiritual person was further shaped, and took on a Thomistic view of human as a person, as Wojtyla similarly upheld in his creative synthesis of Thomistic personalism. Stein's view of human as a spiritual person strongly alluded to her contemporaries, i.e. especially Edmund Husserl and Max Scheler. Stein, however, forged her own theological anthropology through the method of phenomenology, her close friend, Hedwig Conrad-Martius praised her as a born phenomenologist.⁴⁷⁷ Nevertheless, both Stein and Wojtyla shared Thomistic personalism. First, they both acknowledges the ontological fact that human has both subjective and objective dimensions, which are derived from an important distinction between a human being and a person. Second, a person is more than his/her existence (*Dasein*). A person is the centre of his/her experiences and we as human

⁴⁷⁷ Conrad-Martius describes Edith Stein as a born phenomenologist and that she was simple, innocent and always joyful and friendly. Conrad-Martius further illustrates her relationship with Edith Stein in the following article - Hedwig Conrad-Martius, "Edith Stein," *Archives de Philosophie* 33, cahier 2 (1959): 163-174.

beings are self-aware that we are distinct from the rest of the universe because we are endowed with a rational nature. Third, each person possesses a rich interior life of the soul. The person in his/her fullness gives an account of his/her being an object in the world along with our interior life and subjective lived experiences.

In her preface to *the Finite and Eternal Being*, Stein recounted writing the book as well as her interest in doing so. In this writing, she referred to herself as a third person:⁴⁷⁸

She [Stein] first seized upon the writings of St. Thomas Aquinas. Her translation of *Quaestiones disputatae de veritate* paved the way for her return to philosophy. St. Thomas found a reverent and willing pupil. Her [Stein] mind is however no longer a *tabula rasa*. Her reason had become the meeting place of two philosophic worlds which demanded a dialectic elucidation Although the Thomistic doctrine of act and potency was retained as a starting point, the discussion is not centered on the *inquiry into the meaning of being*. Both the search for the meaning of being and the attempt to arrive at a synthesis of medieval thinking and vital present-day philosophy are not only the personal interest of the author but dominate the philosophic scene In respect to Aristotle and Plato, the two works take a position which does not rest on any either/or but rather attempts a solution that does justice to both thinkers. And the same may be said in regard to St. Augustine and St. Thomas. The question may perhaps be asked why the author has followed the lead of Plato, Augustine, and Duns Scotus rather than that of Aristotle and Thomas. The obvious answer is that she did indeed start out from Thomas and Aristotle. The fact that the actual discussion led in the end to certain goals which might have been reached faster and with greater ease if a different point of departure had been chosen, constitutes no sufficient reason to disavow the way which has been followed. The very difficulties and handicaps which had to be overcome on this way may prove of advantage to others.

Drawn from Stein's intention and the progress of the book, Borden's argument is feasible if it is only based on Stein's account of essential being regarding universals, as she argues. However, Lebech arguably reached a conclusion by saying that Borden slightly

⁴⁷⁸ Stein, *The Finite and Eternal Being*, xxvii-xxxi. Stein's way of approach to various Saints at the same time is similar to that of Jacques Maritain: "From the view of extension, or from the point of view of the multiplicity by which the diverse aspects of the search for truth are manifested, it is better to have Plato, Aristotle, Kant and St. Thomas, than to have St. Thomas alone, even though, personally, we would be willing to dispense with all the others for St. Thomas. It is better to have Ruysbroeck and the pseudo-Dionysius, Gertrude and Catherine of Siena, St. Theresa and St. John of the Cross than to have St. John of the Cross alone." Please see Maritain, *The Person and the Common Good*, 83-84.

misinterpreted Stein's project by placing Stein into the discussion of individual form in particular as regards the possible devaluation of what is common to humankind. As clearly stated in her preface to the book, *the Finite and Eternal Being*, Stein's project needs to be understood within a bigger schema. First, she was not interested in taking any position. Second, Stein wanted to do justice to different thinkers. Finally, as an established phenomenologist, she attempted to make a comparative elucidation of "Thomistic and phenomenological thought."⁴⁷⁹ As was the purpose of this Chapter, insofar as Stein's concept of a person and the doctrine of act and potency is concerned, she followed a similarly Thomistic view as did Wojtyla.

Can a health care environment be informed by faith, hope, and love in its vocational participation in this Truth, and can it live out these theological virtues in the daily care of the clients? The answer is, "absolutely, yes!" When our health care workers serve clients (patients and residents) out of love, our service will truly assist the sick and suffering, especially the elderly with dementia, in continuing to live out their God-given purpose and fulfill it until they are finally called to a heavenly home. This love-oriented service is intrinsically based on Stein's notion of empathy and her ethics of love. Cognitive impairment should not be the object of medical care and, therefore, the quality of life of our clients needs to be re-evaluated; the object of our care and service should be to care for the whole person the way he/she was created to be. Maritain put forth this message when he remarked, "Love is not concerned with qualities. They are not an object of our love. We love the deepest, most substantial and hidden, the most existing reality of the beloved being. This is a metaphysical center deeper than all the qualities and essences

⁴⁷⁹ Stein, *The Finite and Eternal Being*, xxvii.

which we can find and enumerate in the beloved.”⁴⁸⁰ This sums up what both Stein and St. John Paul II convey in their Thomistic ethical personalism.

In her description of medical care, Kübler-Ross admirably explains how this phenomenon actually manifests: “Through reaching out and committing yourself to dialogue with fellow human beings, you can begin to transcend your individual existence, becoming at one with yourself and others. And through a lifetime of such commitment, you can face your final end with peace and joy, knowing that you have lived your life well.”⁴⁸¹

Human beings are endowed with *vestigium* (prints) from God and how we gently accompany others to fulfill this God-given purpose and gift is in our hands. This does not mean that we don’t have difficult days of care. When our heart is open and we let go of our ego and subjective agenda, we stand daily before the throne of God, surrendering all that we have; we become a true instrument of the Holy Spirit and accompany our clients and dispense of all our care with love. A person’s inherent dignity deserves our unconditional respect and love while in our care and service.

On her way to the gas chamber, Stein was with her elder sister, Rosa. Stein said, “Come, Rosa, let us go for our people.” Stein’s grand-niece introduces her great-aunt Edith’s final spiritual testament:⁴⁸²

I joyfully accept in advance the death God has appointed for me, in perfect submission to his most holy will. May the Lord accept my life and death for his honor and glory, for all the needs of the most blessed hearts of Jesus and Mary and of his holy Church – especially for the preservation, sanctification, and perfection of our holy Order, and in particular for the Carmel of Cologne and Echt – for

⁴⁸⁰ Maritain, *The Person and the Common Good*, 38.

⁴⁸¹ Elisabeth Kübler-Ross, *On Death and Dying: What the Dying Have to Teach Doctors, Nurses, Clergy, and Their own Families* (New York: Scriber, 2003), 145.

⁴⁸² Waltraut Stein, “Politics and Mystery: the Integration of Judaism and Christianity in Edith Stein,” *Spiritual Life* 30, no. 2 (1993): 104.

expiation for the disbelief of the Jewish people, that the Lord may be received by his own and his kingdom come in glory, for the deliverance of Germany and peace throughout the world, and finally, for my relatives living and dead and all whom God has given me: that none of them may be lost.

The above statement is a further development of Stein's close friendship with Jesus' Cross. Stein wrote the following while residing in the Carmelite Monastery in Echt, the Netherlands, not long before her martyrdom in Auschwitz:⁴⁸³

The meaning of the way of the cross is to carry this burden out of the world The way of the cross is this expiation ... Thus, when someone desires to suffer, it is not merely a pious reminder of the suffering of the Lord. Voluntary expiatory suffering is what truly and really unites one to the Lord intimately. When it arises, it comes from an already existing relationship with Christ ... Helping Christ carry his cross fills one with a strong and pure joy, and those who may and can do so, the builders of God's kingdom, are the most authentic children of God ... To suffer and to be happy although suffering, to have one's feet on the earth, to walk on the dirty and rough paths of this earth and yet to be enthroned with Christ at the Father's right hand, to laugh and cry with the children of this world and ceaselessly sing the praises of God with the choirs of angels – this is the life of the Christian until the morning of eternity breaks forth.

As W. Stein notes, "In the postcard dated Passion Sunday, 1939, she [Stein] says that she wants to offer herself as an expiation so that the Antichrist's sway may be broken. This clearly implies that she [Stein] saw the Holocaust as the work of Satan, the forces of evil, and not as the work of God. It was not God who was taking revenge on his people again as during the flood; rather, the people of God were being destroyed by the Antichrist."⁴⁸⁴

In her critique of Heidegger's transcendental egocentric phenomenology, Stein asserts with conviction, "from moment to moment, my being is being held in Being and in my fleeing being. I am fastened to an enduring Being." In addition to this, as a seeker

⁴⁸³Edith Stein, *The Hidden Life: Hagiographic Essays, Meditations, Spiritual Texts*, eds. L. Gelber and Michael Linssen and trans. Waltraut Stein (Washington, D.C.: ICS Publications, 1992, 2014), 91-93.

⁴⁸⁴Waltraut Stein, "Politics and Mystery: the Integration of Judaism and Christianity in Edith Stein," 107.

of the Truth, Stein also wrote clearly about the Truth in her final work, *the Science of the Cross* before she was martyred in the gas chamber:⁴⁸⁵

When we speak of *a science of the cross*, this is not to be understood in the usual meaning of *science*; we are not dealing merely with a theory, that is, with a body of – really or presumably – true propositions. Neither are we dealing with a structure built of ideas laid out in reasoned steps. We are dealing with a well-recognized truth – a theology of the cross – but a living, real, effective truth. It is buried in the soul like a seed takes root there and grows, making a distinct impression on the soul, determining what it does and omits, and by shining outwardly is recognized in this very doing and omitting ... From this living form and strength in one's innermost depths, a perspective of life arises, the image one has of God and of the world, and therefore one can find expression for it in a mode of thinking, in theory.

As an essentially contingent being, I know that I am being held in Being (the Divine) and therein I find calm and secure and feel deeply loved by the Creator who is forever present in serving the sick, suffering and others (the families of the clients, staff, and students). How privileged I am to participate in this experiential journey towards the ultimate Truth, sharing the Cross of Jesus in serving the sick and suffering, continually growing spiritually with the help of the Holy Spirit.

⁴⁸⁵ Stein, *The Science of the Cross*, 9-10.

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CONCLUSION

This dissertation project has been a presentation of my lived experience of Stein's concept of Holy Realism reflected in her later writing, *The Science of the Cross [Studie über Joannes a Cruce; Kreuzeswissenschaft]* in my spiritual care ministry in a long-term care home.

As Rahner defines human beings as *homo mysticus*, I am also a human being whose heart continues to search for mystical experience in which I am united with the Spirit of God in my daily living and ministry.⁴⁸⁶ As the Triune God offers a divine indwelling of charity, I endeavor to participate in God's offering of love and self-communication in my spiritual care ministry in the hope that this reality is actualized similarly to St. Teresa of Ávila's experience of "participation in God," and St. John of the Cross' experience of natural faculties transforming into supernatural virtues (faith, hope and charity).⁴⁸⁷ It is primarily an apophatic way, but that does not mean it excludes a kataphatic way. The context of my spiritual care ministry was in a multidisciplinary health care team setting, where natural faculties (intellect, memory and will) were present, but at rest in the spiritual care ministry. Kataphatic and apophatic ways are always at work in balance. When the tension between the two arose, I held them gently and moved forward in an apophatic way in my spiritual care ministry.⁴⁸⁸

⁴⁸⁶ Harvey D. Egan. "The Mystical Theology of Karl Rahner," *The Way* 52 (April 2013), 43-44.

⁴⁸⁷ Gerald G. May, *The Dark Night of the Soul: A Psychiatrist Explores the Connection Between Darkness and Spiritual Growth* (New York: HarperCollins Publishers, 2004), 185. Also see Denis Edwards, "Experience of God and Explicit Faith: A Comparison of John of the Cross and Karl Rahner," *The Thomist* 46, no. 1 (Jan 1982): 33-74.

⁴⁸⁸ Please see Harvey D. Egan, "Christian Apophatic and Kataphatic Mysticism," *Theological Studies* 39 (1978): 403 & 426 for Egan's argument about how apophatic and kataphatic ways are both deeply mystical ways of understanding God.

As I have arrived at the conclusion of the dissertation project, it is evident that I have grown in my privileged spiritual care ministry. In my retroactive study, I have also learned about the gifts of all the residents who taught me lessons in my spiritual care ministry. Those are strengths.

I would like to also take this as an opportunity to offer some thoughts on the limitations of the project. My lived ministry experience of the ten different cases has been presented and is viewed in light of the Steinian conceptual framework; it cannot be generalized. The ways of the spiritual care interventions could take different forms even if the similar cases arise. Also, each case of the spiritual care service needs to be reflected and contextualized from a Steinian anthropological-philosophical perspective and the spiritual care professional's interior experiential perspective as was presented in the case studies. In the retroactive case presentations, the immediate experience was not available. This may be a limitation. Based on the spiritual care participatory ministry assessment tool, the participants are encouraged to transcribe immediate experiences and share them with the hermeneutic circle.⁴⁸⁹ The cases in this dissertation were nevertheless presented as truthfully and faithfully as possible to the Steinian conceptual framework as was lived in my praxis of spiritual care ministry. I am also confident that they offer hope for future dialogue with people living with dementia and all those who care for them.

As noted in the introduction, the resource of a conceptual framework of spiritual care was derived from the Catholic Christian faith tradition. Those who belong to other faith traditions or have no faith tradition may find it limiting. I am open to receive feedback from other faith traditions. Much dialogue across faith traditions should be

⁴⁸⁹ Please see Appendix D Spiritual Care as Participatory Ministry Assessment Tool.

anticipated, if we approach differences with openness and respect to flourish one another. Future research may be extended to this area. Also, the presented assumptions need to be tested in future research. Further, future research may include Western and Eastern spirituality to find common ground to collectively serve the people living with dementia which affects all populations without discrimination. When we find a common and sacred purpose in serving the elders living with dementia, a miracle happens, and it has been my lived experience in ministry.

In terms of applying the Steinian conceptual framework at the community daily care level, the development of practical guidelines may be helpful for the faith leaders, community volunteers, frontline caregivers, and the loved ones of the elders living with dementia. It will provide an avenue to receive feedback from the community as a whole and discover the ways in which we may work in collaboration to grapple with the epidemic of dementia in our society. As indicated in chapter 3 particularly, Stein valued experiential learning, as daily living experiences are not separated from her conceptual framework, which invites all to begin with the day-to-day experience in their caregiving for the elders living with dementia, whatever role they play.

Although my dissertation proposed the conceptual framework of spiritual care for elders living with dementia, this work would never replace the suffering of elders living with dementia across faith traditions and cultures. I would not have lived the same suffering of elders living with dementia and spiritual pain as their loved ones had. As Stein indicated, through an intersubjective empathetic projection, my participatory spiritual care ministry was possible with God's grace.

In this concluding chapter, with much gratitude for elders living with dementia whom I served for many years and in remembrance of the woman with dementia mentioned in the introduction, who had poured out her love earnestly towards myself and the staff before her passing, and the resident's daughter who showed a vivid effect of Fox's path of *via transformativa*, which, as Fox's states, presumes *via creativa*, I would like to offer my spiritual reflection on my spiritual care ministry for elders with dementia.⁴⁹⁰

Spiritual Reflection: Participatory Ministry of Spiritual Care as Spiritual Growth *Love as God's Nature and Desire*

God's desire is to save and redeem the world, as the Scripture attests: "For God so loved the world that God gave God's only Son so that everyone who believes in God may not perish but may have eternal life" (John 3:16). For the purpose of God's redeeming act, "The Word became flesh and lived among us, and we have seen God's glory as of a God's only son, full of grace and truth" (John 1:14). In this procession of God's redeeming salvific revelation, fallen humanity is restored and redeemed by God's love (1 John 4:8). This means that God is not distanced and isolated from God's creation: God emptied Godself (*kenosis*) to become God's other, Jesus. God is active in the economy of this world to continue to self-communicate with God's creation throughout the history of salvation.⁴⁹¹

⁴⁹⁰Matthew Fox, *Original Blessing: A Primer in Creation Spirituality* (Bear and Company: New York, 1983), 250-256.

⁴⁹¹Rahner, *The Trinity*, 21-3. Barth and Kasper maintain the same position with Rahner concerning the emphasis on the triune self-communicating God in the economy of the world. See Walter Kasper, *The God of Jesus Christ*, translated by Matthew J. O'Connell (London: SCM, 1983), 273-77 & Karl Barth, *Church Dogmatics*, 1/1 (Edinburgh: T. & T. Clark, 1975), 295-384.

Jesus is the incarnation of God's Wisdom (1Cor. 1:30). In this eternally loving relationship, an eternal movement of desiring and being desired is present. As the risen Lord Jesus returned to the Father, he sent the Holy Spirit, the Advocate. It was God's desire to continue to love the world. The Triune God expresses this nature of love and their relation in love, as the Father and the Son and the Holy Spirit are mutually in love and indwelling with one another. Freedom is present in giving and receiving love in the Trinity. In all God's work in the foundation of the world, deliverance from transgression, protection from evil, rescue from troubles, provision of guidance and prosperity, and an increase in the fruits, wisdom stood at God's side because wisdom knows God's works, and wisdom was present when God made the world, and always labours at God's side (Wisdom of Solomon 9-11).

The relationship of God with God's creation is always attributed to God's nature, which is love (1 John 4:8). When the nature of God (love) is operative, wisdom is always at God's side and labours, as wisdom is the power of God's breath (Wisdom of Solomon 7:25). The Triune God is in love in all aspects of relationships as they are mutually indwelling and interpenetrating (*perikhōrēsis* (περιχώρησις)). More importantly, as Stein also quotes from Psalm: "Qui finxit sigillatim corda eorum (He has formed the heart of each of them individually, Psalm 32:15), in the sense that every individual human soul has proceeded from the hands of God and bears a special seal."⁴⁹² Every individual soul is therefore created out of God's love and to love is the human vocation: humans are created to love.

⁴⁹² Edith Stein, *Finite and Eternal Being: An Attempt at an Ascent to the Meaning of Being*, trans, Kurt F. Reinhart (Washington D.C.: ICS Publications, 2002), 504.

Hermeneutics of Biblical Wisdom in Action (Praxis)

As Ricoeur aptly puts it, as the word “God” does not merely function “as a philosophical concept,” the word “wisdom” cannot be simply a philosophical concept because biblical hermeneutics belongs to the existential category.⁴⁹³ When I, as a chaplain, reflect on the wisdom of God, it is neither a mere philosophical concept nor simply one applicable to practice. When I read the wisdom literature (text), I think of how I may be faithful to the Gospel and live faithfully in all aspects of the existence of my life.⁴⁹⁴ I constantly interpret the texts in the context of my own life. The hermeneutics of wisdom assists me in growing into the mind of Christ, who desires to save and redeem God’s lost sheep (Luke 15:1-7). Whenever I seek wisdom, Jesus befriends me, and in that, an eternal redeeming, healing, and restoring process exists. In such a way, God graciously draws me and my work community into Godself to develop an intimate relationship with God, as God “reconciled us into himself through Christ” (2 Cor. 5:18). Wisdom as the breath of God always labours at God's side. Therefore, the text forms actions and transforms all who participate in it.⁴⁹⁵ As Ford puts it, in such a way, “we are desired by God and God desires.”⁴⁹⁶

The Cries of the Poor

The hermeneutics of wisdom in action are expressed in various ways in my participatory ministry of spiritual care. When I go to work, I envision the compassionate Jesus, who desired to heal the invalids, including the crippled for 38 years, using the

⁴⁹³ Paul Ricoeur, *From Text to Action: Essays on Hermeneutics II*, trans. Kathleen Blamey & John B. Thompson (Evanston, Ill: Northwestern University Press, 1991), 97.

⁴⁹⁴ David Ford, “Reading Text, Seeking Wisdom: A Gospel, a System and a Poem,” *Theology* 114, no. 3 (2011): 174.

⁴⁹⁵ Ricoeur, *ibid.*, 95.

⁴⁹⁶ David Ford, *Christian Wisdom: Desiring God and Learning in Love* (Cambridge University Press: Cambridge, 2007), 49-50. & 192.

healing pool and outcast: he desires to likewise heal all the sick and suffering and their families in the health care system (John 5:1-17). In the care home setting, elders living with dementia, Alzheimer's disease and other debilitating diseases such as Parkinson's disease and Muscular Sclerosis, are the poor and marginalized in our society. Not only do they suffer from their illnesses, but their families also feel afflicted. Their cries reach God, and God desires to comfort them because our Lord is the good shepherd (Psalm 23). Whenever and wherever I serve the sick and suffering, wisdom is oriented in God's desire to respond to these cries via various spiritual care programs. Their cries deepen at their end-of life journeys. I feel so privileged to be at their bedsides, sometimes saying a prayer with them, their families, and staff, and sometimes in silence, attending to their needs until they pass on. Whenever I serve them at their end-of-life journey, I am in solidarity with our Lady Mary and those women who stood by the dying Jesus — Mary's sister, Mary, the wife of Clopas, and Mary Magdalene — (John 19:25).

When I seek wisdom, it helps me to see all creation from God's perspective through the eyes of faith. As wisdom permeates and pervades, my old self dies. I trust that I am inwardly renewed every day in Christ (2 Cor. 4:16). My fear and discomfort melt away as I reach out to listen to our staff talk about their various faith traditions and cultural values. In Stein's terminology, the rigidity of my psychology is healed when my soul is opened up to God's grace, and I surrender myself to God in this process.

My approach to discover what God has in store for my clients has been hermeneutical and heuristic as I have accompanied them on their healing journeys like a friend, as Jesus calls us to be (John 15:14). The question that I carry with me in my ministry is how Jesus would respond to this situation with mercy, compassion, and love.

My ministry, therefore, means much more than merely accomplishing my responsibilities and tasks. I believe that God's grace equips me with the spirit of wisdom and compassion every day (Colossians 3:12).

Learning and Growing in Wisdom

I continue to grow in God's love, even if I do not always see the outcome of my service immediately. This requires total trust in God and self-surrender to the mystery of God, who is a presence of wisdom and grace.⁴⁹⁷ I move forward with God's grace. Speaking truth in love in diverse spiritual interventions is integral to my spiritual care services.⁴⁹⁸ After I have done all the work I can, the rest is up to God. May God give me rest and peace (1 King 5:4). My spiritual care and service are my gift to the Lord. No matter what happens at work, I am mindful of God's response to St. Paul: "My grace is sufficient for you, for my power is made perfect in weakness. For when I am weak, then I am strong" (2 Cor. 12:9-10, NIV).

I continue to seek friendship with God. It is not I who create and heal, but God. It is not about how I change external events, but how I respond to people's needs every day in alignment with the wisdom of God. I discern how I desire God with all my heart, soul, and strength (Mark 12:30-31). When I desire the wisdom of God, it affects all aspects of my daily life in my workplace.⁴⁹⁹ Indeed, God redeems me in my ministry. In my daily spiritual care service, there is always a fundamental movement towards desiring the wisdom of God.

⁴⁹⁷ Thomas Langford, *Reflections on Grace*, ed. and intro. Philip A. Rolnick & Jonathan R. Wilson (Cascade Books: Oregon, 2007), 17.

⁴⁹⁸ James V. Brownson, *Speaking Truth in Love: New Testament Resources for a Missional Hermeneutics* (Harrisburg, Pennsylvania: Trinity Press International, 1998), 13-26.

⁴⁹⁹ Ford, *Christian Wisdom: Desiring God and Learning in Wisdom*, 205.

My fragile existence faces the death of ego, and when I am called for divine intervention, God who loves in wisdom enters my heart. I die daily, asking God to purify my desires, motivations, and intentions (1 Cor. 15:31; Gal 5:24). This is where, as Stein writes, the rigidity of my psychology takes rebirth with the Holy Spirit. In that sense, Jesus Christ is incarnated in my finite being and in others. I have reverence before the Lord God, as Moses did long ago on Mt. Sinai (Exodus 3:5). I invite us all (the clients and me) to do the same when we enter a relationship with Him during our every-day spiritual care service, desiring God to praise and worship, placing our cries before the Lord.⁵⁰⁰

My clients in the care home setting teach me total reliance and trust. They ask questions such as, “Excuse me. Where am I?” They express concern, saying things like, “I am really worried. I have nowhere to stay tonight. How much do I need to pay?” One resident, who was always trying to leave, would often say, “I need to go to see my mom. She is waiting for me.” A resident in her nineties told me, “My dad is waiting for me outside.” A resident who had just left the dining room after eating breakfast shouted out, “I want breakfast! ... Where is the dining room?” The residents’ sincere questions humble me and make me wiser about and more appreciative of their daily presence. Whenever their moods suddenly change, I respond to them with love and care. Even if they arrive at the chapel on time, they may suddenly want to leave as their mood fluctuates. Even if they promise to attend my programs, I have learned to always give them a reminder. My reason, which is part of a human faculty, befriends faith in God every day in my ministry. In this way, I continue to grow spiritually.

⁵⁰⁰ Ibid., 193.

Vulnerability, innocence, and purity can be found in my clients' cries, and I love to journey with them, seeking the face of God.⁵⁰¹ To be present with a God-centred desire (*pneumatikoi*) is a profound gift from God.⁵⁰² In that space, the Triune God is love and wisdom incarnates. My heart cries out, "I love you, my friend!" and I meet the other with reverence (Acts 7:32-33). Likewise, my ministry continues to shape my character. God's wisdom develops and renews my character: "Praise the LORD. Blessed are those who fear the LORD, who find great delight in his commands" (Psalm 112:1, NIV).

I am merely an instrument of God to let God's wisdom flow through me to all whom I serve. As an instrument, I desire and seek God's wisdom. The cries of the care home community are answered. The wisdom becomes embodied when the old tradition is renewed and transformed. In Rahner's terms, I experience God in everyday faith. In my ordinary daily routine, my spirituality manifests in spiritual care service.

In the context of my ministry, God reveals Godself in the Spirit to redeem, restore, and heal. I receive God's grace and the unknown with reverence, seeking the wisdom of God in my service to all and truly fearing God (Job 28:28; Psalm 111:10; Proverb 9; Job 1:9), offering the following prayer, "Oh Lord my God, may my ministry be for the riches of your glory. Shape my character and purify my desire according to your divine will. Grant your grace, so that I may seek your wisdom and walk humbly with you today and every day" (Ephesians 3:16).

Numerous cases of healing described in the New Testament talk of Jesus, the second person of the Trinity and God incarnate, healing the sick and suffering and empowering them to become whole again with His love. A woman suffering from a 12-

⁵⁰¹ Ibid., 350.

⁵⁰² Ibid., 184.

year hemorrhage was completely healed just by touching Jesus' cloak (Matthew 8:18-26). A blind man regained his sight through Jesus at the Pool of Siloam (John 9:6-7). Jesus raised Lazarus from the dead (John 11:1-44). The four friends of a paralyzed man brought their friend to Jesus in Capernaum and the paralyzed man was forgiven and healed. Jesus said to them: "Your faith has saved you !" (Mark 2:1-12), God's healing is unconditional; it proceeds from God's love and his desire to make the sick and suffering whole again, as they were originally created.

Whenever a poor soul cries out, God hears him or her (Psalm 34: 6 & 69:33). God always listens to the cries of the poor. God, who is love, heals the sick and suffering, provides food for the hungry, and redeems the creation. God is Triune, the Father and the Son and the Holy Spirit and three Persons are in love, mutually indwelling and interpenetrating one another (*perikhōrēsis* (περιχώρησις)). The Triune God is one who has been active in creation, redemption, and sanctification throughout history.

The Triune God, who is the foundation of all relationships rooted in love, provides me with a vision for my spiritual care for the sick and suffering in health care. The loving relationship of the Triune God is the nature of my own ministry as a spiritual care professional. My desire to be a humble instrument is rooted in my fundamental belief in the Triune God who self-communicates with the world in God's economy of salvation. When I provide spiritual care to the sick and suffering, I participate in God's world of economy.

As is embedded in Stein's spirituality, human beings are endowed with the image of the Triune God.⁵⁰³ The dignity of the human person has a profound value. It is a great privilege to accompany all residents to help them continue to flourish in many different ways.

All my healing ministry programs aim to operate within this Triune love. When I journey with the sick and suffering, I seek the face of God.⁵⁰⁴ In their cries and vulnerability, I participate in God's self-communicating divine love by journeying with them in healing ministry.

As a spiritual care provider who works in health care in the public sphere, it is my call to respond to the needs of the sick and suffering. By doing so, I myself am sanctified in God's ongoing redeeming and salvific creation. To have a God-centred desire is a profound gift from God.⁵⁰⁵ In that space, the Triune God is love and wisdom incarnate. As LaCugna once said, "God is to be understood to be self-related as love from eternity, a love which then becomes embodied in the creation and its history."⁵⁰⁶ My mission in spiritual care work is, therefore, identical to the participatory ministry of spiritual care in the processions of this Triune God in Rahnerian terms.

Whenever I provide spiritual care, my hope is to help the sick and suffering to clear away their inner impediments. In Stein's terminology, the rigidity of psychology is to receive, allow, trust, and participate in Triune Love so that the sick and suffering are

⁵⁰³ Stein writes, "like St. Augustine, St. Thomas sees a *vestigium* of the Trinity in the entire created world, but an *imago* only in rational creatures, i.e., in creatures endowed with reason and [free] will (*S. Th.* I, q.45, a7)." Please see Stein, *Finite and Eternal Being: An Attempt at an Ascent to the Meaning of Being*, 596.

⁵⁰⁴ Ford, *Christian Wisdom: Desiring God and Learning in Love*, 350.

⁵⁰⁵ *Ibid.*, 184.

⁵⁰⁶ Catherine M. LaCugna, "The Relational God: Aquinas and Beyond," *Theological Studies*, no. 46 (1985): 661.

made whole again. In my ministry, I empty myself and become an instrument of the Holy Spirit. As I transcend my natural faculties (intellect, will, and memory) with God's grace and embrace supernatural virtues (faith, hope, and charity) in my ministry, they are transformed by the Holy Spirit.

As Stein states, the human being is created in the image of the Triune God and endowed with profound dignity. Whenever I provide spiritual care to the sick and suffering, I behold them with respect for who they are, holding up their values and backgrounds, and honouring their God-endowed image and dignity to journey with them in their health crisis and accompany them in their healing journey. I help them to be healed, whether they are cured or not, by being present in their journey, guided by the ethics of love as our loving and gracious God is present to each one of His children as a form of interlocuter of *Dasein* (the temporal available existence) and *Sosein* (one's individuality).⁵⁰⁷

Stein's phenomenology of holy realism gives a sense of hope and direction to my ministry in health care, guiding me to the truth as I accompany the distressed soul as it goes through the dark night. Stein further asserts that a person may fully bloom, and the dispositions of the soul may unfold fully and smoothly when the environment is favourable.⁵⁰⁸ This clarifies the role of spiritual care and that of the care home as regards the elders living with dementia. The role of both includes providing a warm and comfortable environment for these people during their life in a care home. It also clarifies how spiritual care service deriving from Stein's apophatic spirituality may enhance the

⁵⁰⁷ Claudia Mariéle Wulf, " 'I look at him and he looks at me': Stein's phenomenological analysis of love," *International Journal of Philosophy and Theology*, 78, nos. 1-2 (2017): 140.

⁵⁰⁸ Edith Stein, *Philosophy of Psychology and the Humanities*, ed. Marianne Sawicki and trans. Mary Catharine Baseheart & Marianne Sawicki (Washington, D.C.: ICS Publications, 2000), 232.

spiritual life of residents in the care home. Stein's philosophy and theology always informed her praxis in living experiences. She lived out Jesus' Cross in her conversion to Catholicism and subsequent entrance to the Discalced Carmelite Monastery. In the same manner, I am profoundly privileged to walk the path informed by Steinian apophatic spirituality leading to the truth and love in the journey of spiritual growth in my participatory ministry of spiritual care for the elders living with dementia in health care.

From the perspective of apophatic spirituality, naming and defining God as the Triune may be a limitation and kataphatic movement. St. Teresa of Ávila affirms her sisters to balance kataphatic and apophatic way in the movement of spiritual growth.⁵⁰⁹ The reality of the indwelling and interpenetrating love of the Triune God calls me to let go of the definition and continue to deepen spiritual growth in my participatory spiritual care ministry. Stein's exquisite expression becomes alive in the existential movement of my spiritual ministry: "Despite this transience, I am, that from moment to moment I am sustained in my being, and that in my fleeting being I share in enduring being... Everything temporal is as such fleeting and therefore needs an eternal hold or support. Actual-potential being is thus a temporal being. As such it expresses an existential movement."⁵¹⁰

As the resident's daughter became a transformed person which reflects Fox's path of *via negativa* and *via positiva*,⁵¹¹ Stein's apophatic spirituality of Holy Realism becomes real to all who actively participates in the spiritual journey of transformation.

⁵⁰⁹St. Teresa of Ávila. *The Book of Life*, trans. Mirabai Starr (Boston & London: New Seeds, 2007).

⁵¹⁰ Edith Stein, *Finite and Eternal Being: An Attempt at an Ascent to the Meaning of Being*, trans. Kurt F. Reinhard (Washington D.C.: ICS Publications, 2002), 58-61.

⁵¹¹ Matthew Fox, *ibid.*, 81-7 & 132-39.

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APPENDIX A
CHRONOLOGY OF EDITH STEIN'S
(ST. TERESA BENEDICTA OF THE CROSS, 1891-1942) LIFE AND MAJOR
WORKS

- 1891 Oct 2 Born in Breslau, Wroclaw, Poland
- 1911-1913 Studies at University in Breslau (German Studies, History, Psychology, Philosophy) 1913-1915 Studies at University of Göttingen (Philosophy, German Studies, History)
- 1915 Jan. State Examination in Göttingen, with distinction
- 1915 Volunteer Nursing Service with German Red Cross at a Military Hospital
 In Mährisch-Weisskirchen during WW I
- 1916 PhD Examination in Freiburg, *summa cum laude*
- 1916-1918 Assistant to Prof. Edmund Husserl in Freiburg
- 1917 *On the Problem of Empathy [Zum Problem der Einfühlung]*
 Doctoral Dissertation Published
- 1918 *Sentient Causality [Psychische Kausalität]* Submitted at University of Göttingen but Rejected
- 1919-1921 Unsuccessful to get a University Appointment
- 1921 Read *The Life of St. Teresa of Ávila* at her friend's home, Hedwig Conrad-Martius in Bergzabern
- 1922 Jan. 1 Baptism and First Communion at St. Martin's Parish in Bergzabern
 Feb. 2 Confirmation in the Private Chapel of the Bishop Speyer
- 1922 *Philosophy of Psychology and the Humanities* (originally in German Beiträge zur *Philosophischen Begründung der Psychologie und der Geisteswissenschaften (Contributions to the Philosophical Foundation of Psychology and the Humanities)*)
- 1923-1931 Teacher at a Girls' High School and Teachers' Training Institute of the Dominican Nuns of St. Magdalena, Speyer (Translations and other writings including John Henry Newman's *Letters and Diaries up to his Conversion to the Church* and St. Thomas Aquinas' *on Veritate (on Truth)*)
 Lecture tours in Aachen, Augsburg, Bendorf, Berlin, Essen, Heidelberg, Ludwifshafen, Münster, Munich, Paris, Salzburg, Speyer, Vienna and Zurich
- 1924 *Investigations Concerning the State [Untersuchung über den Staat]*

- 1929 *Knowledge and Faith [Erkenntnis und Glaube]* at Edmund Husserl's 70th Birthday
- 1931 *Potency and Act [Potenz und Akt: Studien zu einer Philosophie des Seins (Studies Toward a Philosophy of Being)]*
- 1932 *On Woman [Die Frau – Ihre Aufgabe nach Natur und Gnade (Her Task according to Nature and Grace)]*
- 1932-1933 Lecturer at the German Institute for Scientific Pedagogy, Münster
Theological Anthropology [Was ist Der Mensch? Eine Theologische Anthropologie (What is Human? A Theological Anthropology)]
- 1933 April Dismissal from Position as Lecturer at the Institute by Government Decree under Nazi Regime
- 1933 Oct. 14 Entrance at the Carmel of Cologne
- 1934-1938 Monastic Life in the Carmel of Cologne. Philosophical and Hagiographical Writings.
- 1938 Apr. 21 Final Vows
- 1938 Dec. 31 Transfer to the Carmel in Echt, Netherlands
- 1934-1942 *Finite and Eternal Being: An Attempt at an Ascent to the Meaning of Being [Endliches und Ewiges Sein: Versuch eines Aufstiegs zum Sinn des Seins (1937)]* and *The Science of the Cross [Studie über Joannes a Cruce: Kreuzeswissenschaft (1941)]* and many smaller writings projects
- 1942-July 26 Pastoral Letter Condemning Deportation of Jews was read from all Pulpits in Dutch Catholic Churches
- 1942 Aug Arrest and Deportation and died on August 9th 1942 in Birkenau, Auschwitz
- 1987 May 1 Beautification of Edith Stein by Pope John Paul II in Cologne, Germany
- 1998 Oct. 11 Canonization of Edith Stein by Pope John Paul II in Rome
- 1999 Oct. 1 Pope John Paul II declares St. Edith Stein with St. Bridget of Sweden and St. Catherine of Siena as three new Patronesses of Europe
- 2003 Feb. 15 Vatican releases letter written by Edith Stein to Pope Pius XI in April 1933

Sources: *Aunt Edith: The Jewish Heritage of a Catholic Saint*, *Edith Stein: The Life of a Philosopher and Carmelite*, *Edith Stein: Self Portrait in Letters: 1916-1942*, *Edith Stein: Knowledge and Faith*, *Edith Stein: Philosophy and the Humanities*, *Edith Stein: Finite and Eternal Being*, *Edith Stein: The Science of the Cross*.

APPENDIX B

GLOSSARY OF TERMS

Apophatic Spirituality: There are two kinds of approaches to the ultimate reality we call God: one is kataphatic and the other is apophatic. In apophatic theology, we approach the reality of God by negating what is known and expressed about God (*via negativa*). On the contrary, in kataphatic theology, we approach God by speaking and defining God (*via positiva*). Papanikolaou states that the “apophatic method is the negation of all positive names of God based on the affirmation that God is beyond being and thus beyond all positive knowledge which is inherently linked to being.”⁵¹² He goes on: “the goal of apophatism is not to conclude that nothing can be known of God; it is rather to propel the aspiring Christian to a deeper union, which lies beyond being and thus beyond thought and such a union is the highest form of knowledge.”⁵¹³ Similarly, a saint of the Discalced Carmelite order, St. Teresa of Ávila (1515-1582), acknowledges the importance of both apophatic and kataphatic approaches in spiritual growth and union with God. She states that apophatic spirituality and kataphatic spirituality are not mutually exclusive and that those in the early stage of spiritual growth are allowed to combine both ways.⁵¹⁴

Dasein: “Empirical existence,”⁵¹⁵ “existence (of real things, i.e., with an existence that has a beginning and actualize some potentiality),”⁵¹⁶ and “The temporal available existence.”⁵¹⁷

Dementia and Alzheimer’s Disease: Dementia is a brain disease syndrome associated with a decline in mental functions that disrupts a person’s performance of daily activities. Alzheimer’s disease is the most common form of dementia, accounting for about 60-70% of dementia.⁵¹⁸ There are many forms of dementia. Although

⁵¹²Aristotle Papanikolaou, *Being with God: Trinity, Apophatism, and Divine-Human Communion* (Notre Dame, University of Notre Dame Press, 2006), 17.

⁵¹³ *Ibid.*, 18.

⁵¹⁴ Please see St. Teresa of Ávila. *The Book of Life*, trans. Mirabai Starr. (Boston & London: New Seeds, 2007).

⁵¹⁵ Edith Stein, *On the Problem of Empathy*, trans. Waltraut Stein (Washington, D.C.: ICS Publications, 1989), 112-13.

⁵¹⁶ Edith Stein, *Finite and Eternal Being: An Attempt at an Ascent to the Meaning of Being*, trans. Kurt F. Reinhardt (Washington, D.C.: ICS Publications, 2002), 339.

⁵¹⁷ Claudia Mariéle Wulf, “‘I look at him and he look at me’: Stein’s phenomenological analysis of love,” *International Journal of Philosophy and Theology*, 78, nos. 1-2 (2017): 140.

⁵¹⁸ Please see *Dementia: A Public Health Priority* (Geneva: World Health Organization, 2012), 7. https://alzheimer.ca/sites/default/files/files/national/external/who_adi_dementia_report_final.pdf.

Alzheimer's disease is the most common form, other major forms under the umbrella term of dementia include - vascular dementia, dementia with Lewy bodies (abnormal aggregates of protein that develop inside nerve cells), and a group of diseases that contribute to frontotemporal dementia (degeneration of the frontal lobe of the brain). The World Health Organization (WHO) states, "The boundaries between different forms of dementia are indistinct and mixed forms often co-exist."⁵¹⁹

There are three stages of dementia defined by the WHO: the signs and symptoms in the early stage include "forgetfulness, losing track of the time and becoming lost in familiar places." In the middle stages, "the elders living with dementia experience becoming more forgetful of recent events and people's names, becoming lost at home, having increasing difficulty with communication, and needing help with personal care and behaviour changes, including wandering and repeated questioning." In the last stage, the elders living with dementia exhibit total dependence and inactivity. Their memory disturbances are serious, and the physical signs and symptoms become more obvious. Their symptoms include "becoming unaware of the time and place, having difficulty recognizing relatives and friends, having an increasing need for assisted self-care, having difficulty walking and experiencing behaviour changes that may escalate and include aggression."⁵²⁰

Empathy [*Einfühlung*]: This is the basis of intersubjective experience which becomes the condition of possible knowledge of the existing outer world.⁵²¹ "The essential human ability to experience the experiences of other humans by 'following' them."⁵²²

Framework: I would like to avoid naming the proposed spiritual care approach as a "model." Rather, I prefer to use the term "framework" because the spiritual care approach is different each time, we provide spiritual care to our clients (patients/residents). Because of this reason, we often use the word "dance" to describe our service. The term "model" does not seem to convey the importance of "an experientially inclusive relationship." The dissertation project proposes a spiritual care framework that is based on Edith Stein's philosophical and theological foundation. This means that it will put forth "a skeleton" more than "a formula"

⁵¹⁹ <https://www.who.int/news-room/fact-sheets/detail/dementia>.

⁵²⁰ Loc. cit.

⁵²¹ Edith Stein, *On the Problem of Empathy*, trans. Waltraut Stein (Washington, D.C.: ICS Publications, 1989), 64.

⁵²² Edith Stein, *Philosophy and Psychology and the Humanities*, trans. Mary Catharine Baseheart and Marianne Sawicki (Washington, D.C.: ICS Publications, 2000), 100.

or “a model,” appreciating the experiential phenomenon of spiritual care professionals each moment they provide spiritual care.

Holy Realism: “The original inner receptivity of the soul reborn in the Holy Spirit. Whatever the soul encounters is received in an appropriate manner and with corresponding depth, and finds in the soul a living, mobile, docile energy that allows itself to be easily and joyfully led and molded by that which it has received, unhampered by any mistaken inhibitions and rigidity.”⁵²³

Ministry: The word “ministry” derives from the Greek word, *diákonos* (διάκονος), which means “servant” and “minister or messenger.” The examples are found in *the Acts of the Apostles*, when they chose men and women with whom they worked to advance the Gospel (Acts, 6-8) and in *the Epistles of Romans* (16:1-2). Spiritual care professionals are servant leaders in health care who provide spiritual care to patients/residents, their families, and staff in collaboration with a multidisciplinary team.

Sosein: “One’s own individuality.”⁵²⁴

Soul [Seele]: *Soul* (Greek *psyche* (ψυχή); Latin *anima*; French *âme*; German *Seele*): Many cultures have acknowledged an “incorporeal principle of human life or existence corresponding to the soul, and many have attributed souls to all living things.”⁵²⁵ Generally, the term refers to the “non-material or non-tangible part of a person that is the central location of his/her personality, intellect, emotions and will; the human spirit. Most religions teach that the soul lives on after the death of the body.”⁵²⁶ Various faith traditions use different words. In Judaism, various terms, such as *nefesh* (living being), *ruach* (wind), *neshamah* (breath), *chayah* (life), and *yeshidah* (singularity) are used to describe the soul or spirit. A spiritual soul is used in contrast to a corporeal soul in the Confucian tradition. In Hinduism, *atman* is a Sanskrit word that means inner self or soul. In Hinduism and Jainism, a “jiva” is a living being. In Jainism, “jiva” is the immortal essence or soul of a living organism. In the Muslim faith, the Quran uses two words to refer to the soul: *ruh* (spirit, consciousness, pneuma or soul) and *nafs* (self, ego, psyche, or soul). In the Bahai faith, the

⁵²³ Edith Stein, *The Science of the Cross*, trans. Josephine Koepfel (Washington, D.C.: ICS Publications, 2002), 10-11.

⁵²⁴ Wulf, *ibid.*, 140.

⁵²⁵ <https://www.britannica.com/print/article/555149>.

⁵²⁶ <https://www.oxfordreference.com/view/10.1093/acref/9780199546091.001.0001/acref-9780199546091-e-10862?rskey=1d8rF7&result=10081>.

soul is a sign of God. In Sikhism, atman or soul denotes an entity or “spiritual spark in our body of which the body can sustain life. The soul is the driver in the body.” Taoism believes that “every person has two types of soul (*hun* and *po*), which are respectively *yang* and *yin*.”⁵²⁷ In Buddhism, despite the variety of Buddhist religious communities, many share the term, “*atman*” which refers to “self or soul.”⁵²⁸ According to Bhikkhu, in the Buddha’s time, “all Indian schools postulated an eternal “*atman*,” the self or soul or “*jiva*,” life principle. In later times, this philosophy was adopted in some form or another by all theistic religions like Christianity, Islam, or most forms of Hinduism.”⁵²⁹ Bhikkhu goes on to say that “the belief in an atman or soul in this sense usually goes hand-in-hand with the belief in a Creator-God.”⁵³⁰

In my dissertation project, this concept will be taken from the Discalced Carmelite tradition, as Stein belonged to the Discalced Carmelite order. St. John of the Cross who came from the same order, uses this term to refer to “the whole person with an emphasis of the spiritual dimension.” It denotes a beautiful image of God, where God dwells. It consists of sense and spirit. Nevertheless, these two parts do not seek to establish a dichotomy in the human being.⁵³¹ Similarly, for Stein, the soul is the essential form (*ousia*) of animate bodies and the cause of their being.⁵³² Stein uses the term interchangeably with a “be-souling” principle. Stein also states that the soul is in the potent efficacious principle and this being actualizes actuality. This soul has the power of forming and animating the whole in some specific manner and its being is life and life has a progressive actualization of the essence.⁵³³

Even if all various faith traditions use different names for the soul, it refers to the immaterial and spiritual dimension of a human being. It is a life principle, and it animates the whole person. I have witnessed over the years that the residents’ soul animates the whole person regardless of their various backgrounds. After the residents have departed, I have seldom had their family members refuse a prayer service and sharing in the room with staff members as if their spiritual dimension had left the person.

⁵²⁷ <http://en.wikipedia.org/wiki/Soul>. 1, 4, 6, 8, 10

⁵²⁸ <https://www.britannica.com/topic/Buddhism>.

⁵²⁹ Punnadhammo Bhikkhu, “Is there a soul in Buddhism?” <http://www.arrowriver.ca/dhamma/soul.html>, 1.

⁵³⁰ Loc. cit.

⁵³¹ St. John of the Cross, *The Collected Works of St. John of the Cross*, trans. Kieran Kavanaugh & Otilio Rodriguez (Washington, DC: ICS Publications, 1991), 774-5.

⁵³² Edith Stein, *The Finite and Eternal Being: An Attempt at an Ascent to the Meaning of Being*, trans. Kurt F. Reinhart (Washington, D.C.: ICS Publications, 2002), 181.

⁵³³ *Ibid.*, 274-5.

“If we consider the process of becoming of a being—having a soul, specifically of a man [*sic*], then obviously <it> is not the only ‘outside’ that is shaped and reshaped from within over time; the ‘interior [*inneres*]’ is shaped along with it. The ‘development [*Entwicklung*]’ is both of body and of soul.”⁵³⁴ “It is his (or her) distinctive human soul that makes man [*sic*] a spiritually personal being, that makes him [*sic*] a person. The soul makes his [*sic*] entire organism of body and soul different from the animal’s.”⁵³⁵ “What the soul is actually *in an enduring manner* must be distinguished from its changing acts. What is actually enduringly, the substantial form, makes soul and body into what they are.”⁵³⁶

“The soul is rooted in the body and shaped into it through the sensibility.”⁵³⁷ “Actual living and the habitual shaping of the soul leaves its mark on the body.”⁵³⁸ “The soul is open in three ways: it is sensibly receptive, intellectually directed to objects, and innerly open to spiritual contents.”⁵³⁹

“The vocation to union with God is a vocation to eternal life. As a purely spiritual form, the human soul is immortal *by virtue of its very nature* [*natürlicherweise*]. As a spiritual personal substance, moreover, the soul is capable of a supernatural augmentation and elevation of its life, and faith tells us that God *wills* to give the soul eternal life, i.e., an eternal participation in his [*sic*] life.”⁵⁴⁰

⁵³⁴ Edith Stein, *Potency and Act*, trans. Walter Redmond (Washington, D.C.: ICS Publications, 2009), 260.

⁵³⁵ *Ibid.*, 264.

⁵³⁶ *Ibid.*, 342.

⁵³⁷ *Ibid.*, 382.

⁵³⁸ *Ibid.*, 383.

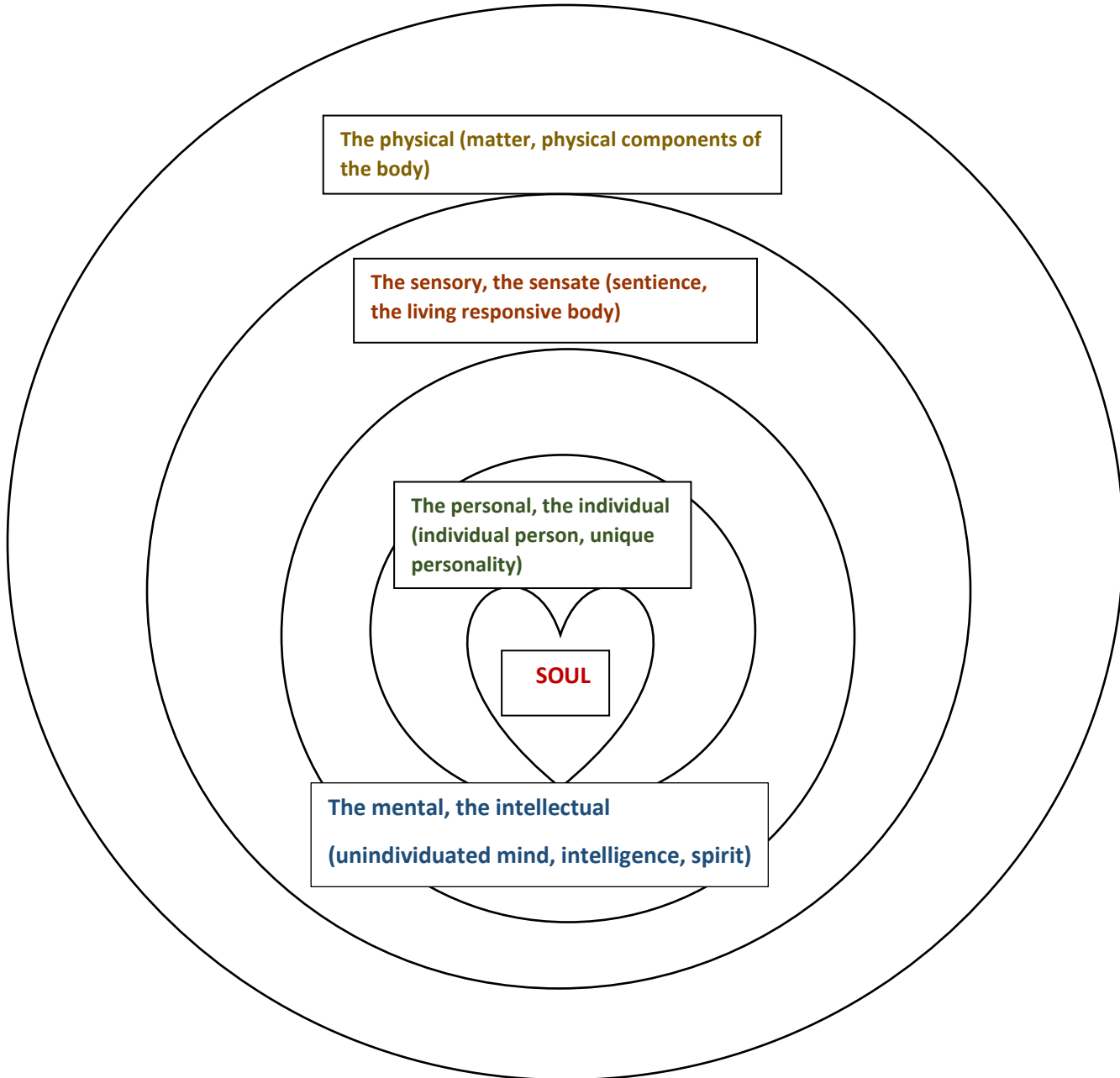
⁵³⁹ *Ibid.*, 385.

⁵⁴⁰ Edith Stein, *Finite and Eternal Being*, 504.

APPENDIX C

THE EXISTENCE OF THE SOUL WITHIN⁵⁴¹

Diagram (5 Phenomenal Realms and the Layers of a Human Being)⁵⁴²



⁵⁴¹ Edith Stein, *On the Problem of Empathy*, trans. Waltraut Stein (Washington, D.C.: ICS Publications, 1989). Also see, Edith Stein, *Essays on Woman*, trans. Freda Mary Oben (Washington D.D.: ICS Publications, 1987), 94-5.

⁵⁴² Edith Stein, *Philosophy of Psychology and the Humanities*, ed. Marianne Sawicki and trans. Mary Catharine Baseheart & Marianne Sawicki (Washington, D.C.: ICS Publications, 2000). As Sawicki notes, Stein borrowed the identification of four phenomenal divisions of activity within human individual from Max Scheler. XV-XVI. The existence of the soul is reflected in Stein's exploration of empathy in her doctoral dissertation, *On the Problem of Empathy [Zum Problem der Einfühlung]*.

APPENDIX D

SPIRITUAL CARE AS PARTICIPATORY MINISTRY ASSESSMENT TOOL

1. Pause for a moment after the spiritual care visit (or intervention) in prayer or short meditation.
2. Take time to reflect on the visit.
3. Transcribe the visit (immediate experience without interpretation) following Steinian spiritual care conceptual framework.⁵⁴³

3.1. Phenomenal Realms, Layers of Human Being and Spiritual Care

Phenomenal Realms, Layers of a Human Being⁵⁴⁴ and Spiritual Care

Phenomenal Realms: Mutually Permeable within the Individual	Layers of a Human Being	Spiritual Care
The physical	Matter, physical components of the body	
The sensory, the sensate (intra-personal matrix)	Sentience, the living responsive body	
The mental, the intellectual (inter-personal matrix: embodied psyche)	Unindividuated mind, intelligence, spirit	
The personal, the individual	The individual person, unique personality	

⁵⁴³ Clair Burke Draucker, "The Critique of Heideggerian Hermeneutical Nursing Research," *Journal of Advanced Nursing* 30 no. 2 (1999): 360. Also see Melanie A. Jasper, "Issues in Phenomenology for Researchers of Nursing," *Journal of Advanced Nursing* 19 (1994): 312-13.

⁵⁴⁴ Edith Stein, *Philosophy of Psychology and the Humanities*, ed. Marianne Sawicki and trans. Mary Catharine Baseheart & Marianne Sawicki (Washington, D.C.: ICS Publications, 2000), XV-XVII.

3.2. Interior Experience of the Soul (Holy Realism)⁵⁴⁵

Natural Faculties	Supernatural Virtues	Spiritual Care
Intellect	Faith darkens and empties the intellect. The intellect experiences total nothingness and recognizes powerlessness and God's greatness. Faith points the intellect towards the Creator. Faith teaches the intellect about God's qualities and about all God has done for humankind and what the human being owes to God.	
Will	The will renounces every pleasure and possession. Love empties the will of its affections and tendencies toward all that is not God and directs to God alone. Love frees the will from all things since it obliges the will to love God above all.	
Memory	Hope frees the memory and puts memory into emptiness. Hope empties and separates the memory from all possessions of created things. The soul hopes for everything from God.	

4. Share the outcome and dialogue with your Hermeneutic Circle (your chaplaincy colleagues or students (chaplain interns or residents)).⁵⁴⁶

⁵⁴⁵ Edith Stein, *The Science of the Cross*, trans. Josephine Koeppl, O.C.D. (Washington D.C.: ICS Publications, 2002), 115 & 147-8.

⁵⁴⁶ Tina Koch, "Establishing Rigour in Qualitative Research: the Decision Trail," *Journal of Advanced Nursing* 19 no. 5 (1994): 976.