

A special place in the consideration of spiritual health is given to medicine, because the main task of any doctor is to help the patient heal, restore the primordial integrity. Only medicine can cope with this task, based on the principle of integrity: the hierarchy of the spiritual, mental and physical (D.E. Melekhov). In case of a disease of the body, the category "health" is used and the doctor deals with the treatment. The categories "mental health", "psychological health" become actual with illnesses of the soul; a psychiatrist, psychotherapist or psychologist become a healer of a person with mental problems, and the goal of healing is the achievement of a person's integrity - the harmony of desires, mind and feelings. In spiritual diseases, the priest is the healer, and the goal of such healing is the acquisition of the Holy Spirit.

Thus, reflections on the spiritual health of a person allow us to consider it as an integrative concept, the study of which deals with medicine, psychology, pedagogy and other sciences.

* * * * *

SUFFERING OF MENTAL PATIENTS AND THE MERCY OF FAITH - CHRISTIAN SPIRITUALITY A PATH THAT HELPS

Mario Tomljanović

Catholic Faculty of Theology - University of Zagreb, Theology in Rijeka, Rijeka, Croatia

A presentation on this specified topic will be made from the standpoint of the theologian who wishes to reflect on the suffering of mental patients in order to offer the audience a clear definition of Christian spirituality as a path that helps the individual who is - somewhat - different. We must note that it is better to know nothing about God than to know God in the wrong way. Knowing God, the Christian "gets to know" God who is full of love; not only does all the love come from God, but Apostle John said that God is Love. This is what makes the suffering of this current life so strangely confusing, even seemingly contradictory. If God is Omnipotent and really wants our good, why does he then allow all the suffering that we experience in this life? While the atheist believes that his suffering is ultimately pointless, the Christian believes that no suffering is pointless.

PATNJE MENTALNIH BOLESNIKA I MILOST VJERE - KRŠĆANSKA DUHOVNOST PUT KOJI POMAŽE

Izlaganje ove naslovljene teme biti će predstavljeno sa stajališta teologa koji želi promišljati o patnji duševnih bolesnika, kako bi slušateljima ponudio jasno definiranje kršćanske duhovnosti kao puta koji pomaže osobi koja je - na neki način - različita. Moramo konstatirati da je bolje ništa ne znati o Bogu nego krivo poznavati Boga. Poznajući Boga, kršćanin «upoznaj» Boga koji je pun ljubavi, ne samo da sva ljubav dolazi od Boga, nego je apostol Ivan rekao da je Bog Ljubav. Upravo je to ono što čini patnju ovog sadašnjih života tako neobično zbunjujućom, čak i naizgled kontradiktornom. Ako je Bog Svemoguć i zaista traži naše dobro, zašto onda dopušta sve patnje koje doživljavamo u ovom životu? Dok ateist misli da je njegova patnja u konačnici besmislena, kršćanin smatra da nikakva patnja nije besmislena.

* * * * *

SPIRITUALITY IN ADDICTION PSYCHOTHERAPY

Lidija Butković-Anđelić

*Department for mental health protection, prevention and outpatient treatment of addiction diseases,
Public health institute of the Primorsko-goranska County, Rijeka, Croatia*

After studying for years to become therapists, we have to become this or that kind of therapist instead of becoming a human therapist! A therapist who interacts impeccably with each patient who walks through our door (G. Barnes).

Therapeutic treatment with a 30-year-old male patient treated for opioid dependence, panic disorder, and secondary epilepsy is presented. Therapy includes psychopharmacotherapy, and individual psychotherapy based on cybernetic and systemic therapy. Patient in his reflections as a key factor that has led to improvement suggests the fulfillment of his spiritual needs by incorporating into the International Community for Hinduism and the ability of a therapist to "accept and incorporate spirituality" into therapy.

DUHOVNOST U PSIHOTERAPIJI OVISNOSTI

Nakon godina koje smo proveli učeći ne bismo li postali terapeuti, moramo postati ova ili ona vrsta terapeuta umjesto da postanemo ljudskim terapeutima! Terapeuti koji besprijekorno ulaze u interakcije sa svakim pacijentom koji nam uđe kroz vrata. (G. Barnes)

Prikazan je terapijski rad s tridesetogodišnjim pacijentom koji se liječi radi ovisnosti o opijatima, paničnog poremećaja, te sekundarne epilepsije. Terapija obuhvaća psihofarmakoterapiju, te individualnu psihoterapiju baziranu na premisama kibernetike i systemske terapije. Pacijent u svojim refleksijama kao ključni čimbenik koji je doveo do poboljšanja navodi zadovoljenje svojih duhovnih potreba uključivanjem u Međunarodnu zajednicu za hinduizam, te sposobnost terapeuta da „prihvati i uključi duhovnost“ u terapiju.

* * * * *

PSYCHO-ONCOLOGY AND SPIRITUALITY

Ivana Ljubičić Bistrović & Rudolf Ljubičić

KBC Rijeka, Klinika za psihijatriju

University Hospital Center Rijeka, Psychiatric Clinic, Rijeka, Croatia

Psycho-oncology is a branch of medicine that connects psychiatry and oncology to studying the biological and psychological factors associated with the occurrence and treatment of cancer. Fighting with the life-threatening illness requires adaptation to a new life situation by changing the routine of everyday life and the dynamics of relationships. The multidisciplinary psycho-oncology and modern medicine increasingly recognizes the understanding of the role of spirituality in treatment and recovery. Spirituality has the ability to adapt a person in spite of life disadvantages and the awareness that death is inevitable, maintains a will for life. The positive emotions such as love, pleasure, gratitude, inner peace are components of psychological well-being and have a beneficial effect on physical functions (Jakovljević M: Health, Culture and Society. Pro Mente Jakovljević). Religion as an essential factor of spirituality can have a significant impact on dealing with malignant diseases and on positive outcomes of treatment. Emotions, spiritual and religious feelings can affect the immunoendocrinological function of the origin and treatment of cancer (Lissoni 2001). Clinical studies confirm that spirituality and religion can reduce the occurrence of anxiety and depression in patients with malignant disease (Chaar et al. 2018). Highly expressed religion measured as the power of religious beliefs was associated with a lower incidence of depression in breast cancer patients (Margetić et al. 2005). The question of modern psycho-oncology is whether doctors in their clinical practice see spirituality as the force that could be offered to the patient during the treatment process. Can we encourage the patient spiritually?

PSIHOONKOLOGIJA I DUHOVNOST

Psihoonkologija je grana medicine koja povezujući psihijatriju i onkologiju proučava biološke i psihološke faktore povezane s pojavom i liječenjem karcinoma. Borba s životno-ugrožavajućom bolesti zahtijeva adaptaciju na novu životnu situaciju mijenjajući rutinu svakodnevnog života i dinamiku odnosa. Pristup psihoonkologije je multidisciplinarni, a moderna medicina sve više prepoznaje razumijevanje uloge duhovnosti u liječenju i oporavku. Duhovnost je sposobnost prilagodbe razumnog bića, da unatoč životnim nedaćama i osviještenosti da je smrt neizbježna održi volju za životom. Pozitivne emocije (ljubav, zadovoljstvo, zahvalnost, unutarnji mir) sastavnice su psihološkog blagostanja i povoljno utječu i na tjelesne funkcije (Jakovljević M: Duševno zdravlje, kultura i društvo. Pro mente, 2014). Religioznost kao bitan čimbenik duhovnosti može značajno utjecati na suočavanje s malignom bolesti i na pozitivne ishode liječenja. Emocije, duhovni i religijski osjećaji mogu utjecati na imunoendokrinološku funkciju nastanaka i liječenja karcinoma (Lissoni 2001). Kliničke studije potvrđuju da duhovnost i religioznost mogu smanjiti pojavu anksioznosti i depresije kod bolesnika oboljelih od maligne bolesti (Chaar i sur. 2018). Visoko izražena religioznost mjerena kao snaga religijskog vjerovanja pokazala se važnom uz nižu pojavnost depresije u bolesnicima sa karcinomom dojke (Margetić i sur. 2005). Pitanje moderne psihoonkologije je uvidaju li liječnici u svojoj kliničkoj praksi duhovnost kao snagu u procesu liječenja. Možemo li pacijenta duhovno potaknuti ?