



FACULTAD DE MEDICINA
PONTIFICIA UNIVERSIDAD
CATÓLICA DE CHILE

Escuela de Medicina

DISCERNMENT FOR “WHOLE PATIENT’S GOOD”

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- 2. Components of whole person care (E. Pellegrino)**
- 3. Spirituality and spiritual consciousness**
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 - Human search for meaning of suffering, illness and death
 - Human need for transcendence
- 5. Final reflections and questions**

1. REFLECTING FROM CLINICAL EXPERIENCE



Healing Relationship

Transformation

Witness

CASE 1

- **Man, age 78, widower, 4 children, successful lawyer, retired, lives alone.**
- **End-stage urinary bladder cancer**
- **Metastasis: liver, lung , bones, lymph nodes**
- **Local infiltration: bilateral hydronephrosis**
- **Admitted to ER: difficulties to walk and tremor.**
- **Dx: acute renal failure and severe hyperkalemia**
- **Treatment?**

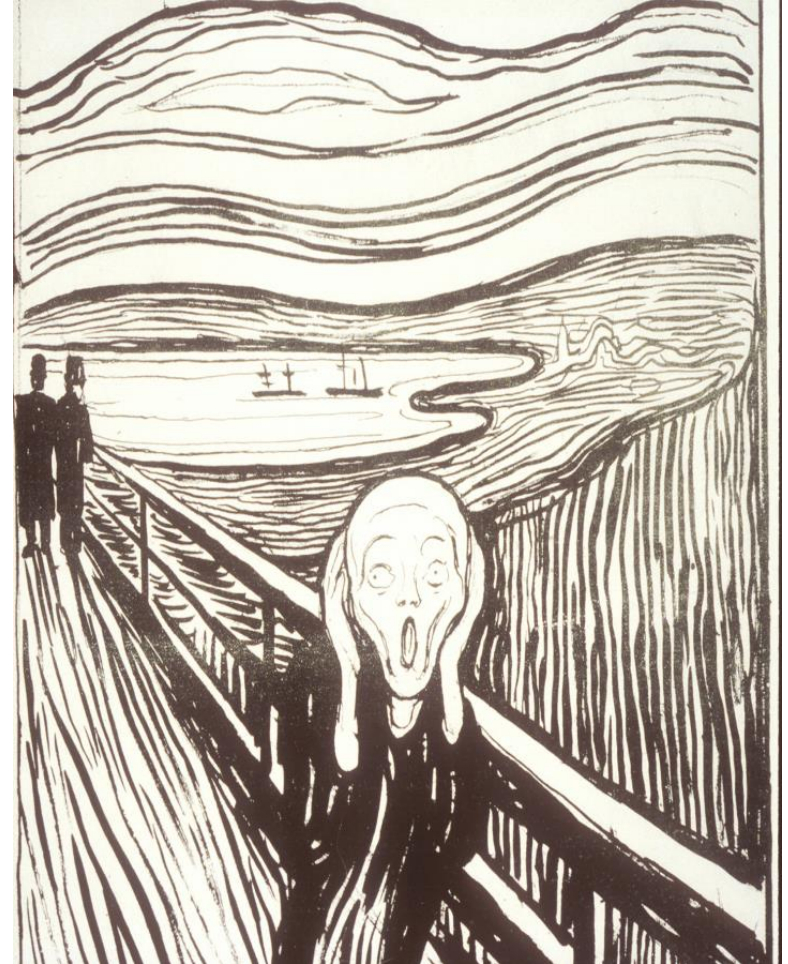
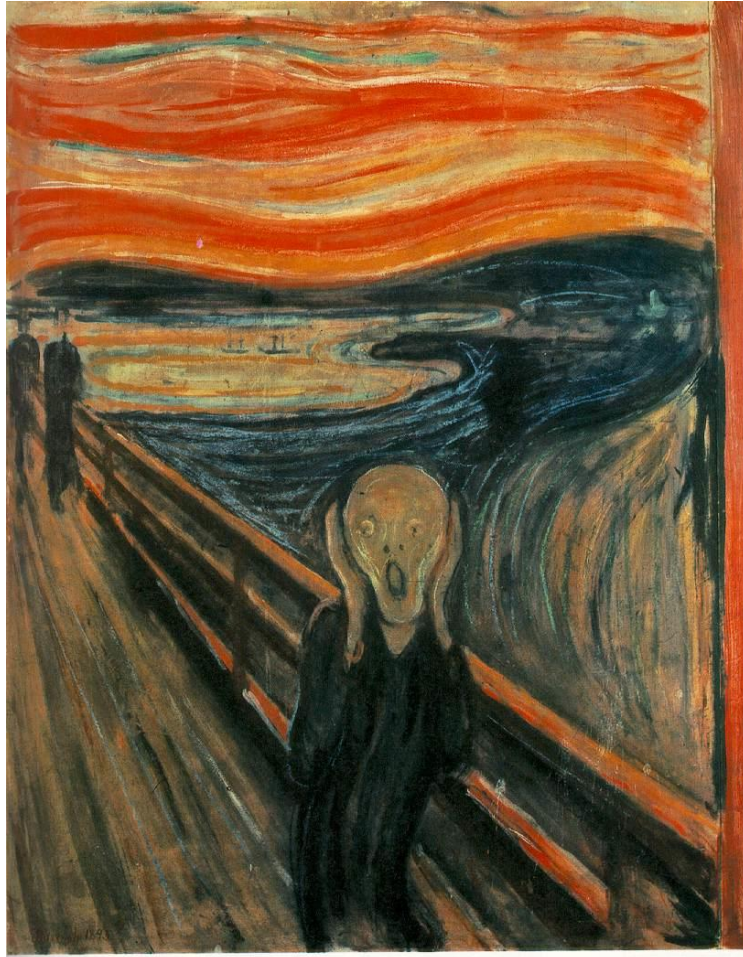


The death of the Stefan Czarniecki (1860)
Leopold Löffler (1827 -1898)
Muz. Narodowe, Breslau, Polonia

CASE 2

- **Man, age 28, married, 2 children (age 1 + 3)**
- **End-stage testicular cancer**
- **Well controlled physical symptoms**
- **Existential suffering**
- **Treatment?**

EXISTENTIAL SUFFERING



The Scream (1910)

Edvard Munch (1863-1944)

Munch-museet, Oslo, Norway

National Gallery, Washington DC, USA

CASE 3

- **Woman, age 38, married, 4 children (age 21, 17, 7, 5)**
- **Complete recover from Lymphoma (age 8)**
- **End-stage breast cancer**
- **Metastasis: liver, lungs, bones, lymph nodes**
- **Symptoms: uncontrolled bone pain + dyspnea**
- **Treatment?**



P G R

1879

THE “PATIENT DIGNITY QUESTION”



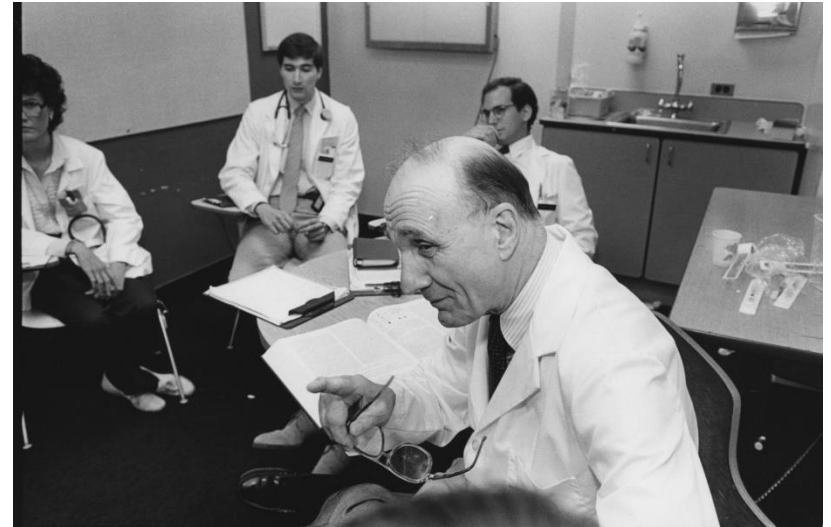
The Doctor
Sir Luke Fields
Tate Gallery, Londres

**What do I need
to know about
you as a person
to give you the
best care
possible?**

Cf. Chochinov: BMJ, 2007

2. COMPONENTS OF “WHOLE PERSON CARE”

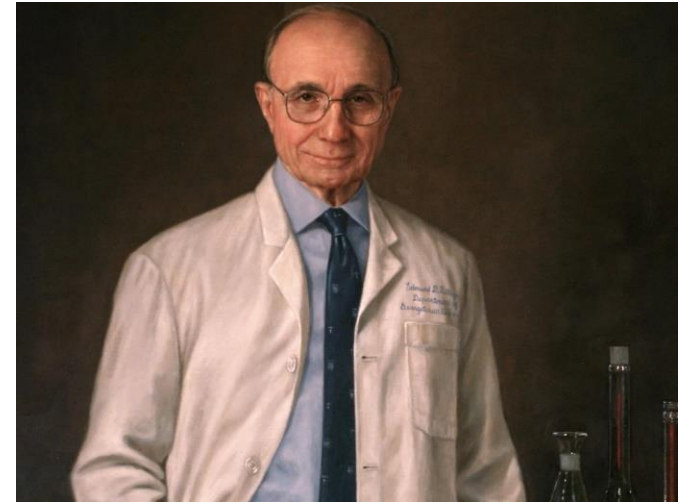
ED PELLEGRINO'S CONTRIBUTION



- 1. Medical, biomedical, or clinical good**
- 2. The patient's best interests**
- 3. The good of the patient as a human person**
- 4. The last or ultimate good**

**Cf. Pellegrino E, Thomasma D. For the Patient's Good.
The Restoration of Beneficence in Health Care.
Oxford University Press, Oxford, 1988, p. 81-82**

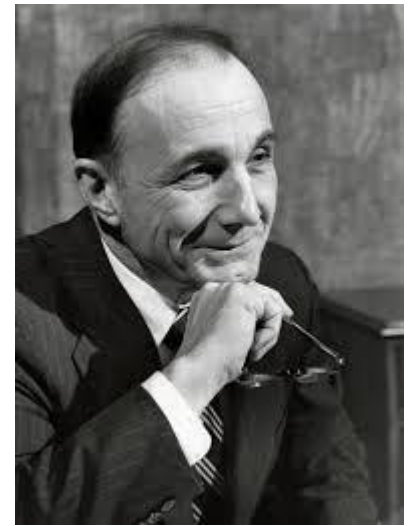
1. BIOMEDICAL GOOD



“The good that can be achieved by medical interventions into a particular disease state. This good is usually expressed by medical indications - statement of what can be achieved based on strictly scientific and technical assessment.”

**Cf. Pellegrino E, Thomasma D. For the Patient's Good.
The Restoration of Beneficence in Health Care.
Oxford University Press, Oxford, 1988, p. 82**

2. PATIENT'S BEST INTERESTS



“The patient’s subjective perspective assessment of the quality of life the intervention might produce, and whether or not he deems it consistent with his life plan, goals, and aims (...)

The choices that might advance may well run counter to biomedical good or what the physician thinks is a good life for the patient.”

**Cf. Pellegrino E, Thomasma D. For the Patient’s Good.
The Restoration of Beneficence in Health Care.
Oxford University Press, Oxford, 1988, p. 81-82**

3. GOOD OF THE PATIENT AS A HUMAN PERSON



“The good that is grounded in his capacity as a human to reason, and therefore to choose, and to express those choices in speech with other humans who can also reason and speak.”

**Cf. Pellegrino E, Thomasma D. For the Patient's Good.
The Restoration of Beneficence in Health Care.
Oxford University Press, Oxford, 1988, p. 81**

4. ULTIMATE GOOD



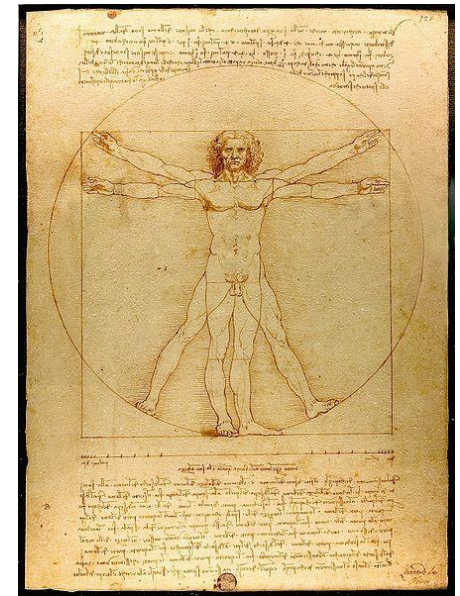
“The telos of human life as it is perceived by the patient, his or her view of meaning and destiny of human existence, the positions taken with reference to relationships with men and women, the world, and Good.”

**Cf. Pellegrino E, Thomasma D. For the Patient's Good.
The Restoration of Beneficence in Health Care.
Oxford University Press, Oxford, 1988, p. 81**

“WHOLE PATIENT CARE”

“Good ... care should aim for the overall good of the patient by taking into consideration all these components of the patient’s good.”

→ Cf. Pellegrino ED. Toward a reconstruction of medical morality.
Am J Bioeth. 2006 Mar-Apr;6(2): 65-71



Hombre de Vitrubio

(Homo quadratus)

(1492)

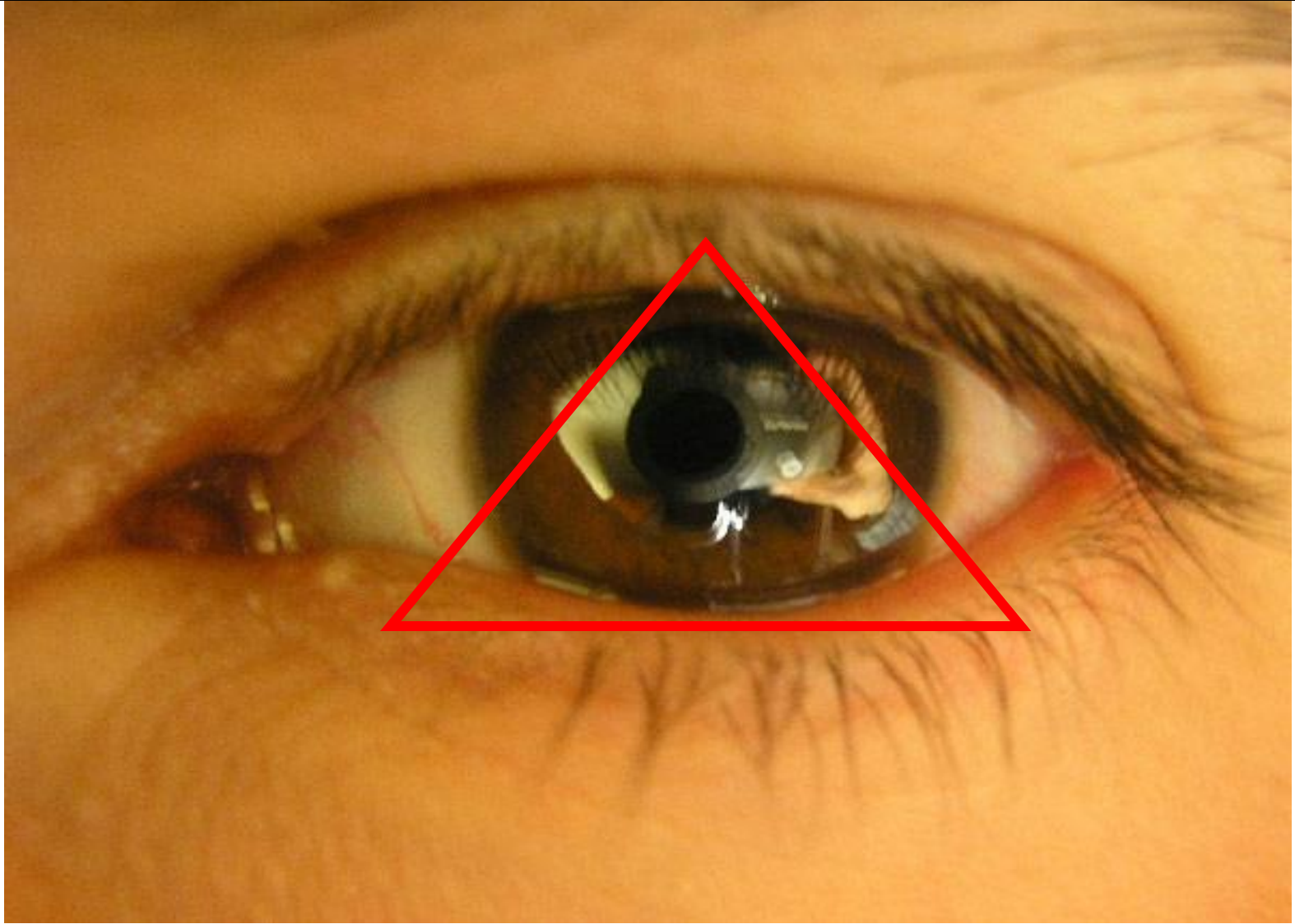
Leonardo Da Vinci

(1485-90)

Galería de la Academia, Venecia

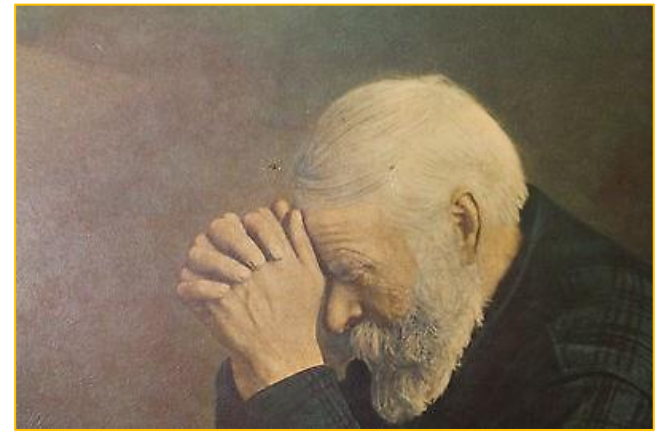
“BIO-PSYCHO-SOCIAL-SPIRITUAL” MODEL OF HEALTH CARE

OPENING THE EYES FOR THE SPIRITUAL DIMENSION



3. SPIRITUALITY AND “SPIRITUAL CONSCIOUSNESS”

SPIRITUALITY



“Dynamic and intrinsic aspect of humanity through which persons seek ultimate meaning, purpose, and transcendence, and experience relationship to self, family, others, community, society, nature, and the significant or sacred. Spirituality is expressed through beliefs, values, traditions, and practices.”

Cf. Puchalski C, Vitillo R, Hull S and Reller N. Improving the Spiritual Dimension of Whole Person Care: Reaching National and International Consensus. Journal of Palliative Medicine 2014; 17,6: 1-9.

On ne voit bien
qu'avec le cœur.
L'essentiel
est invisible
pour
les yeux.

Le Petit Prince



TYPES OF “INNER AWARENESS”

- 1. Psychological**
- 2. Moral**
- 3. Spiritual**

**Cf. Gallagher, T. Discernimiento de espíritus.
Guía ignaciana para la vida cotidiana. Herder, Barcelona, 2016, p. 68**

“SPIRITUAL CONSCIOUSNESS”

“... among the numerous movements that take place in our hearts, there are some that entail an especial meaning for our life of faith and the search for God’s will.

Spiritual consciousness is centered in those latter; it is the type of interior awareness that takes note of the affective movements that are spiritually significant, as well as of the thoughts related to them... We encounter here.... a specifically spiritual consciousness which is of highest value for the life of faith.”

Cf. Gallagher T. Discernimiento de espíritus.

Guía ignaciana para la vida cotidiana. Herder, Barcelona, 2016, p. 68-69

4. ROLE OF“DISCERNMENT OF SPIRITS” IN CLINICAL DECISION-MAKING



“Through the awareness and interpretation of our spiritual inner movements we can act in a precise and decisive way.” (p. 72)

“An efficient spiritual consciousness will help the person to make psychologically healthy and morally wise decisions.”(p.70)

Cf. Gallagher T. Discernimiento de espíritus.

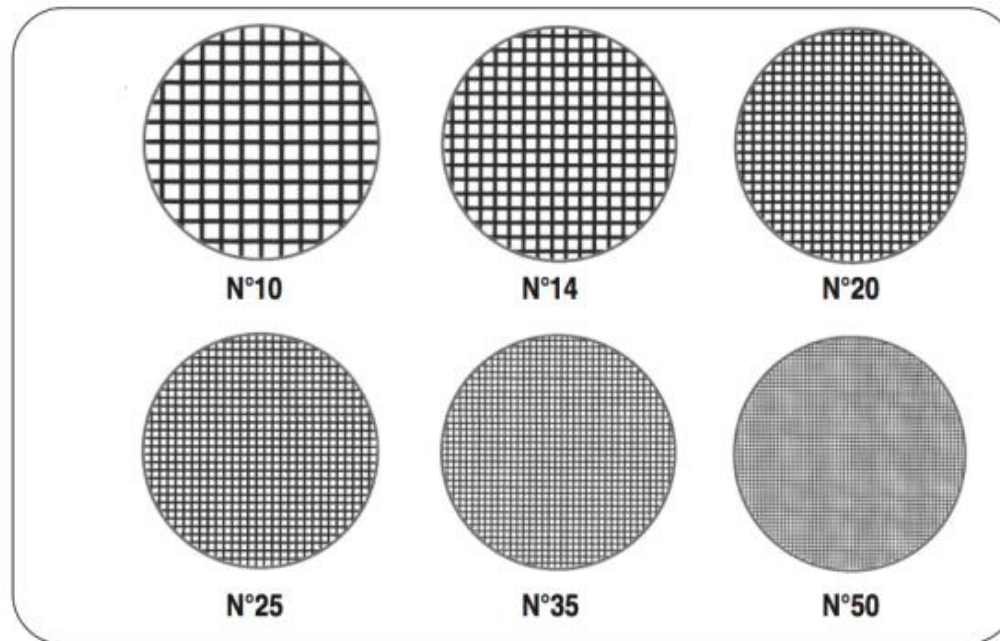
Guía ignaciana para la vida cotidiana. Herder, Barcelona, 2016, p. 70-72

DISCERN

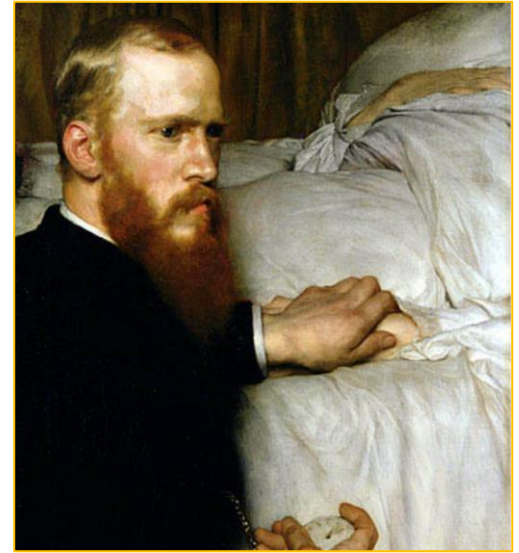
- Distinguish (someone or something) with difficulty by sight or with the other senses

Origin: Late Middle English via Old French from Latin *discernere*, from *dis-* 'apart' + *cernere* 'to separate'.

Cf. Oxford Dictionary



“SEMIOLOGY” OF THE SPIRIT



**“The fruit of the Spirit is love, joy, peace,
patience, kindness, goodness,
faithfulness, gentleness, self-control...**

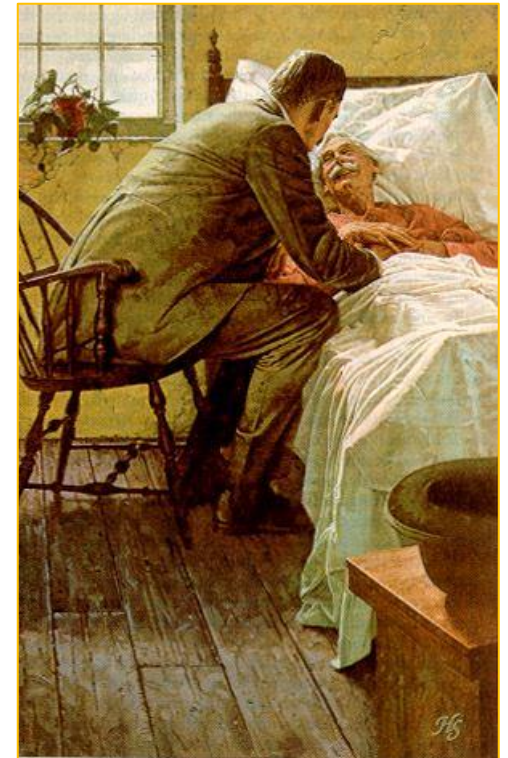
Gal 5, 22-23

SPIRITUAL CONSCIOUSNESS: WISDOM OF “THE SPIRITUAL”



WHY SHOULD WE INCLUDE THE SPIRITUAL DIMENSION IN CLINICAL DECISION-MAKINGS?

- **Goals of Medicine**
- **Majority of patients have some sort of “spirituality”**
- **Experiences of vulnerability increase spiritual needs**
- **Required by standards of good quality health care**



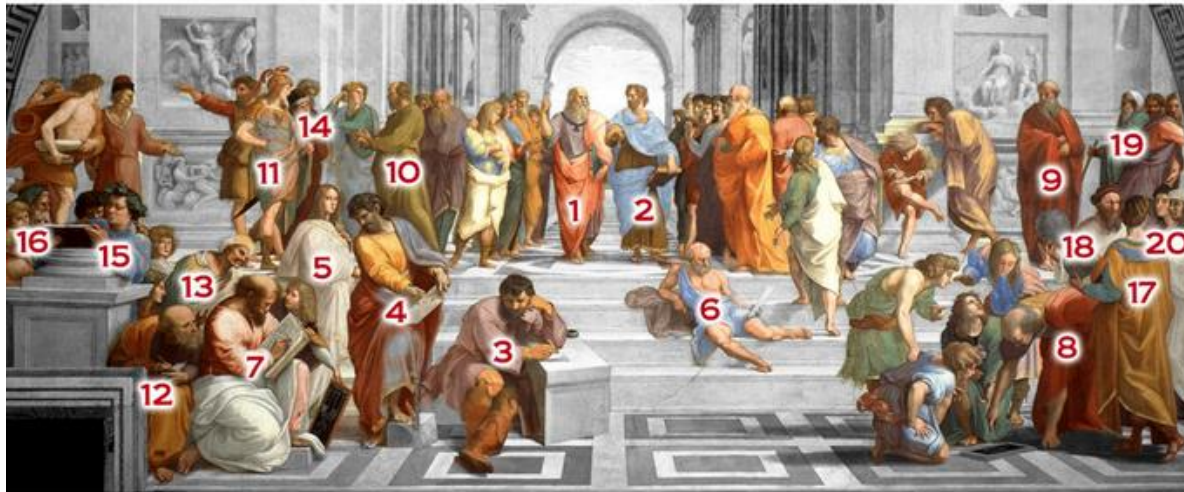


→ **Standards of quality include having spiritual assessment (e.g. hospitals, cronic patient centers, centers for treatment of adictions)**

Suggested questions:

- **Who or what provides the patient with strength and hope?**
- **Does the patient use prayer in their life?**
- **How does the patient express their spirituality?**
- **What type of spiritual/religious support does the patient desire?**
- **What does suffering mean to the patient?**
- **What does dying mean to the patient?**
- **What are the patient's spiritual goals?**
- **Is there a role of church/synagogue in the patient's life?**
- **How does your faith help the patient cope with illness?**

HUMAN SEARCH FOR MEANING & HUMAN NEED OF TRANSCENDENCY



1. Platón
2. Aristóteles
3. Heráclito
4. Parménides
5. Hipatia

6. Diógenes
7. Pitágoras
8. Arquímedes
9. Plotino
10. Sócrates

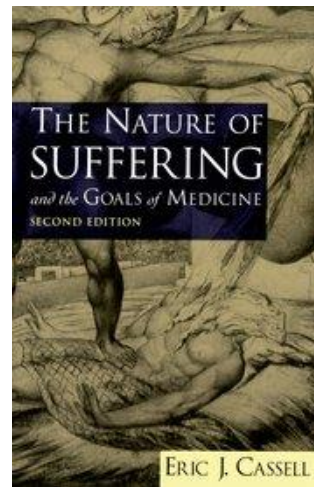
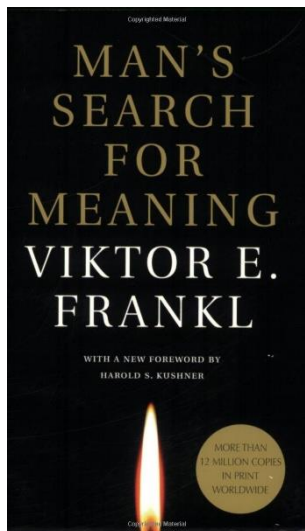
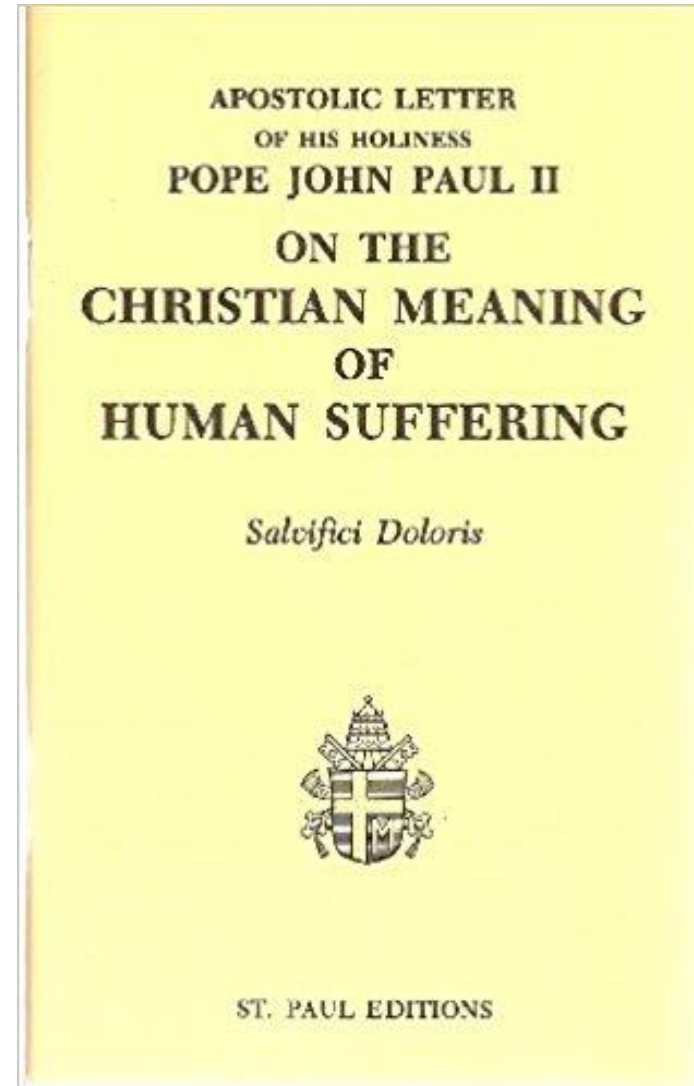
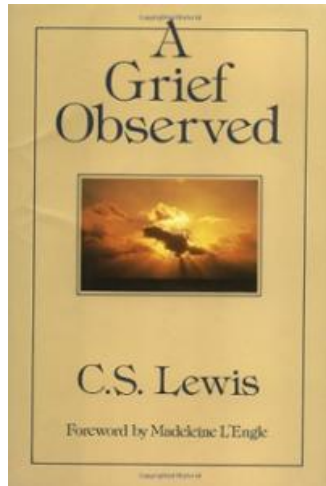
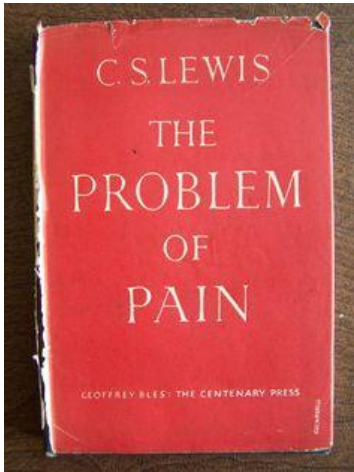
11. Alejandro Magno
12. Anaximandro
13. Averróes
14. Antístenes
15. Epicuro

16. Zenón
17. Claudio Ptolomeo
18. Estrabón o Zoroastro
19. Homero
20. Rafael Sanzio

SCHOOL OF ATHENS
Rafael Sanzio (1509)
Stanza della Segnatura
Vatican Museums

THE MEANING OF SUFFERING

SUGGESTED READINGS



SOME THEOLOGICAL ANSWERS



- 1. Divine punishment (SD n. 10)**
- 2. Divine trial (SD n. 11)**
- 3. Divine teaching (SD n. 12)**
- 4. Manifestation of moral status (SD n. 22)**
- 5. Manifestation of love (SD n. 18)**
- 6. Call to love / solidarity (SD n. 28)**
- 7. Redemptor and co-redemptor value (SD n. 19, 24)**

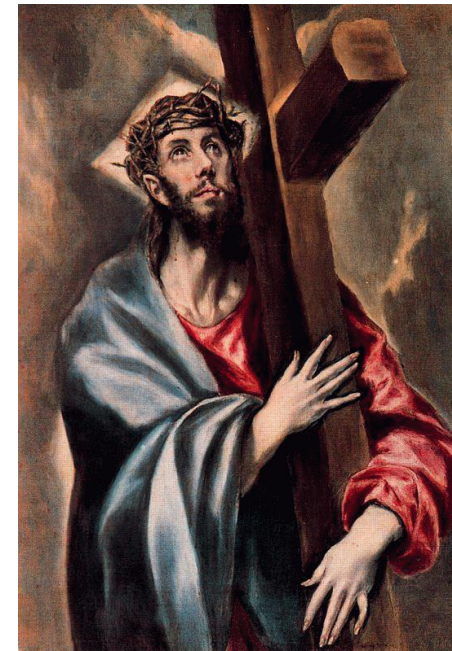
SPECIFICALLY CHRISTIAN ANSWER TO THE MEANING OF SUFFERING

“At one at the same time Christ has taught man *to do good by His suffering* and to do good to those who suffer.

In this double aspect He has completely revealed the meaning of suffering.”

(“civilization of love”)

Cf. JP II (1984): *Salvifici Doloris* n. 30



**Cristo abrazado
a la Cruz (1580)**

El Greco (1541 – 1614)

Museo del Prado, Madrid, España

CO-REDEMPTIVE VALUE OF SUFFERING

**“The Redemption accomplished through
satisfactory love, remains always open to
all love expressed in suffering.”**

Cf. JP II (1984): *Salvifici Doloris* n. 24

SUFFERING, ILLNESS AND DEATH AS WAY TO GROW IN LOVE AND TO TRANSCEND



HUMAN NEED FOR TRANSCENDENCE

Transcend:

- 1. Go beyond boundaries**
- 2. Overcome limitations/differences**
- 3. (Fil. Rel.) a spiritual realm, transcending the physical universe**

Cf. Oxford Dictionary

“HORIZONTAL TRANSCENDENCY”





**Death and life
completed
(ca. 1911)**

**Gustav Klimt
(1862 - 1918)**

**Sammlung Rodolf
Leopold, Viena**



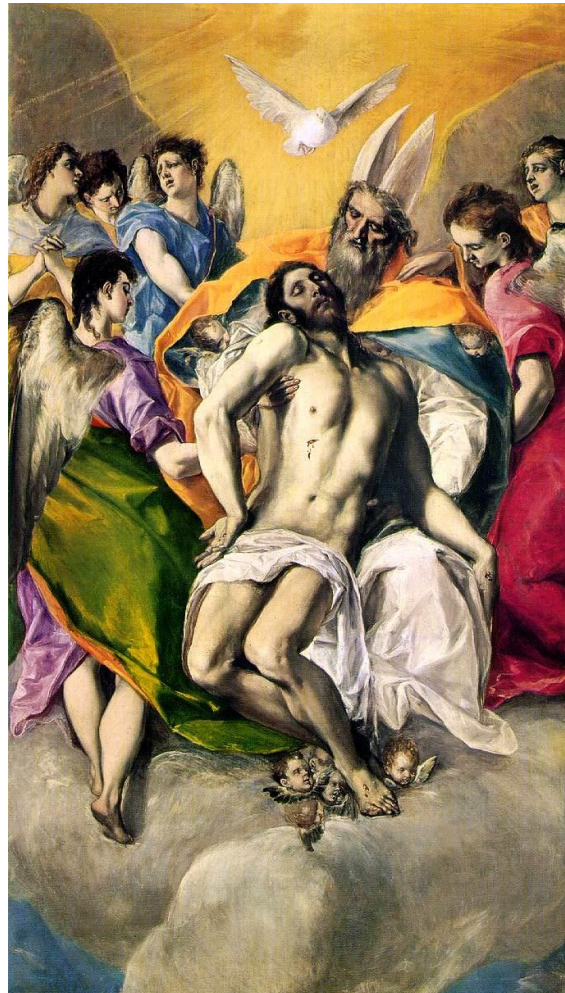
LAS LÁGRIMAS

**DE SAN PEDRO
(1586)**

EL GRECO (1541-1614)

**MUSEO EL GRECO,
CATEDRAL DE TOLEDO
ESPAÑA**

“VERTICAL TRANSCENDENCY”



**The Holy Trinity
(1577)**

**El Greco
(1541-1614)**

**Museo del Prado,
Madrid, España**



Les disciples Pierre et Jean courant au Sépulcre le matin de la Résurrection (1898)
Èugene Burnand (1850 - 1921)
Musee d'Orsay, Paris, France



Christ's Resurrection

(1515)

Mathias Grünewald

(1480 – 1528)

**Museo de Colmar
Unterlinden, Alemania**

FINAL REFLECTIONS AND QUESTIONS...

1. Reflection

The questions about the meaning of suffering, illness and death are transversal to human experience and are expressions of spirituality

2. Reflection

The specifically Christian answer to the meaning of suffering is LOVE:

- 1. To do good with suffering (vicarious suffering)***
- 2. To do good to those who suffer (Good Samaritan)***

3. Reflection

Good standards of health care include the spiritual dimension of “whole patient’s good” (bio-psycho-social-spiritual model).

Therefore, health care professionals need to develop a “spiritual awareness” that would allow them to assess their patient’s spiritual resources and needs, so they can include them in the therapeutic plan.

THE “PATIENT DIGNITY QUESTION”



The Doctor
Sir Luke Fields
Tate Gallery, Londres

**What do I need
to know about
you as a person
to give you the
best care
possible?**

Cf. Chochinov: BMJ, 2007

*“El médico no debe tratar la enfermedad
sino al paciente que la sufre”*

Maimonides



THANKS FOR YOUR ATTENTION!