



Community Day

August 19, 2025

See Gracious Christianity Anew

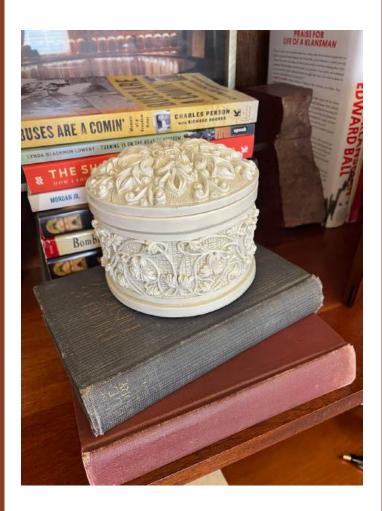


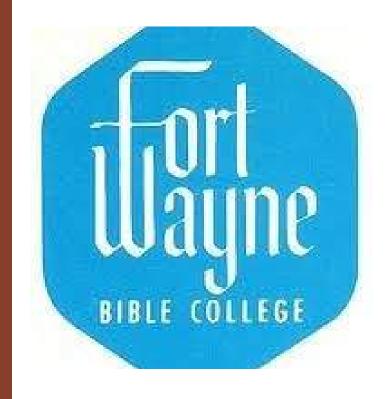








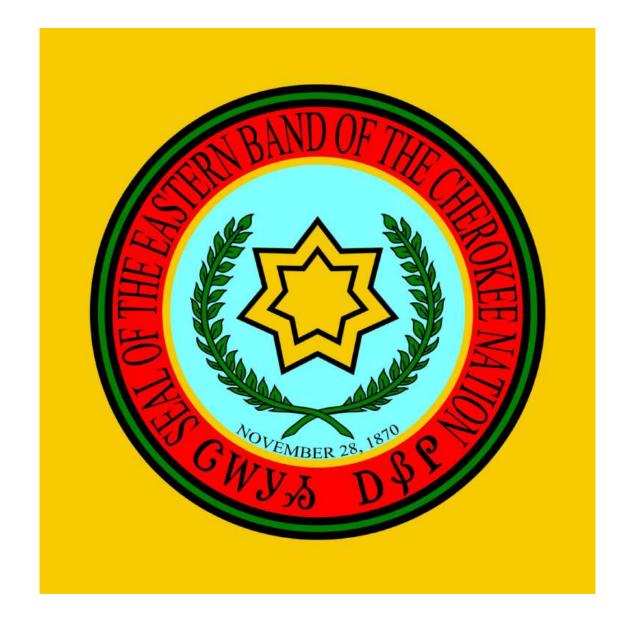


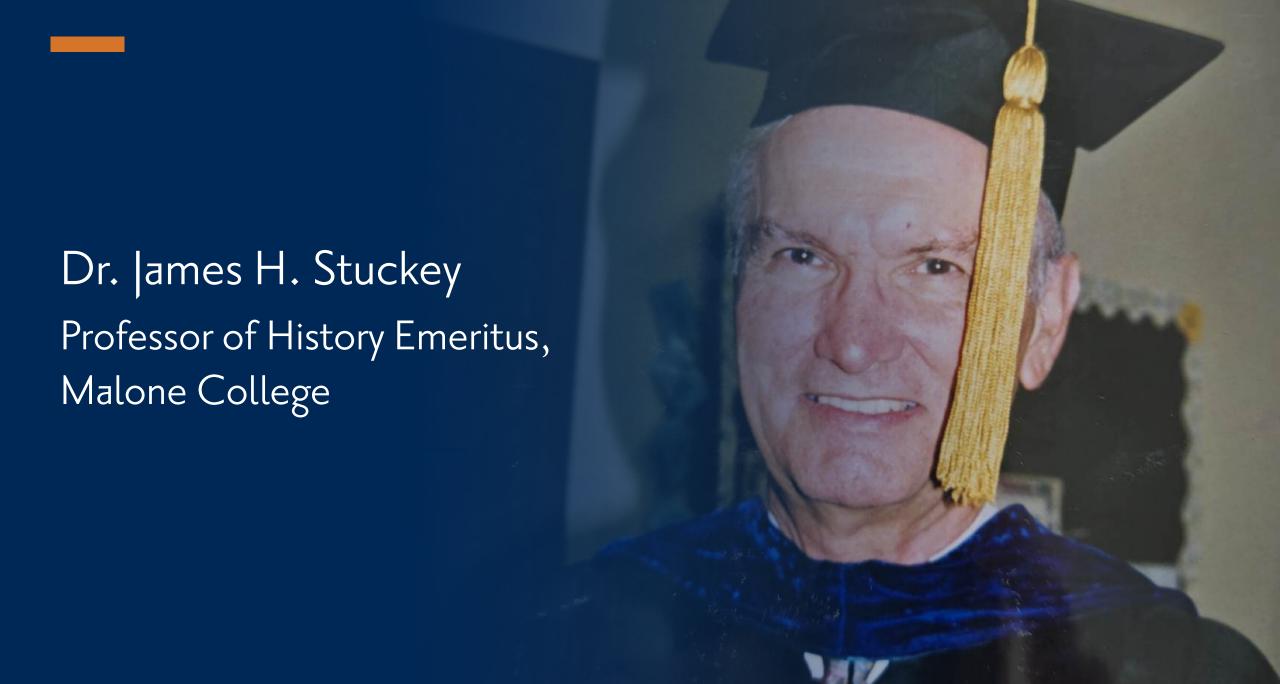














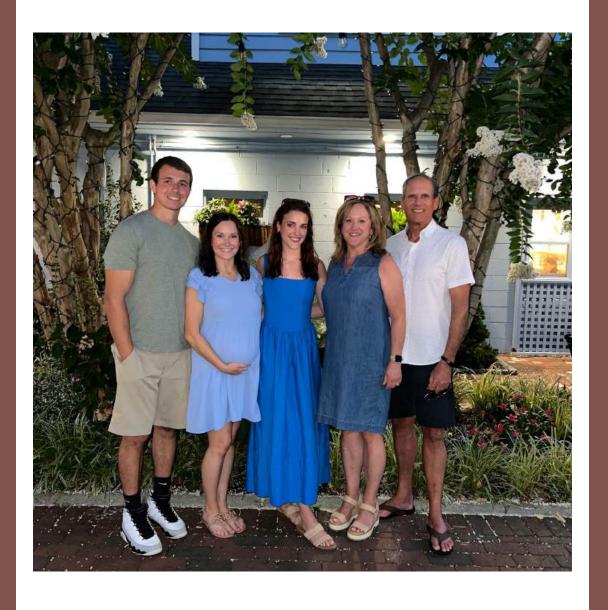




JON STUCKEY I WANT YOU TO KNOW THAT YOU HAVE DEFINITELY HET YOUR MATCH! ME!







"He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

Micah 6:8 NRSV











Jim and Jan Stuckey with Jon and Shari, Malone, 1986



Journal of Aging Studies 15 (2001) 69-84



Blessed assurance The role of religion and spirituality in Alzheimer's disease caregiving and other significant life events

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Abstract

Increasing attention in the scientific literature is being given to the relationships among religion, spirituality, and overall well-being. Moreover, research has repeatedly identified religion and spirituality as significant coping resources throughout the life course. For this study, a group of 20 Catholic and Protestant older adults were interviewed, half were caregivers of a spouse with Alzheimer's disease and half were noncaregivers. The informants were asked about their views on religion, spirituality, and how they integrated their faith into their lives. Qualitative analysis identified several themes reinforcing previous work that has shown religion and spirituality are important dimensions to the human experience. All of the informants had integrated religious and spiritual beliefs and practices into their lives to help make sense out of stressful situations. The findings underscore the need for further scientific inquiry that examines how religion and spirituality promote healthy adaptation to significant life events. © 2001 Elsevier Science Inc. All rights reserved.

Keywords: Alzheimer's disease; Religion; Spirituality

1. Introduction

In recent years, research in a broad range of disciplines has turned attention to how religion and spirituality influence different aspects of physical and mental health (Ellison, 1991; Koenig, 1994; Levin, 1994). Matthews, Larson, and Barry (1993) have identified a "faith factor," referring to the consistent manner in which research has shown religion to

* Tel.: +1-216-844-6312; fax: +1-216-844-6446. E-mail address: jcs3@po.cwru.edu (J.C. Stuckey) Copyright 1996 by The Ceronicological Society of America To examine whether caregiver burden and general well-being are opposite sides of the same coin or distinct constructs, we compared burden (in physical, mental, financial, and social domains), and well-being (in the same domains, but with separate objective and subjective measures). The domains of burden and well-being were examined first as correlates of one another, second as correlates of antecedents in the caregiving situation, and finally, as predictors of likelihood to institutionalize. We conclude that burden and well-being are not opposite sides of the same coin, but rather related currency, each useful for tapping unique facets of the caregiving experience.

Key Words: Caregivers, Alzheimer's disease, Measurement

Burden and Well-Being: The Same Coin or Related Currency?¹

Jon C. Stuckey, PhD,² Marcia M. Neundorfer, PhD, RN,² and Kathleen A. Smyth, PhD³

Over the past decade, caregiving has emerged as a dominant focus of research in gerontology. However, Pearlin and Zarit (1993) have maintained that more study is needed to fully comprehend the societal consequences of an increasing caregiver population. Specifically, they called for research that is more methodologically sophisticated in order to understand the complexities of the caregiving experience. To this end, clarification of the concept of caregiver burden is needed. George and Gwyther (1986) argued that caregiver burden and general wellbeing are actually opposite sides of the same coin, and they noted three distinct advantages of general well-being measures over caregiver burden measures: First, unlike burden, the well-being of caregivers and non-caregivers can be compared; second, burden confounds caregiving (cause) with its impact (effect) and well-being does not; third, although burden measures are often composite scores, wellbeing is usually measured in specific domains (e.g., physical, mental, financial, social).

Although acknowledging the difficulties presented by the absence of a uniform definition of burden, Montgomery (1989) argued that the concept of caregiver burden differs from well-being in that

'An earlier version of this article was presented in November, 1994 at the 47th Annual Meeting of the Gerostological Society of America in Albanta, Georgia. Funding for this project was provided by NiA ADRE grant AC-08012 (Peter J. Whitehouse, Principal Investigatori, We wish to gratefully exknowledge the data management support and other assistance provided by Narcy Catalani, Roy Dick, Kimberly Gossett, Kathleen Horner, Linda Kennye, Linda Rechlin, and Rebecca Simpson. Appreciation is also expressed to three annonymous reviewers who undoubleitly strengthened the article with thoughtful and insightful critique.

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burden has a specific referent, the caregiving role. As such, burden is likely to be more sensitive a measure than well-being to the effects of caregiving. Whether or not this is true remains an empirical question, as does the question of the overlap between burden and well-being.

Stull, Kosloski, and Ketcher (1994) recently addressed both questions, thus renewing the debate on whether measures of burden provide more information about the impact of caregiving than do measures of well-being. Stull et al. found that their burden measures were, in general, more strongly correlated than well-being measures with antecedent variables (e.g., care recipient activity of daily living [ADL] scores) and with caregiving outcomes (e.g., recency of considering nursing home placement). Based on these findings, they agreed with Montgomery and argued against discarding burden as an unnecessary or redundant construct.

In an editorial response, George (1994) applauded the work of Stull and colleagues as the first empirical comparison of burden and well-being measures. She asked, however, about what was really measured, noting two methodological weaknesses. First, the mental health domain, in which caregivers most consistently experience negative effects (Schulz, Visintainer, & Williamson, 1990), was not measured in the Stull et al. study. Second, the three well-being measures included relatively objective items (except for one subjective item on physical health), whereas the three burden measures were subjective. Although the distinction between what is a subjective or an objective indicator can be debated, especially when both are based on selfreport, objective measures generally are verifiable by others (e.g., number of doctor visits); subjective measures are based on personal perceptions (e.g., rating one's own health). George reported that she

The Gerontologist

EDITORIAL

Dementia, religion, and spirituality



JON C. STUCKEY Messiah College, Grantham, USA

LISA P. GWYTHER Duke University Medical Center, Durham,

This special issue of Dementia brings together three perspectives related to dementia care, religion, and spirituality; the diagnosed; the family caregiver; and the clinician. It is notable that a common message is found in all three perspectives. Specifically, issues of religion and spirituality must not be ignored in the dementia experience. Spirituality and religion are significant resources — across a wide spectrum of faith perspectives — for coping with

Dementia, religion, and spirituality

a diagnosis of dementia.

The definitions of the terms 'religion' and 'spirituality' have been the object of extensive study (George, Larson, Koenig, & McCullough, 2000; Ellor & Bracki, 1995). However, there are common themes across the myriad of definitions of these terms. Religion most often refers to a particular doctrinal framework that guides a system of beliefs that are sanctioned by a broader faith community. Religion not only structures how people worship, but it also provides the tools for worship, including songs, sacred texts, and prayer. Spirituality, which may or may not be linked with a particular religion, is more focused on a search for meaning in life. To be spiritual means to be connected in some way to a divine or transcendent sense of purpose.

An increasing body of work has focused attention on the religious and spiritual aspects of dementia care. Some of this work has focused on the aspects of offering spiritual care and support to those with dementia. Gwyther (1995) notes that emotional aspects of spirituality can take on increased significance for those seeking to maintain connections with family members diagnosed with dementia. Churches, synagogues, and other places of worship have a unique and important role to play in maintaining and supporting those connections. Richards (1990) and Everett (1996) suggest



CLANDING STATION







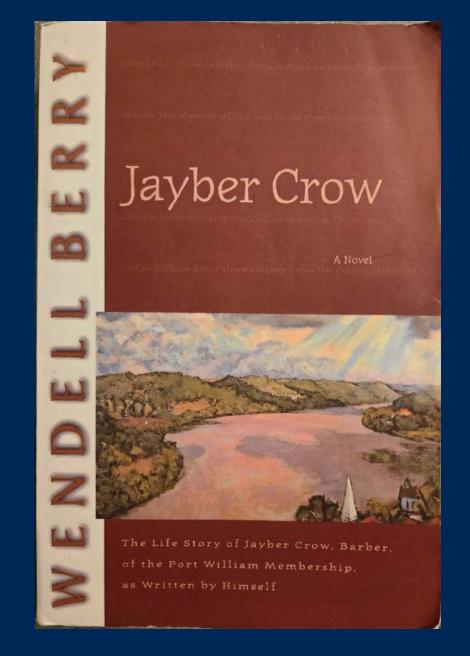


SCHOOL OF MEDICINE

CASE WESTERN RESERVE UNIVERSITY



"Often I have not known where I was going until I was already there... Often I have received better than I have deserved. Often my fairest hopes have rested on bad mistakes. I am an ignorant pilgrim, crossing a dark valley. And yet for a long time, looking back, I have been unable to shake off the feeling that I have been led make of that what you will."







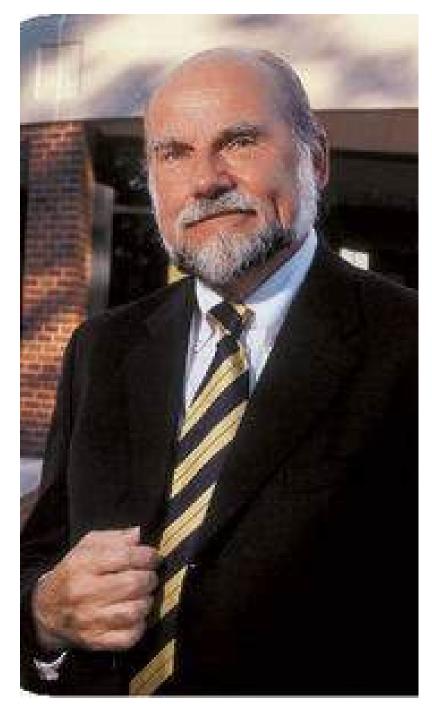


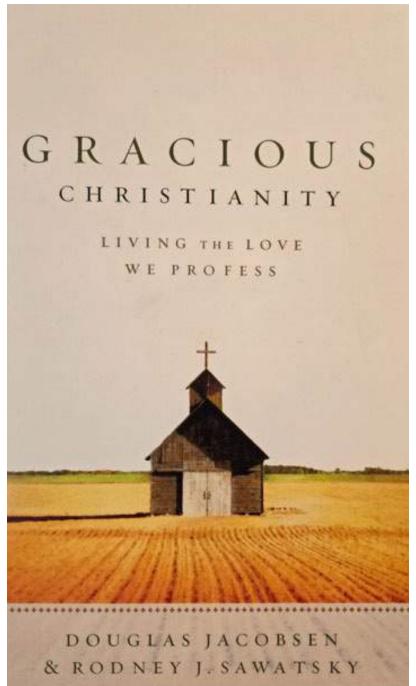


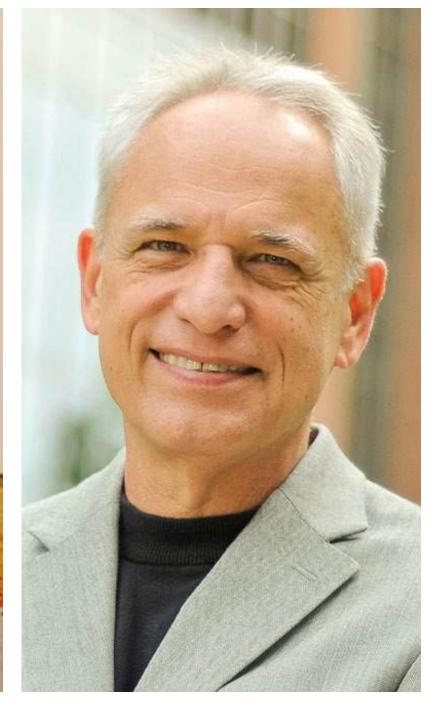
















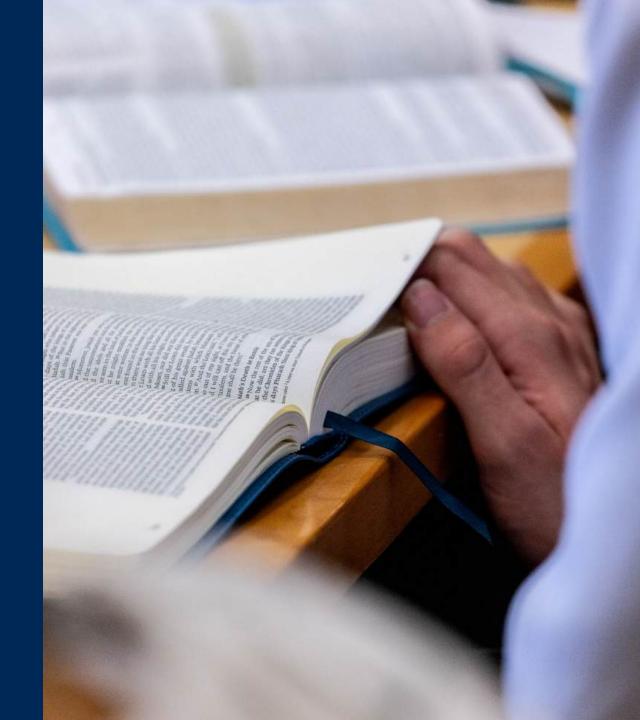




Gracions Christianity See Lanew

See Gracious Christianity Anew

- Courage of Conviction with Kindness
- Innovation with Purpose
 - Leading by Following





University Rising

FY26 Annual Plan





Vision Statement

As a leading comprehensive university, Messiah will expand its influence as an institution of educational excellence committed to Christ-centered learning for life where students are mentored toward deeper intellect, professional competence, personal integrity and mature faith expressed in love of God and neighbor.

University Rising Themes

Theme I

Distinctive Teaching and Learning

Theme 2

See Messiah Anew

Theme 3

Sustainable Future

Theme 4

Transformative Connections



"Every person is to be respected and valued, regardless of gender, race, nationality, ability, status or position, because each person is created in the image of God."

Messiah University Foundational Values Importance of the Person



REQUEST INFORMATION

APPLY TODAY

NEXT STEPS

Benefits of NEXT Steps

Meet the NEXT Steps Team

Tuition and Financial Aid for NEXT Steps

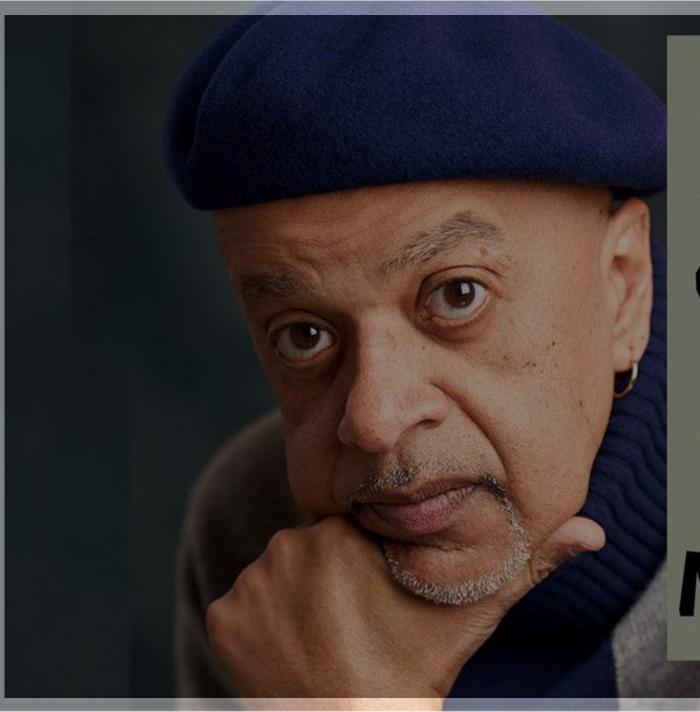
FAQs

Navigating Educational eXperiences Together

Overview

Messiah University's NEXT Steps is a two-year four semester fully residential certificate program designed for students with intellectual disability. Students have the opportunity to earn a Certificate in Career and Personal Development with a choice of concentration; demonstrating their preparation for integration into competitive employment and greater independence.





HEAVEN SHEARTH GROCERY STORE

NEW YORK TIMES BESTSELLING AUTHOR

JAMES Mc BRIDE

WINNER OF THE NATIONAL BOOK AWARD

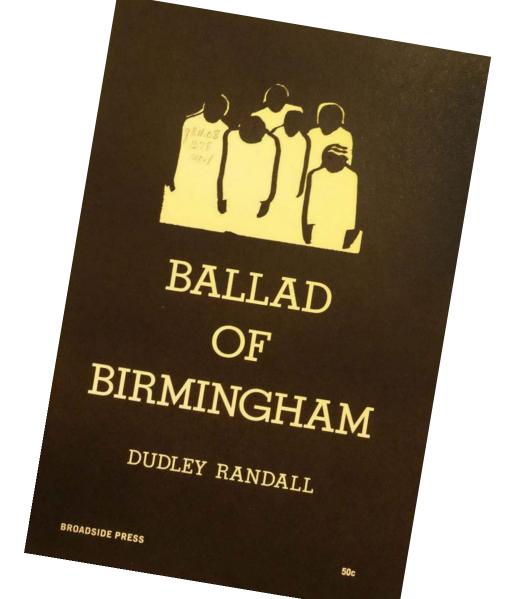
"Reconciliation is challenging because it is not a quick fix, but rather it is a long-term commitment to discipleship. It requires a faith journey reflected in the rhythms of preparing soil, planting, tending the crops, and gathering harvest as a continuing cycle. It is shaped and sustained with a desire to celebrate the 'shalom' of God which has not yet been realized."

Messiah College Educational Commitment to Reconciliation, 2009

Lawrence Burnley, Eldon Fry, Douglas Jacobsen, Kim Phipps and David Weaver-Zercher













"The authors underscore the need for curiosity, experimentation, and the freedom to fail to innovatively adapt to the future."

SCOTT D. ANTHONY CLARK G. GILBERT MARK W. JOHNSON

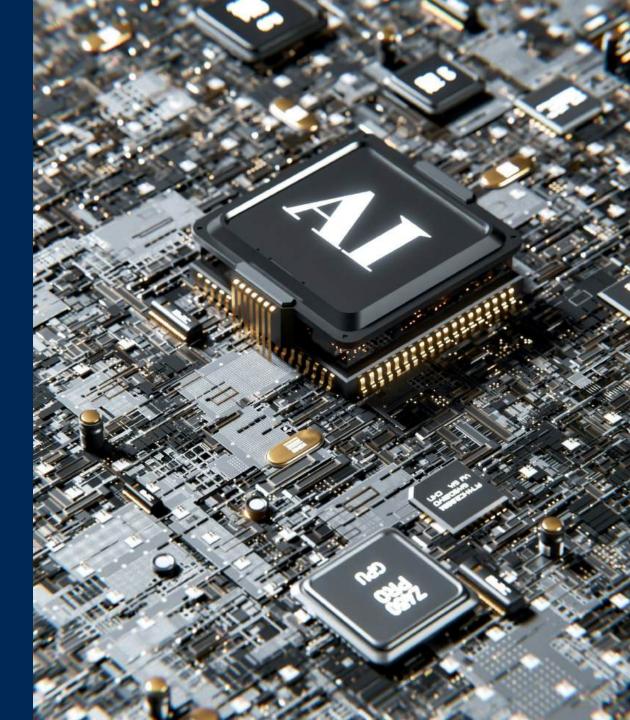


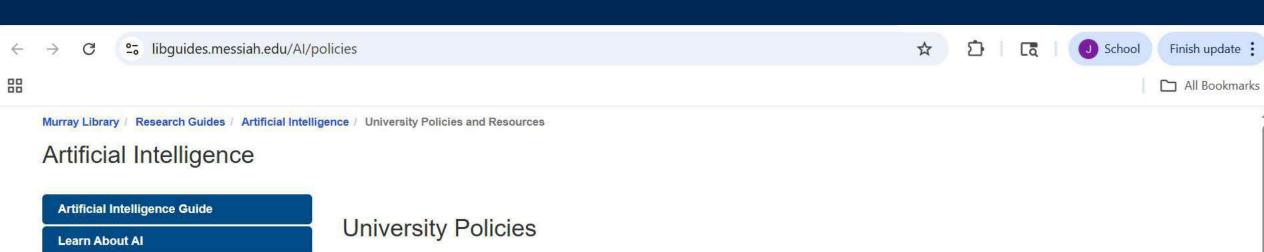
How to Reposition Today's Business While Creating the Future

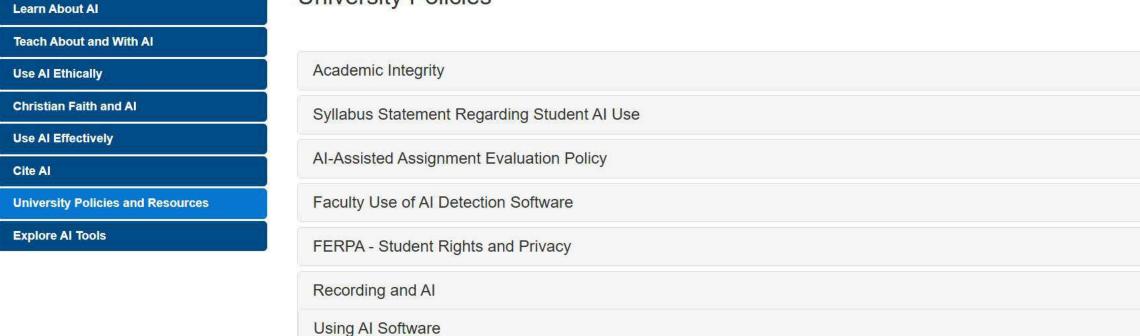
HARVARD BUSINESS REVIEW PRESS

Artificial Intelligence

• AI in the Classroom







Artificial Intelligence

- AI in the Classroom
 - Al certificates and degrees
 - Al in running the"business" of Messiah



A Ready

Who is eligible to participate?

All CIC member colleges and universities and affiliate and state council members interested in expanding the education and use of Al are eligible to join one or both programs.

How does my institution join the program(s)?

Institutions must complete the application(s) for the respective program(s). A designated campus contact must be identified to coordinate the initiative on your campus and manage billing details.

What are the goals of the AI Ready programs?

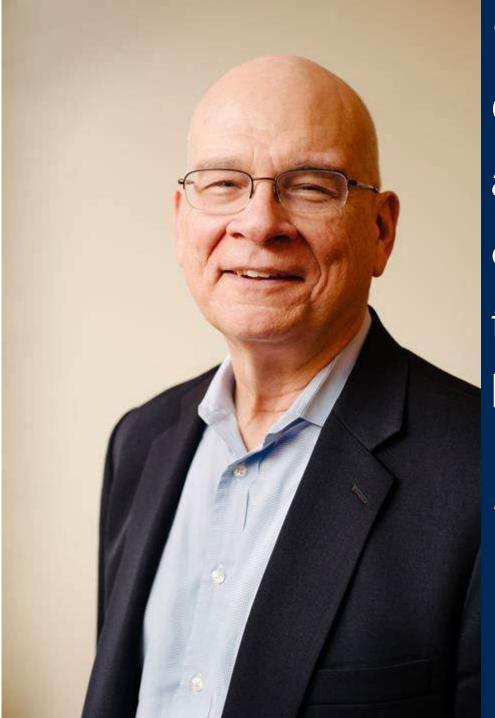
"Liberal learning occurs in dialogue with those who object to us, who offer a different perspective or experience — who read the same book as we do in a completely different light."

Dr. Jennifer Frey Professor of Philosophy University of Tulsa

OPINION GUEST ESSAY

This Is Who's Really Driving the Decline in Interest in Liberal Arts Education

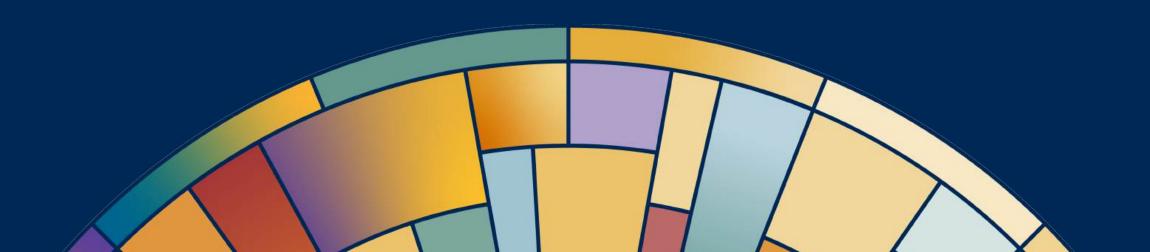


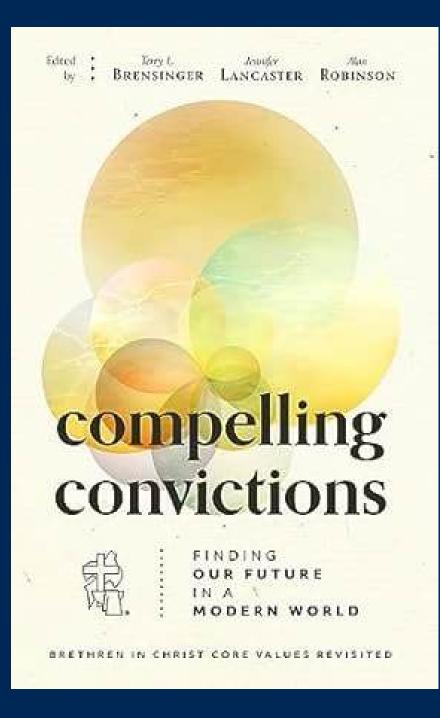


"In fact, the very definition of a Christian is someone who not only admires | esus, emulates | esus, and obeys |esus, but who rests in the finished work of Christ instead of his or her own..."

Every Good Endeavor: Connecting Your Work to God's Work
Timothy Keller & Katherine Leary Alsdorf

How, with my existing abilities and opportunities, can I be of greatest service to other people, knowing what I do of God's will and human need?





Compelling BIC Framework

- Holds the Bible as sacred and authoritative
- Delights in worshipping the Lord
- Values being in community as people of faith
 - Pursues peace and reconciliation



IDENTITY STATEMENT

Messiah University is a Christian university of the liberal and applied arts and sciences. The University is committed to an embracing evangelical spirit rooted in the Anabaptist, Pietist and Wesleyan traditions of the Christian Church.

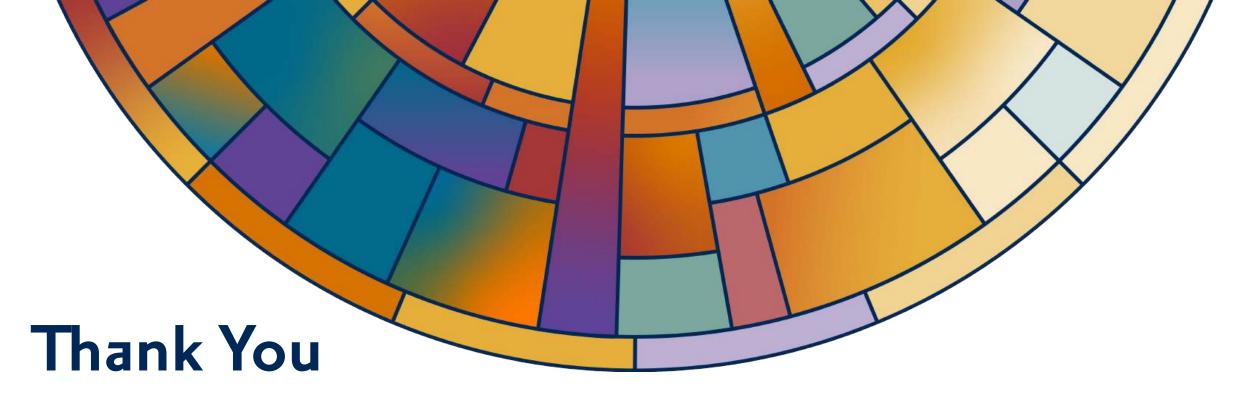
MISSION STATEMENT

Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and in church execution

And all my life You have been faithful
And all my life You have been so, so good
With every breath that I am able
(I will) sing of the goodness of God

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Jocelyn Chavous

Jennifer Fisler

Jim LaGrand

Bonnie Lin

Dave Weaver-Zercher

Emily Barr, piano

Andrew Meade, organ

Joy Meade, vocals

Doug Curry, vocals

David Owen, bass

Rachel Cornacchio, vocals

Erik Forst, percussion

Spencer Rennels

Julia Presley

Dining Services

Conference & Event Services