

Agape Nursing Model

Introduction

There is a need for a nursing model based on the agape love and quality characteristics of Christ upon which nurses dedicated to the Christian faith may align their nursing practice. Useful not only in nursing but also in life, the ultimate goal of such a model allows the Spirit of God to dominate all situations and reflect the heart and character of Christ. At this particular time in our culture, expressions of faith may be regarded as culturally inappropriate within the realm of nursing. As in life, there are guidelines and rules of appropriateness.

The Agape Model spawned from an article wherein the nurse delivers “...focused, dynamic care, inspired by the qualities of Christ and influenced by the presence of the Holy Spirit in the life of the nurse (Eckerd, 2015, p. 253).” The genesis of this quality care starts with a nurse who is a committed believer in Christ, which I have termed a “kingdom nurse”. The kingdom nurse strives for both spiritual and professional growth, relying upon prayer, individualized spiritual gifts along with guidance and prompting of the Holy Spirit to refine the nursing practice.

Two categories of models currently used in nursing are the delivery of care model and the professional practice model. Both Deutschendorf, (2003), and Shirey, (2008), believe delivery of care models provide for organization of the necessary “work” of the nurse and agree that a single delivery of care model is not appropriate for all situations. Further, Shirey, (2008) offers that a professional practice model contains a matrix of components in support of the nurse, one of which is the delivery of care model.

The Agape Model focuses solely on the character of the nurse. It is a stand-alone model; a “structural design or representation of which something is to be made (Shirey, 2008, p. 366).” The delivery of patient care is enhanced as a result of this model.

The Greek meaning of “agape” is love that is charitable or caring for strangers. The New Testament meaning for agape is “love in action as opposed to the purely emotional kind. Agape love is the self-sacrificial love naturally demonstrated by God, (MacArthur, J., 2005, p. 1912).” In fact, the very word “agape” was non-existent before the New Testament, (Packer, 1986). In John 13:34, we are given the standard by which agape love is measured. We are commanded to “...love others as I (Jesus) have loved you.”

The kingdom nurse is divinely aware of and dedicated to the respect of all people, regardless of faith and cultural expression. The Agape Model not only defines practice guidelines, but celebrates its attributes by encouraging Christ-like qualities to exemplify the excellence of the kingdom nurse in the delivery of professional standards of nursing care.

A recent study reveals that “Spiritual beliefs and religious practices greatly influence overall health and well-being,” and that “Nurses are called to minister to those in need with grace and sympathy, attending to physical needs while incorporating the spiritual aspect into patient care,” (Hellman, Williams and Hurley, 2015, p. 241). It is important to note that nine out of ten American adults believe Jesus was a real person, and almost two-thirds of American adults have made a firm commitment to Jesus Christ as their Lord and Savior, (Barna Group, 2015).

We approach the Agape Model with a Statement of Faith, useful in defining the kingdom nurse’s authority in practicing Christ-centered care. The Statement of Faith is my personal application of faith

combined with my vision of its relational role guiding the nursing profession. It is not restricted by denomination, but rather defined by the pillars central to accepted Christian tenets.

Statement of Faith

God exists in three persons, Father, Son and Holy Spirit. God created the heavens and earth and all things exist by and through Him. The Bible is the inerrant, authoritative word of God and together with the indwelling of the Holy Spirit, guides all personal and professional conduct and care provided by the kingdom nurse. As an offering to God, the kingdom nurse strives for a life reflective of the dedication to a calling from God and belief in the crucifixion and resurrection of Jesus Christ as Lord and Savior, offering salvation and eternal life to all who seek Him.

Statement of Tenets

All core beliefs in the Agape Model are found in the Bible (New International Version), and I consider them to be useful and the ultimate authority supporting the nursing practice of a kingdom nurse. The pillars described in Table 1 below are widely accepted within the worldview of Christianity.

Table 1. *Display of Relevant Tenet Categories, Description and Scripture Reference.*

Trinity	God exists in three persons, God the Father, Jesus Christ the Son and Holy Spirit. The Holy Spirit is indwelling and supernaturally guides the lives of the believer.	Matt 3:16-17; 28:19-20 Mark 12:29 John 1:1-2, 14; 14:26 Acts 5:3,4
Bible	The bible is the inspired, inerrant word of God.	1 Cor 2:13 2 Tim 3:16 2 Pet 1:21
Sin	God's expectation is that all acts, attitudes, behaviors, thoughts & deeds align with biblical teachings. Any variation is considered sin & results in alienation from God.	Rom 3:23 Rom 5:12 1 John 1:8
Death	Jesus was crucified and offered as a sacrifice in atonement of our debt of sin.	2 Cor 5:21 1 John 2:22
Resurrection	The resurrection is historically acknowledged as God's acceptance of payment of sin and is specific to Christianity.	Rom 4:25
Intercession	Christ sits at the right hand of God, a place of honor and power, and makes intercession for us.	Rom 8:34, Eph 1:20, Col 3:3, Heb 1:3, 1Pet 3:22

Salvation	The sacrifice of Christ saves us from eternal life spent apart from God. Salvation is received through faith and belief that Jesus is the Christ, the son of the living God.	John 3:15, John 14:6 Rom 10:13 Eph 2:8
Eternal Life	The free gift of the Spirit of God living within, assuring life without end in the presence of God. Eternal life begins at the moment of acceptance of Christ as Savior.	John 3:16-17 John 5:11-12, 24; 17:3; Rom 6:23
Calling	We are called to our purpose through the Holy Spirit to be in conformity to the purpose and will of God.	Rom 8:28 2 Tim 1:9
Shalom	God's perfect healing in mind, spirit and body.	1 Thes 5:23-24
Fruit of the Spirit	The Fruit of the Spirit is given by God to all Believers through the indwelling of the Holy Spirit. As an expression of a transformed life, the Believer displays the fruitful lifestyle reflecting the character of Christ in all acts, attitudes, behaviors, thoughts and deeds, to all people, as an extension of the Love of Christ. The Fruit of the Spirit includes love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.	Matt 7:16 John 15:8 2 Cor 5:17 Gal 5:22
Spiritual Gifts	Individual specialized gifts given by God through the Holy Spirit to Believers in Christ, useful in furthering His Kingdom on earth. Spiritual Gifts include apostleship, prophecy, evangelism, shepherding, teaching, serving, exhortation, giving, giving aid, compassion, healing, working miracles, tongues, interpretation of tongues, wisdom, knowledge, faith, discernment, helps and administration.	1 Cor 7:7-8 Rom 12:6-8 1 Cor 12:4-11 1 Cor 12:28 Eph 4:11 1 Pet 4:10
Prayer	Communication with God requesting strength of spirit, guidance, wisdom, knowledge, discernment, boldness and/or any other petition in line with biblical teachings. Important elements of prayer include forgiveness, faith, trust, thanksgiving, praise and requests for spiritual, emotional and physical needs of self and on behalf of others.	Matt 21:22 Mark 11:24 Rom 8:26; 12:12 Eph 6:18 Phil 4:6 Col 4:22 1 Thes 5:17 James 5:16

As important as the Statement of Faith and Statement of Tenets, is the Statement of Ethos. My goal in creating the Statement of Ethos is to offer convincing evidence of the kingdom nurse's commitment to Christ.

Statement of Ethos

The ethos of the Agape Model is dedicated to a lifestyle reflecting the character of Christ in both professional and personal life. The reflection is visualized through care demonstrating the Fruit of the Spirit and is achieved through committed growth both professionally and spiritually, through faith, prayer, individualized spiritual gifts and the leading of the Holy Spirit. The kingdom nurse is respectful of

differences in culture and worldview and offers the highest level of excellence in all acts, attitudes, behaviors, thoughts and deeds. This commitment to excellence is viewed as worship and an offering to God.

Statement of Nursing Metaparadigm

Human being, environment, health and nursing are significant concepts which serve to help define the nursing practice (Fawcett, J., 2013). Additionally, Fawcett reveals that through the structure of a metaparadigm, others will know "...who we are and what our work is all about, (2013, p.4)." I have created the metaparadigm statements intentionally broad to show inclusivity on all levels. In providing care focused on the love of Christ, the kingdom nurse views the nursing practice as follows:

Human beings.

The recipient of Christ-centered care, inclusive of the patient, patient's family, peers and those with whom the nurse comes in contact, both professionally and personally.

Environment.

The spiritual and physical environment where the nurse emulates the agape love of Christ.

Health.

The connection to the spiritual, emotional, relational and physical wellbeing of the recipient of Christ-centered care.

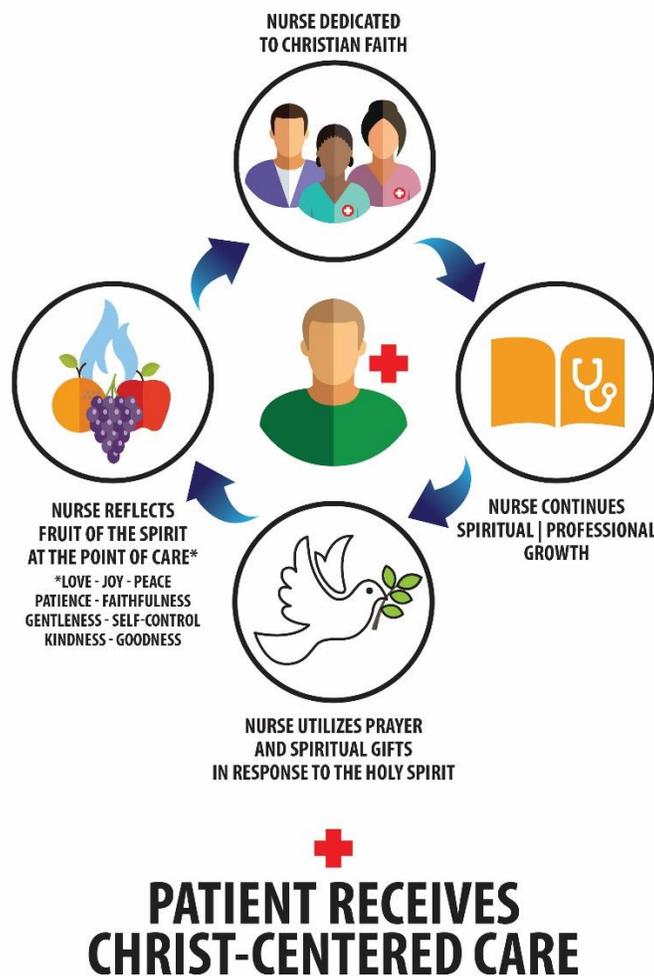
Nursing.

Provider of care to all mankind revealing the presence and character of Christ.

Agape Model

The Agape Model shapes the kingdom nurse toward excellence as an ambassador of Christ. By focusing on key elements of growth, the character of Christ, singularly known as the “Fruit of the Spirit” (Gal 5:22, 23) is supernaturally revealed in the kingdom nurse’s character and offered to God as an act of worship in the provision of care to all mankind, specifically the patient, patient’s family and peers. As an act of total worship, the kingdom nurse strives for the aura of Christ to be evident in all aspects of life. The focus of the Agape Model is illustrated below (Fig. 1).

Figure 1. *Figure 1 illustrates the dynamic nature of the Agape Model.*



Agape Model Concepts

According to Fawcett (2013), a concept is a word or phrase used to summarize an idea or experience, and acts as a tool to help visualize, enable communication and further understand a phenomenon. The Agape Model concepts, while beneficial individually, are best linked relationally as together; they strengthen and complete the ultimate identity of the kingdom nurse. Further, the concepts are defined with the following constitutive definitions:

Nurse Dedicated to Christian Faith.

The Agape Model begins with the nurse who is a committed follower of Christ. Acceptance of Christ requires that the believer accept Jesus Christ as their personal Savior. Now a disciple, the believer then receives the indwelling of the Holy Spirit which is the spirit of God (Rom 8:9-11; Acts 2:38, Eph 2:21-22; 1 Cor 6:19). It is the Spirit of God within the believer that supernaturally sets the kingdom nurse apart by influencing a lifestyle, rich in the display of the Fruit of the Spirit.

The calling into the nursing profession underscores the kingdom nurse's dedication to excellence in the profession and fulfills a God-given purposeful life. In Acts 10:38 and Luke 4:18-19, Jesus was anointed by God through the Holy Spirit to show victory over sin and death. As disciples, kingdom nurses have the same anointing through the Holy Spirit (1 John 2:20). We have been chosen by God, (2 Cor 2:21-22). With this knowledge and understanding, the kingdom nurse views the nursing practice as holy ground, (Ex 3:5). The kingdom nurse further understands "For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again," (2 Cor 5:14-15).

Nurse continues Spiritual/Professional Growth.

The key element of excellence in the nursing profession evolves from professional and spiritual growth. Provision Five of the Code of Ethics for Nurses with Interpretive Statements reveals that “The nurse owes the same duties to self as to others, including the responsibility to promote health and safety, preserve wholeness of character and integrity, maintain competence and continue personal and professional growth, (American Nurses Association, 2015, p. 19).” Recent research reveals “...inner self-awareness is essential as a precursor to the act of listening, and that ...it is impossible to separate self-awareness from the openness necessary for spirituality, (Kim, M. and Patterson, K, 2016, p.E-25).” The self-awareness achieved through spiritual growth serves to “...effect positive outcomes in the patient, improve mood and enhance physical and mental healing, (Kim & Patterson, 2016, p.E-25).”

The American Nurses Association (ANA) additionally encourages the nurse to make a commitment to the pursuit of professional knowledge, being mindful of “...new concepts, issues, concerns, controversies and healthcare ethics relevant to the current and evolving scope of standards of nursing practice, (2015, p. 22).” The kingdom nurse’s practice is guided by best nursing practices delivered with behavior evidenced by the indwelling of the Holy Spirit.

Continuous spiritual growth is essential for the kingdom nurse. “I will instruct you and teach you in the way you should go; I will counsel you with my loving eye on you,” (Psalm 32:8). In light of our belief, the Apostle Peter asks “...what kind of people ought you to be? You ought to live holy and godly lives,” (2 Peter 3:11).

As a disciple, the kingdom nurse should pursue the highest character commensurate with that of Christ in pattern and expression. Through thoughtful, committed study, the kingdom nurse turns from earthly to Christ-like behavior as an act of worship and the influence of the Holy Spirit. We are instructed

to “put on the new self, which is being renewed in knowledge in the image of its Creator...because Christ is all and is in all,” (Col 3:10-11). Further, as a disciple, we are to live out the qualities of compassion, kindness, humility, gentleness and patience. (Col 3:12-14).

Nurse Utilizes Prayer and Spiritual Gifts in Response to the Holy Spirit.

Prayer is a vehicle given to believers as a way of personal communication with God. The kingdom nurse approaches prayer with unwavering faith. “If you believe, you will receive whatever you ask for in prayer you will receive, if you have faith,” (Matt 21:22); “...the prayer of a righteous person is powerful and effective,” (James 5:16), “...and pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord's people (Eph 6:18).

Kim-Goodwin, (2013) states that while the effects of prayer are difficult to measure, the public is generally in favor of the opportunity to be prayed for, and further recommends clinical prayer suggestions, including establishing rapport, assessing spiritual and prayer needs, respecting beliefs, asking permission, appropriateness of prayer to culture, discernment and continued spiritual growth. Of extreme importance is the anticipation of the prompting of the Holy Spirit. The kingdom nurse listens for and acts upon the prompting of God. Often in my practice, upon closing a prayer, the patient expressed emotion with tears, asking how I knew to pray for the exact burden they were carrying. The only answer is the power of the Holy Spirit's prompting from within. The experience manifests in immediate comfort, trust and hope for the patient and gratitude and encouragement for the kingdom nurse.

As one who is anointed by God, utilization of prayer, spiritual gifts and the supernatural power of the Holy Spirit naturally flow from the Creator. Supernatural involvement can only be measured by God. It is through faith and trust that all believers receive the Holy Spirit with the stated purpose of influencing thoughts and actions of the believer.

All believers are given at least one spiritual gift to be used to further the kingdom of God, (Rom 12:68 and 1 Pet 4:10-11). The gift(s) are given by grace, according to our specific God given attributes and abilities, and we are called to be good stewards in their use. Kinghorn (1981), explains "...a spiritual gift is a divine, supernatural ability given by God to enable a Christian to serve and to minister...a spiritual gift is a special tool for ministry." Spiritual gifts, listed in the Statements of Tenets above, are revealed by the Holy Spirit and empowered by God. The kingdom nurse is encouraged to utilize a spiritual gifts assessment inventory to assist in the revelation of the specific gift.

An example of spiritual gifts usage, the kingdom nurse with the gift of healing may feel prompted to pray for the healing of a patient. With the permission of the patient, the kingdom nurse prays for healing. Similar to the example of prayer above, from the kingdom nurse's viewpoint, confidence in the prompting of the Holy Spirit guides the kingdom nurse's prayer and outcome expectation relating to healing. From the patient's viewpoint, the nurse is intervening to the God of the universe for healing.

The importance of prayer, the influence of the Holy Spirit and use of gifts cannot be underestimated in the kingdom nurse's practice. At this point the kingdom nurse is a conduit between the Holy Spirit and the recipient of care. This is truly holy ground.

Nurse Reflects Fruit of the Spirit at the Point of Care.

What sets the kingdom nurse apart is the delivery of care. If kingdom nurses are called into the profession as supernaturally encouraged, empowered nurses, their lives and actions must reflect the qualities of Christ given them by God through the Holy Spirit. The Apostle Paul reasons that demonstrating the Fruit of the Spirit is evidence of the reflection of the presence of unconditional, agape love of Christ in the committed believer's life, (Gal. 5:22-23).

It is noteworthy that the first of the Fruit of the Spirit is love. It is through Christ's agape love that love, joy, peace, patience, kindness and goodness are to be demonstrated to others. Faithfulness, gentleness and self-control also apply to others as well as self. These character qualities are collectively referred to as "fruit" in (Gal 5:22, 23). The immediate benefit to the nursing profession is a biblically defined view of compassionate care such as that demonstrated by Jesus Christ. Matthew 14:14 offers a glimpse of Christ's compassion when He saw a large crowd of people and had compassion on them, healing the sick. Shelly & Miller, (2006) describe compassion as "the whole person, in response to God's grace toward a sinful world, which aims to foster optimal health (shalom) and bring comfort in suffering and death for anyone in need, (p. 244)."

Provision 1 of the Code of Ethics for Nurses with Interpretive Statements, states: "The nurse practices with compassion and respect for the inherent dignity, worth and unique attributes of every person, (ANA, 2015)." A practice defined and evidenced by the fruit listed above, meets and exceeds the ethical standards of the ANA.

It is important to note that the list of fruit is followed by "...against such there is no law" (Gal 5:23). In other words, display of the fruit sufficiently pleases God as evidence of godly attitudes and behavior and states that there is no law which prohibits a believer from reflecting the love of Christ. Application of the Fruit of the Spirit, whether in practice or personal life, is synonymous with excellence in the eyes of God, which is what all believers in Christ strive for. The fruit, as originally defined in Nursing for the Kingdom of God (Eckerd, 2015), are explained below:

Love. The fruit collectively flow from and are a result of the selfless, agape love of Christ. It is the highest expression of dedication and appreciation for the sacrifice of Christ. Loving others requires doing no harm to a neighbor (patient or otherwise) and speaks directly to the ethical principle of

nonmaleficence, avoidance of harm or hurt. This is a core element of healthcare oaths and nursing morality (ANA, 2015).

The Holy Spirit uses God's influence to anticipate actions and motives, working to keep the patient from actual or potential harm. The kingdom nurse displays a sense of caring that goes beyond reasonable and acceptable nursing care as an act of worship. The kingdom nurse acts as a willing vessel allowing the patient to experience God's love and compassionate care, (Rom 13:10, 1 Cor 13:4-5, 13, Matt 7:12, Col 3:14).

Joy. Similar to human happiness which depends on worldly circumstances, true joy comes from Christ and is present regardless of the circumstances. Supernatural joy in the midst of dire situations and diagnoses serves as an insulator and helps provide confident service in the face of undesirable circumstances. Kingdom nurses stand along-side the patient in good news and bad, followed by an offering of joy that God controls all circumstances. The kingdom nurse has confidence that prayer in God's will produces divine results and joy. (Rom 12:15, 15:13, 1Cor 9:22, John 16:24).

Peace. Internal calmness is received from God as a blessing and passed along to an anxious patient. It is reflected as confidence in the outcome, regardless of the circumstance. There are no earthly limits on Godly peace. The offering of a peaceful spirit protects the nurse as well as the patient from a sense of chaos. This peace reflects shalom and secures composure, dissolves fear and maintains harmony (Macarthur, 2005). Perfect peace comes from God and is often coupled with joy. (John 14:27, 2Thes 3:16, Rom 15:13, Phil 4:4-8).

Patience. Calm acceptance of people or circumstances result in respect and a high regard for others. Combined with prayer, patience allows the kingdom nurse's anxiety to be replaced with focus and confidence, and may help diffuse patient anxiety. The kingdom nurse is patient to wait on God and

the prompting of the Holy Spirit and responds accordingly. The reward is endurance, renewed strength and divine support, providing the patient with freshness in the delivery of routine skills and care. (Eph 4:2, Phil 4:6, Psalm 75:2).

Kindness. Kindness is modeled by treating others as God has treated us. The kingdom nurse approaches the patient with knowledgeable, professional confidence and uses tenderness in words and actions. The heart of the kingdom nurse's character reveals tenderness and is generalized to all mankind. (Prov. 31:26, Eph 4:31-32).

Goodness. Similar to kindness, goodness is generosity that springs from kindness. Beneficence, an ethical principle focusing on compassion, focuses on the desire to help others and deals directly with patient advocacy, (ANA, 2015). The kingdom nurse elevates this hallmarked virtue to a spiritual level by delivering goodness in service to God. Kingdom nurses are encouraged to reveal and transfer the goodness of Christ to others. (Gal 6:10, 1 Tim 6:18, Romans 15:14).

Faithfulness. Ever mindful of the need for faithfulness to God, faith is the framework required for love and grace flowing from God to the patient. Faith ultimately causes others to see the kingdom nurse as trustworthy, one who can be relied upon. In addition to relying on what is heard or seen, the kingdom nurse remains confident and faithful that the Holy Spirit will direct steps, thoughts and actions. Daily renewal of the mind and heart is nurtured through scripture and prayer, no longer leaning on own understanding. (1John 1:3, Luke 16:10-12, 2 Cor 5:7, Rom 12:2).

Gentleness. Similar to meekness, gentleness allows the kingdom nurse to have discipline over aggressiveness. The Holy Spirit will illuminate patient needs, as the kingdom nurse provides the gentleness of Christ, overflowing in acts, attitudes, behaviors, thoughts and deeds. The kingdom nurse is

fully aware of God’s presence through the Holy Spirit and welcomes His oversight in striving for mastery of gentleness. (1 Pet 3:15, James 3:17, Col 3:14).

Self-Control. Kingdom nurses possess the ability for self-control, which is freely given within the Christ-follower’s spirit to serve not only God, but others in the name of God. Self-control provides discipline necessary to be above reproach in character, diligently remain on task, allowing focus on the well-being of the patient. (1Cor 9:24-27, 2 Tim 1-7, Titus 1:8).

In addition to the constructs listed above, evidence-based interventions of presence, therapeutic communication, caring touch, active listening, prayer and referral as spiritual care interventions are encouraged (National Christian Fellowship, 2016). Also encouraged is a basic assessment as a way of identifying the spiritual needs of the patient, including questions as to whether the patient considers him/herself spiritual or religious and the role faith plays in the patient’s life. Basic questioning reveals important spiritual activities, tested coping methods as well as insight to support the patient needs and faith. (NCF, 2016).

As a matter of convenience, the mnemonic shown in Fig. 2 below, will assist the kingdom nurse in following the Agape Model concepts.

Figure 2. *Figure 2 illustrates the Agape mnemonic for the Agape Model.*



Assumptions

- The kingdom nurse has accepted and is a committed follower of Jesus Christ as personal Savior.
- The kingdom nurse continues growth both professionally and spiritually to maintain expert nursing excellence and growth in faith.
- In addition to relying on professional instinct, knowledge and training, the kingdom nurse, through faith, relies upon the supernatural power of prayer, individualized spiritual gifts, and the prompting of the Holy Spirit to best discern the needs of the patient.
- As an act of worship, love, joy, peace, patience, kindness, goodness, gentleness, faithfulness and self-control are reflected at the point of care of all acts, attitudes, behaviors, thoughts and deeds of the kingdom nurse.
- The love of Christ transcends all denominations and cultures and meets the individual at their point of need.

Guidelines

- The Agape Model does not include proselytization as a concept, but focuses only on the outward expression of Christ-like qualities held by all believers.
- Permission should be granted by the patient prior to prayer.
- Institutional policies may prohibit prayer whether solicited or unsolicited, and most often refer to verbally engaging the patient in prayer. The kingdom nurse must be respectful of those policies. That being said, no policy may ever refrain the kingdom nurse from silent intercessory prayers on behalf of others.

Past and Future Applications

The Agape Model is broad in scope yet focused in application. The spirit of the Agape Model is reflective of Florence Nightingale's nursing philosophy, basing her practice on the value of faith. She viewed the practice of nursing as a public profession of her faith. "The kingdom of Heaven is within; but we must make it without," (Nightingale, private note, cited in Smith, M. and Parker M., 2015, p. 39).

Deutschendorf, A., (2003) calls for competency and quality in future models to navigate our complex healthcare environment. The Agape Model embraces both concepts with its focus on continuing professional education and spiritual growth.

The Agape Model integrates well as a precursor to delivery of care models or as a component of a professional practice model as the quality of care is revealed by the kingdom nurse's character in the delivery of acts, attitudes, behaviors thoughts and deeds. By recognizing the spiritual dimension as holy ground, the nursing profession is elevated to provide both care and compassion for those they serve. (O'Brien, M., 2014). Additionally, Shelly & Miller (2006), encourage the nursing praxis to focus on the origins of faith to offer complete health.

Looking forward, research on the impact of supernatural influences and spiritual gifts is recommended as it is the framework upon which The Agape Model is built. Research would be beneficial regarding recognition of the character qualities of the Fruit of the Spirit in terms of patient satisfaction and outcomes.

Benefit to Nursing

Because the Agape Model's focus is on the character of the nurse, it benefits all aspects of patient care. The freshness of approach and delivery will serve to further elevate the nursing profession

as a gold standard of care, while setting an example of excellence. While the primary goal of the Agape Model is for the nurse to emulate the character of Christ, the secondary goal will ultimately result in elevated patient satisfaction and outcomes.

The Spirit of God, dwelling within, will dominate all situations in the nursing environment as the kingdom nurse reflects the heart and character of Christ.

References

American Nurse Association, (2012). Ethical principles and theories. Silver Spring, MD.

Nursebooks.org

American Nurse Association, (2015). Code of ethics for nurses with interpretive statements.

Silver Spring, MD: Nursebooks.org.

Barna Group, (2015). What do Americans believe about Jesus? Retrieved from

<https://www.barna.org/barna-update/culture/714-what-do-americans-believe-about-jesus-5-popular-beliefs#.VwUuZOjmqUk>.

Deutschendorf, A., (2003). From past paradigms to future frontiers: unique delivery of care models to facilitate nursing work and quality outcomes. *Journal of Nursing Administration*, Volume 33(1).

Eckerd, N. (2015). Nursing for the kingdom of God. *Journal of Christian Nursing*, volume 32(4), p. 236-241. doi:10.1097/CNJ.0000000000000205.

Fawcett, J. (2013). *Analysis and evaluation of contemporary nursing knowledge: Nursing models and nursing theories*. Philadelphia, PA: F. A. Davis.

Hellman, A., Williams, W., and Hurley, S., (2015). Meeting spiritual needs, a study using the spiritual care competence scale, *Journal of Christian Nursing*, volume 32(4), p. 236-241. doi:10.1097/CNJ.0000000000000207.

Kim-Goodwin, Y., (2013). Prayer in clinical practice: what does evidence support? *Journal of Christian Nursing*, volume 30/4, DOI:10.1097/CNJ.0b013e31826c2219

Kim, M., and Patterson, K., (2015). Teaching and practicing caring in the classroom: students' Responses to self-awareness intervention in psychiatric-mental health nursing. *Journal of Christian Nursing*, 33(2), April/June 2016, DOI:0.1097/CNJ.0000000000000270

Kinghorn, K. (1981). *Discovering your spiritual gifts, A personal inventory method*, Grand Rapids, MI: Zondervan.

MacArthur, J. (2005). *MacArthur Bible Commentary*. Nashville: Thomas Nelson

Nurses Christian Fellowship (2016). Retrieved from <http://ncf-jcn.org/resources/spiritual-care-card>

O'Brien, M. (2014). *Spirituality in nursing, standing on holy ground* (5th ed.). Burlington, MA: Jones & Bartlett

Packer, J. (1986), *Your Father loves you, daily insights for knowing God*, Wheaton, IL, Harold Shaw Publishers

Shelly, J. A., & Miller, A. B. (2006). *Called to care: A Christian worldview for nursing* (2nd ed.). Downer's Grove, IL: Intervarsity.

Smith, M. and Parker M. (2015). *Nursing theories and nursing practice, 4th ed.*, Philadelphia, PA: F. A. Davis Company.