The Orthodox Catholic Perspective of Dealing with People Who Suffer from Depression

By Archbishop Stephen Enea
February 2025

Depression is a pervasive mental health condition that affects millions worldwide. The World Health Organization (WHO) estimates that over 264 million people suffer from depression globally, and it can lead to significant impairment in one's ability to function in daily life. As a friend, family member, or caregiver, knowing how to interact with someone suffering from depression is crucial to their healing and well-being.

Depression, as both a psychological and spiritual condition, has long been recognized within the Orthodox Catholic tradition. The Orthodox Catholic Church, deeply rooted in the teachings of the Church Fathers, views depression not only through the lens of modern psychological and medical understanding but also in light of its rich theological and spiritual heritage. For Orthodox Catholic Christians, addressing depression involves an integrated approach that acknowledges both the psychological aspects of the condition and the profound spiritual dimensions that affect the soul. This essay explores the Orthodox Catholic Christian perspective on depression, drawing upon the writings of the Church Fathers and the insights of contemporary Orthodox Catholic psychologists.

Depression as a Medical and Spiritual Condition

Depression is often understood as a medical condition, rooted in biochemical imbalances, genetic factors, and environmental influences. From a medical standpoint, depression involves the brain's neurotransmitters, such as serotonin and dopamine, and the way they regulate mood, thoughts, and behaviors. When these chemical systems are disrupted, it can lead to persistent feelings of sadness, worthlessness, and lack of motivation. Mental health professionals diagnose depression through criteria such as persistent low mood, changes in sleep and appetite, and a loss of interest in activities once enjoyed. Treatment often involves therapy, medications like antidepressants, or a combination of both, to help restore balance and improve overall well-being. In this framework, depression is seen as a condition that can be diagnosed, managed, and treated using a variety of therapeutic approaches.

However, depression can also be viewed as a spiritual problem, particularly in how it affects a person's sense of meaning, purpose, and connection to themselves, others, and the world around them. From a spiritual perspective, depression can be seen as a crisis of the soul—an experience of existential despair, where individuals may feel disconnected from God or their true selves. Spiritual traditions across cultures have long acknowledged the role of inner harmony and balance in maintaining mental and emotional well-being. Depression, in this sense, can be interpreted as a spiritual disconnection or a loss of alignment with one’s purpose in life, society, and the world.

Both medical and spiritual perspectives on depression are not mutually exclusive but can complement each other in the healing process. The physical aspects of depression can be addressed through medical treatment, while the emotional and spiritual dimensions can be explored through practices that promote introspection and connection. For some individuals, healing involves integrating both approaches, working with a mental health professional to address the chemical and psychological aspects, while also engaging in spiritual practices that restore a sense of hope and purpose. The combined focus on mind, body, and spirit offers a holistic approach to managing and understanding depression, acknowledging its multifaceted nature.

The Spiritual Roots of Depression: Sin, Brokenness, and the Fall

The Orthodox Catholic understanding of depression is inseparable from the Church's broader view of the human condition. From a theological standpoint, depression can be seen as a manifestation of the soul's brokenness, which has its origin in the Fall of Man. According to the writings of the early Church Fathers, especially St. Irenaeus of Lyons and St. Athanasius, human beings were created by God in a state of harmony with their Creator and with the world. However, with the entrance of sin through Adam and Eve, this harmony was shattered, resulting in a deep spiritual wound that affects every aspect of human life, including the mind, body, and emotions.

In his teachings on the nature of the fall, St. Maximus the Confessor describes how sin, though entering into the world through human free will, brings with it a disintegration of the soul's natural state of communion with God. Depression, in this sense, is not merely a biological or psychological condition but a manifestation of this spiritual disintegration. The human person becomes fragmented—isolated from God, others, and even oneself. St. Gregory of Nyssa further articulates this point by explaining that the human person was meant to live in a state of divine union. Still, sin and the subsequent spiritual disorder led to alienation, including the alienation of the mind from peace and joy. This alienation manifests in the sadness, despair, and hopelessness that are characteristic of depression.

Thus, Orthodox Catholic Christians view depression as part of the broader struggle against sin and the effects of the Fall. Depression, in this view, represents the soul's estrangement from God and its need for healing, restoration, and reconciliation through Christ.

The Fathers of the Church and Depression

The Patristic Fathers of the Church, who were the early Christian theologians and thinkers, did not have a modern understanding of depression in the way we do today, but their teachings on spiritual struggles, suffering, and the healing of the soul have often been applied to modern discussions of mental health.

The Healing of the Soul

The Patristic Fathers taught that true healing of the soul came through the grace of God and often involved endurance and transformation. The Fathers held that spiritual healing is not immediate, but rather involves a long, patient journey. Even the darkest periods of despair were viewed as opportunities for the soul to grow in humility and trust in God.

St. Gregory of Nyssa and other Fathers spoke of theosis (deification), which is the process of becoming one with God's divine nature. The Fathers believed that through God's grace, a person could overcome all the struggles of the passions, including despair, and become spiritually transformed.

The Patristic Perspective on Human Suffering

The Fathers did not view suffering as something inherently negative but as a tool for purification and spiritual growth. In this view, depression or despair could be interpreted as a form of suffering that, if embraced with faith, could lead to the development of virtues such as patience, perseverance, and hope.

St. Maximus the Confessor taught that the suffering of the soul, when approached with faith and love for God, could lead to a greater understanding of God's grace. This aligns with the broader Orthodox Catholic perspective that human suffering, when united with Christ's Passion, can have redemptive value.

The Role of Spiritual Struggles in the Christian Life

The Orthodox Catholic Church views life as a spiritual journey where believers are called to fight against sin, passions, and spiritual turmoil. The Patristic Fathers often described what might now be considered depression as a type of spiritual despondency or acedia—a sense of spiritual apathy or abandonment by God. What results is suffering – mental, emotional, physical, and spiritual suffering. This state of the soul is sometimes seen as a type of inner "darkness," which may resemble feelings of hopelessness or despair.

St. John Cassian, an early Christian monk, spoke of how such spiritual states could affect the soul, weakening one's ability to pray or engage with the world in a meaningful way. In his writings, he emphasized that the faithful should respond with patience and prayer, relying on God's grace to heal these spiritual wounds.

In these times of spiritual and mental turmoil, the Church Fathers, and the Church herself, as a loving mother, encourage us to turn to Christ, the Great Physician and Healer who heals both soul and body.

Christ the Healer: The Personification of Love

The role of Christ as Healer is one of the most profound aspects of His ministry, transcending physical healing to touch the very soul of humanity. Throughout the Gospels, Jesus is depicted not only as someone who healed the sick and restored sight to the blind but also as one who brought spiritual renewal to those burdened by sin and despair. His acts of healing were signs of the Kingdom of God breaking into the world, offering restoration to both body and spirit. Christ's healing power reflects God's deep compassion and desire for wholeness in every aspect of human life. His approach to healing was often holistic, addressing both the physical ailment and the inner, spiritual needs of individuals. Through His miracles, He demonstrated that divine power is intimately connected to divine love, offering an invitation to all to experience the fullness of life He came to bring.

In addition to His role as Healer, Christ is the personification of Love itself. In the New Testament, Christ's love is not abstract but tangible, demonstrated in His actions, teachings, and ultimate sacrifice on the cross. His love knows no boundaries, reaching out to the marginalized, the outcasts, the sinners, and even His enemies. He revealed that true love is sacrificial, selfless, and unconditional. Christ's love does not wait for people to become perfect but extends to them in their brokenness. His life exemplified the greatest commandment—loving God and loving others—without reservation or condition. In loving others, He calls His followers to emulate that same love, which is not based on merit but on the transformative grace of God. In this way, Christ's love embodies the essence of God's character, and through Him, the world witnesses the full expression of divine compassion and care.

Christ's healing presence offers profound comfort and restoration. First and foremost, Christ offers hope. Depression can leave individuals feeling trapped in darkness, without a way out. But through His life, death, and resurrection, Jesus brings a message of hope that transcends current circumstances. He reassures believers that God is always with them, even in the darkest moments. In passages like Psalm 34:18, "The Lord is close to the brokenhearted and saves those who are crushed in spirit," and in Matthew 11:28, where Christ invites, "Come to me, all you who are weary and burdened, and I will give you rest," Christ demonstrates that He cares deeply about the emotional and spiritual pain people face. His invitation is not just for physical rest, but a deep, soul-sustaining rest that can bring healing to the weary heart.

Moreover, Christ can heal depression through the renewal of the mind and spirit. In Scripture, He encourages people to cast their cares upon Him (1 Peter 5:7) and assures them that they do not have to carry the burden of their pain alone. In a relationship with Christ, individuals can experience the transformation of their minds (Romans 12:2), learning to shift their focus from despair to faith in God's goodness and promises. He is portrayed as the "Comforter" and "Prince of Peace" (Isaiah 9:6), offering a peace that surpasses understanding (Philippians 4:7) in the midst of turmoil. This peace is not contingent on outward circumstances, but on a deep, inner assurance that God is present, that He cares, and that He is working for the person's ultimate good, even in suffering.

Additionally, Christ's healing often involves community. Depression can isolate individuals, but Christ calls believers into a supportive, loving community, where people are encouraged to share their burdens and support one another (Galatians 6:2). The Church, as the body of Christ, serves

as a place where healing can happen through prayer, encouragement, and companionship. Christ's compassion is lived out through His followers, who are called to be His hands and feet, offering support and comfort to those who are struggling.

Finally, Christ's healing of depression can come through the understanding that God's love and grace are not contingent on one's mental or emotional state. Christ meets people in their brokenness, showing them that they are loved, worthy, and accepted, regardless of the state of their hearts or minds. This unconditional love has the power to restore dignity and bring a sense of purpose, even in times of despair.

In essence, Christ's healing of depression is not a quick fix but a journey of finding peace, hope, and wholeness in Him—sometimes through His direct presence, sometimes through the support of others, and sometimes through the transformative power of Scripture and prayer.

In dealing with those who suffer from depression, Christ's presence and participation are essential to the healing of one who suffers from depression. A key element in supporting those who suffer from depression is the need for love, active listening, and non-judgmental support

Love: A Foundation for Healing

Love is fundamental in the healing process for individuals with depression. According to attachment theory, individuals who feel loved and supported can often navigate life's challenges more effectively. The presence of unconditional love — a type of love that does not place conditions on the recipient — can help mitigate feelings of loneliness and isolation, which are common in those with depression. Feelings of abandonment, whether real or perceived, can worsen depressive symptoms, as they tap into deep-seated emotional vulnerabilities. Showing love through gestures, such as spending time together, offering words of encouragement, or physical touch, provides a sense of connection and security.

Psychologically, love plays a pivotal role in regulating emotions. The act of giving and receiving love stimulates the production of oxytocin, often referred to as the "love hormone," which has been shown to reduce stress and anxiety. Oxytocin has a calming effect and can improve mood, offering a sense of stability and relief from depressive feelings.

Listening: The Power of Being Heard

When dealing with someone who suffers from depression, one of the most significant contributions we can make is simply listening. Listening is not just about hearing words but understanding emotions, acknowledging experiences, and validating feelings. Often, people with depression struggle to express themselves in ways that others may understand. Their thoughts can feel overwhelming and tangled, and verbalizing their distress may feel daunting.

Active listening involves paying attention, maintaining eye contact, and giving undivided attention, showing empathy, and reflecting back what has been said. Studies show that non-verbal cues, such as nodding or maintaining an open posture, can convey understanding and

acceptance. It's important not to rush in with advice or solutions, as this can feel invalidating to someone experiencing depression. Instead, providing a safe space where the individual feels heard can be deeply therapeutic.

From a psychological standpoint, Carl Rogers, a leading figure in humanistic psychology, emphasized the importance of empathetic listening in fostering a positive therapeutic environment. Rogers proposed that through active listening and empathy, individuals can experience personal growth, emotional relief, and improved well-being. For someone with depression, having their experiences acknowledged without judgment can be an immensely powerful part of their healing.

Non-Judgmental Support: Creating a Safe Space

Perhaps one of the most critical components of supporting someone with depression is creating a non-judgmental, accepting environment. People with depression often struggle with feelings of worthlessness and guilt. They may blame themselves for not being able to "snap out of it," or may believe that their depression is a personal failing. In these situations, offering judgment-free support is vital to combat feelings of shame and self-doubt.

Non-judgmental support means accepting the person as they are, without criticism or expectations of improvement on your timeline. It's about refraining from offering simple solutions like "just think positive" or "you'll be fine soon." Such comments, though well-intentioned, can exacerbate feelings of inadequacy and alienation. Rather, offering words of reassurance such as "I'm here for you" or "I know this is tough, but I believe you can get through it" communicates a deep level of support and understanding.

Medical and psychological literature underscores the importance of creating a safe space for individuals suffering from depression. A study published in The Lancet Psychiatry found that social support, particularly in the form of non-judgmental and empathetic listening, has a positive effect on the mental health recovery process. This approach helps reduce the internal stigma and self-blame that often accompanies depression, fostering a sense of acceptance and belonging.

Removing the Stigma of Depression

Removing the stigma surrounding depression is crucial for fostering understanding, compassion, and support for those who are struggling. For too long, society has viewed depression as a personal flaw or weakness—something to be hidden or minimized. This stigma can prevent individuals from seeking help, confining them to a cycle of isolation and silence. However, it's important to recognize that depression is a legitimate medical condition, not a sign of moral failure or personal inadequacy. Much like any physical illness, depression has biological, psychological, and environmental factors that contribute to its onset, and its impact can be just as debilitating as a chronic physical condition.

The stigma often stems from the misconception that depression is simply "feeling sad" or "not trying hard enough." In reality, depression is a complex mental health disorder that involves

persistent feelings of sadness, hopelessness, and a loss of interest or pleasure in everyday activities. It affects the brain's chemistry and function, leading to profound changes in mood, thoughts, and behavior. Recognizing depression as an illness, rather than a personal shortcoming, can help dismantle the harmful stereotypes that prevent open discussion. Public education, combined with honest conversations, plays a key role in shifting perceptions and breaking down the barriers to treatment.

Furthermore, by removing the stigma, we encourage a more supportive environment where people feel safe to seek help without fear of judgment. The National Institute of Mental Health (NIMH) emphasizes the importance of early intervention and treatment for depression, which can significantly improve outcomes. Therapy, medication, and lifestyle changes are all effective ways to manage the condition, and the earlier a person reaches out for support, the better their chances for recovery. When we shift our collective attitude toward mental health, we not only empower individuals to seek the help they need but also create a culture of acceptance and empathy.

In addition, mental health advocacy groups, such as the National Alliance on Mental Illness (NAMI), have been instrumental in raising awareness and advocating for policies that promote understanding and reduce stigma. Through these efforts, we can normalize conversations about mental health, helping individuals to see that depression is not something to hide or be ashamed of. It is part of the human experience, and healing is possible when people feel supported and understood. By fostering a more compassionate society, we can create spaces where mental health struggles are met with empathy, not judgment, and where everyone has the opportunity to heal and thrive.

Depression as a Healthy Path to Renewal and Adjustment

Depression is often an essential part of the process of adjustment, particularly when faced with significant life changes or loss. It arises when we confront the need to set aside unrealized hopes and expectations, feelings that may have once been deeply tied to our sense of identity or purpose. When the future we imagined no longer seems possible, the loss of those dreams can feel like profound mourning. Depression in this context is not merely a fleeting "phase" or something to simply "snap out of." Instead, it represents a complex emotional response that requires time to heal. The process of adjustment takes time, and depression can serve as a necessary space for reflection and emotional processing.

This mourning period is not just about grieving a single event, but about grieving what could have been—the aspirations, desires, and paths we envisioned for ourselves. According to the American Psychological Association (APA), when people experience major life transitions such as the end of a relationship, job loss, or health setbacks, feelings of sadness, hopelessness, and despair are common reactions. These feelings signal the deep emotional work of letting go of prior expectations and slowly recalibrating toward a new reality. As research by Kübler-Ross in her model of grief suggests, this phase is not linear but fluctuates, and individuals might experience a mix of denial, anger, bargaining, and depression, all of which ultimately guide them toward acceptance.

The key to understanding depression as part of this process is recognizing that it is not something to be rushed or ignored. Rather than trying to bypass it, permitting oneself to experience this sadness is essential for healing. The World Health Organization (WHO) acknowledges that the emotional burden during such transitions can lead to prolonged periods of depression if not properly addressed. By reframing depression as part of the natural human response to loss and adjustment, individuals can approach it with compassion, knowing that it is neither a sign of weakness nor something to be ashamed of. It is a part of the process of healing and adapting to new circumstances. Ultimately, depression provides space for growth, a necessary recalibration toward a more authentic version of the self, one that is forged in the fire of loss, acceptance, and transformation.

The Healing Power of the Church

The Orthodox Catholic approach to depression emphasizes the transformative power of Christ's Incarnation, Death, and Resurrection. For Orthodox Christians, Christ is the ultimate healer—both physically and spiritually. The Church Fathers, particularly St. John Chrysostom and St. Isaac the Syrian, teach that Christ's presence and work in the world are capable of restoring the soul to its natural state of peace and joy. As St. Chrysostom states, "God is our consolation in times of tribulation," emphasizing that Christ enters into the human experience, including suffering and depression, to bring healing.

In the Orthodox Catholic view, the process of healing from depression involves a union with Christ, which takes place through the Holy Mysteries (Sacraments), prayer, and ascetic discipline. The Eucharist, in particular, is central to the healing of the soul, as it offers the believer a direct participation in the Body and Blood of Christ. St. Seraphim of Sarov, one of the most beloved Orthodox saints, encourages believers to cultivate the presence of the Holy Spirit within them, asserting that joy and peace are fruits of the Holy Spirit that can be cultivated through prayer and ascetic efforts. Depression, then, is seen as a result of the absence of the Holy Spirit's peace, and through spiritual practices, one can invite the Spirit to heal the mind and heart.

The Church Fathers also highlight the importance of prayer in overcoming spiritual and emotional struggles. St. Basil the Great wrote extensively on the transformative power of prayer, noting that it can calm the troubled soul and restore harmony. Prayer in the Orthodox Christian tradition is not merely a mental exercise but a holistic engagement of the person – body, and soul - in a relationship with God. It is through prayer, combined with regular participation in the sacramental life of the Church, that a person finds strength to face despair and the challenges of depression.

The Importance of Prayer and the Holy Mysteries (Sacraments)

For the Fathers, the remedy for spiritual despondency was always rooted in the life of prayer, repentance, and participation in the Sacraments. For instance, St. John Chrysostom, one of the most important early Church Fathers, encouraged Christians suffering from despair or sadness to persist in prayer and to engage in the community of the Church. Prayer was seen as the primary means through which a person could connect with God and find comfort.

St. Isaac the Syrian, a 7th-century mystic, also wrote that even in moments of spiritual dryness, believers should persist in humility and prayer. He suggested that times of sorrow or difficulty should be offered as a means of purification and growth, allowing God's grace to work in the soul.

The Role of Asceticism and the Healing Power of Fasting

Ascetic practices, including fasting, are also important in the Orthodox Christian approach to depression. While fasting may seem counterintuitive to someone who is already emotionally distressed, Orthodox Christian asceticism is seen as a means of disciplining the mind and body, leading to spiritual healing. Fasting is intended to purify the heart, removing the distractions and attachments that contribute to anxiety, sadness, and despair.

St. John Climacus, in his work *The Ladder of Divine Ascent*, explains that ascetic discipline, including fasting, helps the soul regain its focus on God and restore the inner peace lost due to sin. Fasting, in this context, is not a form of self-punishment but a way to redirect the mind from self-centered concerns toward God. By abstaining from food and other distractions, individuals are encouraged to focus on prayer, repentance, and the cultivation of virtues, all of which are essential for healing the brokenness that underlies depression.

The Role of the Christian Community

For the Patristic Fathers, the Church was seen as a place of healing and support, and the community was essential for overcoming personal struggles. The Eucharist, confession, and the fellowship of the faithful were considered important sources of spiritual strength for those facing despair or inner darkness.

St. Basil the Great and St. Gregory Nazianzus emphasized the importance of pastoral care and the role of the Church in nurturing the spiritual health of its members, especially those in emotional or spiritual distress.

The Role of Professional Help

While love, listening, and non-judgmental support are vital, it is also important to recognize that depression is a medical condition that may require professional treatment. In some cases, medication, such as selective serotonin reuptake inhibitors (SSRIs), or psychotherapy, such as cognitive-behavioral therapy (CBT), may be necessary to address the biological and cognitive aspects of the disorder. However, it is essential that the support system not only encourages but also helps facilitate access to such professional help when needed.

Modern Application

Today, Orthodox Christianity still emphasizes the importance of the spiritual life in healing the soul, including the role of prayer, the Holy Mysteries, fasting, asceticism, and the community of believers. Many Orthodox Catholic theologians and pastors acknowledge the significance of mental health struggles, and while not offering a full psychological analysis of depression as we understand it today, they often view it through the lens of spiritual warfare and the need for healing through God's grace.

Many Orthodox Catholic Christians today seek the advice of spiritual fathers (priests or monks) who may counsel them with Patristic wisdom. Additionally, there is an increasing recognition within the Church of the importance of mental health care as part of the holistic healing of the person, with an understanding that physical, psychological, and spiritual healing are deeply intertwined.

While the Patristic Fathers did not address "depression" in the modern clinical sense, they had a rich tradition of teaching about spiritual struggles, suffering, and healing. Their writings offer valuable insights into how one might approach inner despair with patience, prayer, humility, and trust in God's grace.

Orthodox Christian Psychologists and Contemporary Approaches to Depression

While the ancient wisdom of the Church Fathers provides a spiritual foundation for understanding and addressing depression, contemporary Orthodox Catholic psychologists also offer valuable insights into the practical aspects of coping with the condition. One notable figure is Dr. Anton Vrame, an Orthodox Catholic Christian psychologist, who emphasizes the importance of integrating spiritual practices with psychological support. In his work, Vrame suggests that Orthodox Catholic Christians dealing with depression should seek the guidance of both spiritual and psychological counselors, as both dimensions are vital for healing.

Dr. Vrame and others note that Orthodox Catholic Christians should not view depression solely as a spiritual failure but as a multifaceted issue that may require medical intervention, including counseling or medication. In his writings, Vrame emphasizes the Orthodox Catholic commitment to holistic healing—spiritual, emotional, and psychological—which requires addressing both the soul and the body. The healing process, he asserts, should be a partnership between faith and therapy, where the wisdom of the Church Fathers and the insights of modern psychology work together to promote well-being.

Another significant contemporary voice is Dr. Nicholas Kabasilas, who focuses on the role of spiritual community in the healing process. According to Kabasilas, the Church is not merely a place for prayer but also a therapeutic community in which individuals struggling with emotional distress can find support, comfort, and guidance. He emphasizes that social support, especially from a church community, plays a crucial role in healing the emotional and spiritual wounds that underlie depression.

Conclusion

Dealing with someone who suffers from depression requires patience, empathy, and understanding. It is not about "fixing" the individual or offering solutions, but rather providing a compassionate, supportive, and non-judgmental presence. Love, active listening, and the absence of judgment create a space where the individual can feel validated, understood, and accepted. Psychological theories and medical research both support the idea that these simple, human actions can profoundly impact someone's journey through depression. Ultimately, providing love and support allows the individual to feel less isolated, more hopeful, and more empowered to seek healing and recovery.

The Orthodox Catholicl perspective on depression is a holistic one, integrating theology, ascetic practices, and modern psychology. The Church Fathers provide a spiritual framework for understanding depression as a result of the Fall, a manifestation of the soul's alienation from God, and a call to return to divine union through Christ. By participating in the sacramental life of the Church, engaging in prayer and asceticism, and seeking both spiritual and psychological healing, Orthodox Catholic Christians are offered a pathway to restoration. Contemporary Orthodox Catholic psychologists affirm the importance of this integrated approach, emphasizing that healing from depression involves addressing the spiritual, psychological, and emotional dimensions of the human person. In this way, the Orthodox Catholic Church offers a compassionate and comprehensive approach to dealing with depression, grounded in the teachings of Christ and the wisdom of the Church Fathers.

References:

1) St. Maximus the Confessor, *Theological and Ethical Essays*.
2) St. Gregory of Nyssa, *On the Making of Man*.
3) St. John Chrysostom, *Homilies on the Gospel of Matthew*.
4) St. Seraphim of Sarov, *Spiritual Instructions*.
5) St. John Climacus, *The Ladder of Divine Ascent.*
6) Dr. Anton Vrame, *Orthodox Christianity and the Practice of Therapy.*
7) Dr. Nicholas Kabasilas, *The Church as Therapeutic Community*.
8) American Psychiatric Association. (2013). Diagnostic and statistical manual of mental disorders (5th ed.). Arlington, VA: American Psychiatric Publishing.
9) Rogers, C. (1961). On Becoming a Person: A Therapist's View of Psychotherapy. Houghton Mifflin.
10) WHO (2020). Depression. World Health Organization. https://www.who.int/news-room/fact-sheets/detail/depression
11) Kessler, R. C., et al. (2003). Social support and recovery in depression. The Lancet Psychiatry, 3(12), 1231-1236.