

What wholeness is not

- In relation to compartmentalization and dualism
 - Various aspects of the person conjoined
 - Cognition and emotion as distinct entities
 - Body and soul as separable entities
 - The person as individual vs social
 - Heaven now vs heaven later

Wholeness is not...

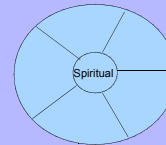
- Cognition and emotion as distinct entities

Background

- Understanding wholeness – essential to a discussion of religion and/or spirituality
- *Wholeness means a lifelong harmonious development of the physical, intellectual, emotional, relational, cultural and spiritual dimensions of a person's life, unified through a loving relationship with God and expressed in generous service to others.*

Wholeness is...

The spiritual aspect provides the core that holds all other dimensions together under every condition and circumstance; it is the core through which the other dimensions are integrated



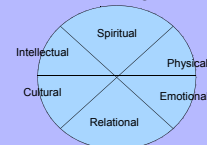
Sozo:

A different method, a different kind of healing

Carla Gober, MS, MPH, PhD
Director, Center for Spiritual Life & Wholeness
Assistant Professor, School of Religion, LLU

Wholeness is not...

- Various aspects of the person conjoined (with spiritual as a larger "piece")



Wholeness is...

- Mind, brain, soul, body: an integrated whole and inseparable
 - Human identity is not constructed or maintained solely in individual material terms. Identity is:
 - *Relational*
 - Represents an embodied narrative
 - Note: we are who we are *in relation* to others and in relation to the stories we develop to provide meaning
 - Death is more than biological; it is conclusion of embodied life, the severance of all relationships, and the end of personal narrative. In death a person *really dies*
 - According to many New Testament texts, life-after-death requires embodiment. What then makes possible life after death? (ideas taken from the book, *Body, Soul, and Human Life: The Nature of Humanity in the Bible* by Joel Green)

Wholeness is...

- Individual as social
 - Thinking (attachment research)
 - Language (see Lakoff & Johnson books on embodiment of language)
 - Understandings (capacity to make meaning through narratives that are socially shaped)

Wholeness is not...

- Body and soul as separable entities

Wholeness is not...

- The person as individual rather than social

Wholeness is...

- Cognition and emotion: interactive effect. When one is affected, both are affected. Impossible to separate and make clear distinctions.
- The spiritual is not just feeling and religion is not just behavior or cognition

Wholeness is...

- Life after death dependent on:
 - Gift/grace of God (capacity for resurrection is not intrinsic to the person)
 - Being remembered by God ("with Christ" "in Christ")
 - Having had a relationship with God
- Note: "the relationality and narrativity that constitute who I am (personhood) are able to exist apart from neural correlates and embodiment only insofar as they are preserved in God's own being" but they have consciousness (as thinking, feeling entities) only as they are once again embodied. It is not the soul that resides with God, but the memory of us as changing, adapting, dynamic beings

Background understanding

- Aspects of the person: all aspects united and integrated by a loving relationship with God. This is what "holds one together" in every possible circumstance/situation.
- Cognition and emotion: interactive effect. When one is affected, both are affected. Impossible to separate and make clear distinctions.
- Body vs soul: we are an embodied entity. The soul has no existence without the body
- Person as social vs individual (even language is social)
- Heaven now vs heaven later

Wholeness is...

- Heaven begins now
 - As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal. Heaven is a ceaseless approaching to God through Christ. (Desire of Ages, p 332)
- The practical day-to-day life and the earthly bodily elements are the beginning of eternity

Thank you!

Wholeness is not...

- Dismissing of this earthly life in hopes of the life to come

Conclusion

- Luke 17:11-19

11 Now on his way to Jerusalem, Jesus traveled along the border between Samaria and Galilee. 12As he was going into a village, ten men who had leprosy met him. They stood at a distance 13and called out in a loud voice, "Jesus, Master, have pity on us!" 14 When he saw them, he said, "Go, show yourselves to the priests." And as they went, they were cleansed (katharizo – καθαρίζω). 15 One of them, when he saw he was healed, came back, praising God in a loud voice. 16 He threw himself at Jesus' feet and thanked him—and he was a Samaritan. 17 Jesus asked, "Were not all ten cleansed? Where are the other nine? 18Was no one found to return and give praise to God except this foreigner?" 19Then he said to him, "Rise and go; your faith has made you well (sozo – σω)."
- When I touch the body, I touch the "spirit" or "soul."
- Every healing moment has within it the capacity for a larger healing
- Every healing encounter is spiritual