




Congregational Health Ministry
Tools for Building and Maintenance


Life and Death
Cure and Healing

22 October 2005
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If you could get rid of just one disease in the world, what would it be?
Why this disease?




The Nature of Things
Genesis 1-3

- 1.27
So God created humankind (*adam*) in his image, in the image of God he created them; male and female he created them.



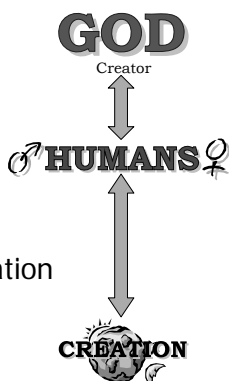

The Nature of Things
Genesis 1-3

- 2.7
The LORD God formed *adam* from the dust of the ground, and breathed into his nostrils the breath of life; and the *adam* became a living being.



Relationships that Define Human Being

- God >< human
- human >< creation

The Nature of Things
Genesis 1-3

- 2.15-17
The LORD God took the *adam* and put him in the garden of Eden to till it and keep it. ¹⁶And the LORD God commanded the *adam* , "You may freely eat of every tree of the garden; ¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

The Nature of Things Genesis 1-3

- 2.18: Then the LORD God said, "It is not good that the *adam* should be alone; I will make him a helper as his partner." ...
- 2.23-24: Then the man said, "This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken."
²⁴Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

Relationships that Define Human Being

- God >< human
- human >< creation
- human >< human

The Nature of Things Genesis 1-3

- 2.24-25: "This at last is bone of *my* bones and flesh of *my* flesh..."

And the man and his wife were both naked, and were not ashamed.

Four Key Relationships that Define Human Being

- God >< human
- human >< creation
- human >< human
- self-consciousness

What Happened?

They wanted to be "like God" and...

- Nakedness, fear
- "The woman..."
- "... that YOU gave me"
- "The serpent..."

The Nature of Things Genesis 1-3

- 3.22-23
 Then the LORD God said, "See, the *adam* has become like one of us, knowing good and evil; and now, he might reach out his hand and take also from the tree of life, and eat, and live forever"-- ²³ therefore the LORD God sent him forth from the garden of Eden, to till the ground from which he was taken.

**The Nature of Things
Genesis 1-3**

In 3.22-24, why is God afraid that the people might live forever?

- Before they sinned, Adam and Eve would have lived forever. Because they sinned, they are going to die, and to make sure they don't avoid the punishment by eating from the tree of life, God sends them out of the garden.
- Human beings were never created to live forever. God casts them out of the garden so that they don't eat of the tree of life and live forever in a state of sin.

**The Nature of Things
Genesis 1-3**

With which of these do you agree?

- Death is evidence and result of sin.
- Death is natural.
- Death is a tragic enemy.
- Death can be a blessing.
- Death is an enemy which has been defeated by Christ.
- (To be) a living dog is better than a dead lion. (Ecclesiastes 9:4)

What Happened?

They wanted to be "like God" and...

- "Nakedness, fear"
- "The woman..."
- "... that YOU gave me"
- "The serpent..."

What Is Needed?

Reconciliation
Peace
Healing
Wholeness

- With one's self
- With others
- With created order
- With God

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**HEALING IN THE
NEW TESTAMENT**
*Insights from Medical and
Mediterranean Anthropology*
JOHN J. PILCH

Terminology
 Pilch, pages 24-25

- **HEALTH:** "State of complete physical, mental, and social well-being and not merely the absence of disease and infirmity" (World Health Organization)
- **SICKNESS:**
 - general term including both disease and illness
 - the *process* for socializing disease and illness (Alan Young)

Terminology

- **DISEASE:** "Not a reality but rather an explanatory concept that describes abnormalities in the structure and/or function of human organs and organ systems"
- **ILLNESS:** "Not a reality but an explanatory concept that describes the human perception, experience, and interpretation of certain socially disvalued states including but not limited to disease" (**DIS-EASE**)

Terminology

- **CURING:** "The anticipated outcome relative to *disease*, that is, the attempt to take effective control of disordered biological and/or psychological processes"
- **HEALING:** "The anticipated outcome relative to *illness*, that is the attempt to provide personal and social meaning for the life problems created by sickness"

What does it mean to be human?
 To be healthy?
 To be whole?

A wholistic understanding of health includes a spiritual, communal, and personal as well as physical dimension.

A wholistic understanding of health includes a spiritual, communal, and personal as well as physical dimension.

HEALTH:
 "State of complete physical, mental, and social well-being..."

In addition to the “Biomedical Model” of healing, we also need a “Hermeneutic Model.”

Two Models of Healing

What is the problem?

Biomedical Model	Hermeneutic Model
<ul style="list-style-type: none"> Observe pathological entity. A bodily dysfunction manifests itself. 	<ul style="list-style-type: none"> Pathological entity emerges: sufferer constructs a meaningful illness reality.

Two Models of Healing

What is relevant?

Biomedical Model	Hermeneutic Model
<ul style="list-style-type: none"> Only those symptoms that “reveal” something about a known bodily disorder are relevant data. 	<ul style="list-style-type: none"> Any data that might inform or explain the situation.

Two Models of Healing

What elicitation procedure?


Biomedical Model	Hermeneutic Model
<ul style="list-style-type: none"> Conduct lab tests; review of bodily systems. Patient's report helpful but not necessary; technology reveals all. 	<ul style="list-style-type: none"> Evaluate the patient's explanatory models and de-code the semantic illness network. Highly idiosyncratic for each individual.

Hermeneutic Model Elicitation Procedure

1. What do you call your problem? What name does it have?
2. What or who do you think has caused your problem?
3. Why do you think it started when it did?


Hermeneutic Model Elicitation Procedure

4. What does your sickness do to you? How does it work?
5. How severe is it? Will it last a long or a short time?
6. What do you fear most about your sickness?




Hermeneutic Model Elicitation Procedure

7. What are the chief problems your sickness has caused for you?
8. What kind of treatment do you think you should receive? What are the most important results you hope to receive from the treatment?
9. How has your family and community reacted to you since the onset of your problem?




Two Models of Healing *What is the interpretive goal?*

Biomedical Model	Hermeneutic Model
<ul style="list-style-type: none"> • Diagnose and explain the symptoms. 	<ul style="list-style-type: none"> • Understand the meaning this illness episode has for the patient; for benefit of the client.




Two Models of Healing *What is the interpretive strategy?*

Biomedical Model	Hermeneutic Model
<ul style="list-style-type: none"> • Explore the relationship between symptoms and the bodily disorder, find the bodily referent of the symptom. "Rule out..." 	<ul style="list-style-type: none"> • Explore the relationship between symptoms and semantic illness network. Text (symptoms) and context (semantic illness network).




Two Models of Healing *What is the therapeutic goal?*

Biomedical Model	Hermeneutic Model
<ul style="list-style-type: none"> • Intervene (with surgery, chemotherapy, or another technique or strategy) in the bodily disease process to eradicate it or to halt its progress. 	<ul style="list-style-type: none"> • A therapist must treat the client's experience. Bring to understanding the hidden aspects of the illness reality and transform that reality. Reformulate the client's self-understanding by establishing a meaningful context.



Two Models of Healing *How is success measured?*

Biomedical Model	Hermeneutic Model
<ul style="list-style-type: none"> • Patient survives, recovers <ul style="list-style-type: none"> - ability - functioning - restored efficacy 	<ul style="list-style-type: none"> • Person <i>feels</i> better, <ul style="list-style-type: none"> - experiences more desired state of being (peace) - reconnected with community - restored meaning



Test Case

Psalm 6

“O Lord, heal me...”
Psalm 6

¹ O LORD, do not rebuke me in your anger,
or discipline me in your wrath.
² Be gracious to me, O LORD, for I am languishing;
O LORD, heal [cure] me, for my bones are
shaking with terror.
³ My soul also is struck with terror,
while you, O LORD—how long?

PLEA and LAMENT

- *What kind of illness or suffering do you think the psalmist had?*
- *What is the relationship between human guilt, divine wrath, and physical suffering?*
- *How can some sickness be a helpful “discipline”?*

“O Lord, heal me...”
Psalm 6

⁴ Turn, O LORD, save [pull out] my life;
deliver [save: *yasha*] me for the sake of your
steadfast love.
⁵ For in death there is no remembrance of you;
in Sheol who can give you praise?

PLEA and PERSUASION

- *What is the relationship between being forgiven, being healed, and being cured?*

“O Lord, heal me...”
Psalm 6

⁶ I am weary with my moaning;
every night I flood my bed with tears;
I drench my couch with my weeping.
⁷ My eyes waste away because of grief;
they grow weak because of all my foes.

LAMENT

- *What is the purpose of weeping and crying? Can they be a healthy part of the recovery process?*
- *Who or what are the “foes”?*

“O Lord, heal me...”
Psalm 6

⁸ Depart from me, all you workers of evil,
for the LORD has heard the sound of my weeping.
⁹ The LORD has heard my supplication;
the LORD accepts my prayer.
¹⁰ All my enemies shall be ashamed
and struck with terror;
they shall turn back,
and in a moment be put to shame.

PRAISE

- *What do you think makes the psalmist the most happy?
That his foes are rebuked?
That he recovers from his suffering?
That he is reconciled with God?*

“O Lord, heal me...”
Psalm 6

⁸ Depart from me, all you workers of evil,
for the LORD has heard the sound of my weeping.
⁹ The LORD has heard my supplication;
the LORD accepts my prayer.
¹⁰ All my enemies shall be ashamed
and struck with terror;
they shall turn back,
and in a moment be put to shame.

PRAISE

- *Is the psalmist completely recovered from his suffering? If not, why can he be so jubilant?*
- *Has the psalmist been cured or healed?*

What is the
role of a
parish
health
ministry in
the process
of both cure
and
healing?