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## Pneumasomatic™ Care: A Ministry of Reconciliation and Healing

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Pneumasomatic™ Care is a ministry of reconciliation and healing. The intention of this article is to set forth the theory and practice of Pneumasomatic™ Care. Its three R's of Christian healing: remembrance, reconciliation and resurrection will be discussed and assumptions given. Two of its practical skills: faith listening and faith reasoning will be introduced. Case studies will be given to clarify points and provide explanations. A pastoral framework will be offered to provide compassionate care for the whole person. This framework integrates spirit and body and bridges the gap between theology and physiology, faith and health. Upon completion of this article, the reader will find a Biblical approach that describes an original pastoral practice and establishes Pneumasomatic™ Care as a ministry of reconciliation and healing.

### What is Pneumasomatic™ Care?

Pneumasomatic™ Care is a theological approach to healing and wholeness. It finds its place of practice with three primary groups. First, professionals who seek to bridge the gap between religion, psychology and medicine will find a practical approach. Second, shattered persons who seek to integrate physical and spiritual realities will find a traditional base of understanding. And third, trauma or religious-abuse survivors who seek wholeness will find a place of healing.

Pneumasomatic™ Care explores the dynamic relationship between faith and health. It seeks to discover how God's Spirit, *Pneuma*, moves through a body, *soma*, to form human beings in the living image of God. In the beginning, the Creator acted through a blast of breath, *pneuma*, to enliven the body, *soma* (Gen 2:7). Then, God Who is Father, worked to affirm life and restore wholeness. The Word that was from the beginning became flesh and dwelt among us (John 1). In the fullness of time, God's Spirit was sent to dwell in the human body (1 Cor 3:16). Today, it is this same pneumasomatic action by God that is at the heart of reconciling and healing today.

Pneumasomatic™ Care beats to the rhythm of three theological assumptions: remembrance, reconciliation and resurrection. Each takes its beat respectively from three fields of study: spiritual formation, pastoral care and practical theology. The beat is felt by two unique skills: faith listening and faith reasoning. Humans are rational beings, endowed with logical and intuitive ways of knowing. We are capable of listening and reasoning by faith. We have the ability to recognize and respond to the active Presence of God. It is God's active Presence that gives healing and restores wholeness. It is God's active Presence that is the pulse of life.

Pneumasomatic™ Care seeks to integrate a life of faith with daily experiences of pain, stress, and conflict. For example, a woman, age 46, came to me for spiritual direction. She complained of shortness of breath. After visiting her medical doctor and determining there were no specific medical complications, we began to reflect theologically about the significance of her physical symptom: *shortness of breath*. First, she placed *breath* and *shortness* in the context of God's life revealed in scripture. *Breath* she found in Creation as God was breathing life into humankind (Gen 2:7). Here, she named God, The Giver of Life and Death. *Shortness* she found in the parable of the vine and the branches (Jn 15: 1-5). For her, the branches were cut off just as she understood her *shortness of breath* as the physiological result of her trachea being "cut off" (constricted). Here, she named God, the Pruner and the Facilitator of Growth. Second, she began to understand that her *shortness of breath* could be understood as an indicator of God's presence in the context of life, death and resurrection. She became aware to her surprise that a hidden emotion was attached to her *shortness of breath*. The emotion was fear. She described her fear as fear of the unknown with an overwhelming sense of loss. She talked about the fact that over the last year three changes had occurred: a new house, a new baby and a new career. Third, she was amazed to discover that her fear of the unknown was changing. It was no longer that of terror as expressed in her *shortness of breath*, but was that of awe as she stood in the presence of a known God. As her breath returned to normal, she no longer saw things from a narrow human point of view (II Cor 5) but from a pneumasomatic perspective reconciled to God.

This case study is one example of how Pneumasomatic™ Care can be a ministry of reconciliation and healing. It starts by listening to the human story and builds upon God's faithful relationship with humankind as told from Genesis to Revelation. The remainder of the article discusses the 3 R's of Pneumasomatic™ Care: remembrance, reconciliation and resurrection to provide the theological framework for care. Then, two practical skills: Faith Listening and Faith Reasoning will be explained to reveal God's compassionate care for us in times of suffering and pain, trauma and illness.

## Remembrance

Remembrance is a foundation for spiritual formation. **Generally, spiritual formation is understood as the active process through which God's Spirit forms the human person into God's image (Gen 1:27).** Just as the Spirit of God moved over the waters in the beginning of creation to create life, so too the Holy Spirit, moves within the body, the human being, to make life anew through the incarnation and resurrection of Jesus Christ.

Spiritual formation is based on the assumption that human beings can recognize and respond to the active presence of the Lord God in and around us. The goal of spiritual formation is to direct a person's search for meaning, purpose and identity toward God's movement in his or her life. The focus question of spiritual formation is not "who am I?" but "Who is the great I AM?" Answering the question, "Who are you God?" creates a springboard into being reconciled to God and being healed or made whole.

Spiritual formation is guided by the reality that God moves and acts in creation. When the Spirit of God moves, we never know how or where it is going to land. All we know for sure is that the Spirit will move. God will act. For Sarah, it was in the form of laughter and the birth of a child (Gen 21:1-7). For Meshach, Shadrach and Abendego, it was being thrown into a fiery furnace, into a circle of God's protection for deliverance (Dan 3:16-25). Although sometimes the movement of God's Spirit is hidden at first glance, God's action for life remains constant. God's covenant provides us life despite our troubles, trials and tribulations. The key, during these times, is to remember God.

Remembrance is a way of life. It is an intentional way of remembering how God is actively present in and among us. **Remembrance, *anamnēsis*, draws its origins from a Hebraic worldview that expresses without a doubt the following maxim: God is life; Life is breath; Breath is God.** No person or relationship can be understood separate from God Who is the Giver of Life and Death. No event or experience, traumatic or celebratory, can exist and be understood without God being present. Only then can God be named and blessed (Ps 22, 63, 145). Remembrance is a deeply ingrained response to life (Lk 22:10).

Hagar, after fleeing from Sarah, her jealous mistress, despairs. She finds that she is lost and alone. As a pregnant fugitive, she is visited by an angelic messenger from God and told to return to her mistress. Although the command to return may not have been pleasing to her, she recognized that her human instinct to flee could not counteract Sarah's wrong action that drove her out of community. As a result, Hagar cries out in awe, "Thou, God, seest me!" She names the well, the place where she is visited, "Beth-lahai-roi." She then names and blesses God as El Roi, the One Who Sees and Knows (Gen 16:7-13).

Remembrance as we practice it today is more like *amnesia*, remembering people, events and emotions, but forgetting God. We are experts at using our memory to rehearse in detail who did what to whom, when and where. We relive our personal stories over and over again in a desperate search for identity, meaning and purpose. Yet, identity comes from knowing we are children of the living God in whose image we are being formed. Identity comes from the knowledge that we live in an intimate relationship with God. Remembering Who God is and What God is doing gives us the confidence to stand firm in the face of adversity and to dance lively in the times of celebration. Remembrance sets the human story into the ever unfolding historical drama of God's life from generation to generation (Ps 78), from Genesis to Revelation.

For example, Sally, age 44, was referred to me by a professor of Greek. She was studying to be a minister and was having difficulty with comparative logic. She was unsure of what was real and what was not, based on spending eighteen years of her life in a religious cult where word meaning was reversed and double doctrine was a fact of life. In other words, yes meant no and dark meant light. What the leaders said to the public and did in private were two different things. Her self-image had been shattered and her mind had been broken. As we sat together, Sally shared a story from her childhood that she had never told anyone before. She indicated that she had been rehearsing it over and over again in the merry-go-round of her mind for some time. As a child, her father had picked her up and thrown her down the stairs. She said, "This isn't right!" and "My father must have great strength to pick me up with only his right hand." Sally was caught in a paradoxical web of fear. **As an adult, she was paralyzed**

**between terror for her own life and a sense of awe at her father's strength. This internal conflict had physical consequences. Constant headaches dominated her life.**

Sally and I began to reflect from a pneumasomatic perspective. We drew upon the life giving rhythm of remembrance. Instead of her human father, Sally began to remember God, her heavenly father. Her words, "This isn't right!" pointed her to God as Truth (Jn 14:6). She remembered that God is the Strong One. Also, Sally discovered that the power of God's right hand had biblical significance as the One Who Delivers (Ps 20:6; 60:5; 108:6). Sally had found a deep sensory connection to God that surpassed her understanding and memory of the event. By naming and blessing God repeatedly through a breath prayer when the memory came, Sally reported that "somehow, her headaches decreased in intensity and came occasionally." By grasping that she had survived the event, she began to make the transition from the fearsome powerful right hand of her father to the saving powerful right hand of God. Sally was released from the bondage of fear as she continued to remember, name and bless God with each childhood memory. Over a period of six months, Sally reported that her headaches went from continuous to seldom.

Pneumasomatic™ Care does not erase the historical fact that an event occurred. It does erase the sting from it. Instead of reacting to the event or person, one is freed to respond to God actively present now. As we remember who God is and what God is doing, we are formed in God's image. Sally responded to God, Who is Truth. She grasped that she did nothing wrong when her father abused her. God, Who is the Strong One, formed Sally. She began to live into the strength of God's relationship with her. Remembrance allows a person's story to be heard with the backdrop of God's story in mind. It reconciles the human person to God wherein healing occurs.

### **Reconciliation**

Reconciliation and healing are two primary functions of Pastoral Care. Pastoral Care integrates simplicity of faith with reason. Paul suggests that care depends on simplicity of faith, more than earthly wisdom (I Cor 1:3-4; 8-12). It calls for weeping and rejoicing together (Rm 12:15). It is "grounded in mutuality rather than expertise" (Campbell, 1981, 27). It is about sharing our humanity. Our humanity is embraced by the reality of a living God. In other words, Pastoral Care stays open to God's unexpected and mysterious ways of acting in the world today.

Pastoral Care is embodied care. It is the offering of the Word made flesh (Jn 1:14). It takes place in one person being present to another and God being present to both. **Pastoral Care relies more upon the Good News of Jesus Christ, than upon the good advice of human beings.** Although we may offer intellectual advice, emotional support or physical relief, it is spiritual insight into the nature of God that makes Pastoral Care unique among caring professionals. It is theological inquiry that deepens the relationship between a person(s) and God.

Pastoral care depends upon theological inquiry. **Theological inquiry wonders what God is about in the midst of daily life experiences and relationships.** It provides meaning in the face of despair and hope in the times of suffering. It offers healing to a shattered person and wholeness to a broken world. Theological inquiry restores a harmonious and balanced life with God. The end result is one of reconciliation.

Reconciliation is God's defining act that signals a changed relationship between God and humankind. We know of its occurrence because Jesus lived, died and was raised again. It is the cross of Christ that symbolizes the paradoxical movement from sin to redemption, from death to life. It is a life lived in intimate relationship with God. Reconciliation begins a new relationship in which God is no longer only transcendent, but also immanent. God is no longer distant, but present. God no longer lives only above and beyond creation, but lives within the human soul.

**Reconciliation is God's way of finding us in our darkest hour and deepest despair.** "Where can I go that you are not already there," cries the Psalmist (Ps 139: 1-10). Equally, reconciliation is our way of locating God in times of suffering and affliction. "Where are you when I need you," laments the person in pain. Just as the question "Who is God?" opens a window to remembrance, so too the question "Where is God?" unlocks the door to reconciliation. Both are underscored by Paul's profound message in II Corinthians: "Be reconciled to God."

Reconciliation is unique to the New Testament. It is God's work and our healing path. Paul states it best in II Cor 5:18-20. "From first to last this has been the work of God. He has reconciled us (men) to himself through Christ, and he has enlisted us in this service of reconciliation. What I mean is, that God was in Christ reconciling the world to himself, no longer holding men's misdeeds against them, and that he has entrusted us with the message of reconciliation. We come therefore as Christ's ambassadors. It is as if God were appealing to you through us: in Christ's name, we implore you, be reconciled to God!"

Reconciliation is like a radio frequency. It is constantly broadcasting God's love and compassion. It is this love and compassion that heals. Healing is the outcome of reconciliation. "For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, now that we are reconciled, shall we be saved by his life!" (Rm 5:10f). Salvation means wholeness. Our wholeness is found in God. Our healing is made complete in God. Healing is different than curing. Curing repairs the physical and mental functions of the body. Healing may or may not fix these bodily functions, but it does restore a life-giving relationship with God.

Sam, a youth of 17, did everything he was taught to do. He attended church two times a week, read scripture daily, and prayed constantly. Sam was training to be a marathon runner when he was struck down by a motorist on a remote highway. The motorist stopped, called 911 and a flight for life helicopter arrived. He was evacuated to the nearest hospital. He arrived, clutching the cross he faithfully wore. He said desperately, "Don't take it off. Leave it on." The nurse, meeting his gurney, reassured him that he could keep it on. Later after the emergency procedures and diagnostic tests were done, she went in to check on him. He had just learned that he was paralyzed from the waist down. The nurse greeted him with compassion, but he clutched his cross, ripped it from his neck, and yelled with rage, "I've always been there for God. Where is He when I need him?" Sam threw it across the room then turned his head to stare out the window. The nurse went over to pick up the cross and placed it quietly within his reach on his tray table. After she checked his monitors, she left the room.

Several days later the nurse went in once again to check his monitors and noticed he was wearing the cross. She said, "You picked up your cross." "Yeah, my pastor and I had a talk. He reminded me that Jesus said, 'My God, why have you forsaken me.' Or in my words, 'Where are you?' I got to thinking that maybe God is there. You know, El Shammah. I always thought of God as Jesus, Emmanuel, God who is with me. He walks with me. Now I know God is both. God is here and there. I don't know where there is. I'm not sure what my future is. But, I know that when I get there, God will be there." **Sam could face his future wrapped in the compassionate embrace of a God who is both here and there.** Sam was at peace. He still had hard work to do, physically, mentally and emotionally, and he would shed many tears. But, Sam was reconciled to God.

Reconciliation is God's way of healing relationships. Although Sam was paralyzed, he went on to live life fully. His physical body was broken, but he was not crushed. His dreams were shattered, but he was not without hope. He was dead, but now he is alive in Christ. His relationship with God was restored. Saved, whole and healed, Sam was raised to a new life. Just like Sam, when we remember God, we become reconciled to God. When we become reconciled to God, we are resurrected to new life.

## **Resurrection**

Resurrection is the divine plan for reconciliation. Human beings who were separated from God (Gen 3) are recalled and brought into union with God. The intimacy of relationship between God and mankind is restored. Resurrection redirects the search for identity from a communal one to a personal one. A person finds meaning no longer based solely on the authority of a group such as a family or tribe, but upon the reality of personal experiences and relationships. Resurrection finds its greatest ally in the context of Practical Theology.

**Practical Theology concerns itself with the question, "How is God present?"**

**How is the mysterious presence of God active in the world today?** How does one practice faith in the midst of daily relationships and experiences, in the face of pain and suffering and in the symptoms of loss and grief? Theology is the articulation of faith held in common by a group of people. Practical theology is an expression of faith in a language that a person can understand. In other words, it translates a particular language about God, Theology, into a living encounter with God, Practical Theology.

Practical Theology recognizes the paradoxical nature of the resurrection. It holds a person in the tension between the not yet and the already. Jesus is raised to new life and we have not yet encountered it fully. Even so, we can grasp it as in a glass dimly each time we awaken to life bubbling up in us. For example, the dawn of a new day opens our eyes more fully. The outcry of an injustice alerts our ears more attentively. The cry for help summons our presence more swiftly.

Resurrection can be understood from six different perspectives: recollection, redemption, revelation, hope, faith and kerygma (Grace, 1990, 38-67). It is not in the scope of this article to review each one, but we shall take a closer look at the kerygmatic nature of the resurrection. Kerygma means to address, to call out, to summon or to preach. God called creation out of the void (Gen 1.) God called light out of darkness (Jn 1.) God called life out of pain, suffering and death (Mt 28, Mk 16, Lk 24, Jn 11:25, I Peter 1:3). Just so, God summons us to new life in the resurrection of Jesus Christ.

For example, Peter, age 38, suffered from multiple sclerosis and was confined to a wheel chair. I interviewed him as a participant in a research study, investigating the connection between the Resurrection of Jesus Christ and a

person's experience of physical pain as it pertains to Pastoral Care (Grace, 1990, 125-128). He registered his pain level at 90% on the Visual Analogue Scale. Peter described his pain as a shooting pain, one that "starts in my lower back and heads up my back and down into my legs. The pain radiates into my arms and I have headaches on a daily basis. I have lived with pain for so long that my base level of pain is normal." Peter located the greatest intensity of his pain in his neck. When asked to give voice to the pain, to speak for it, he said, it is a "cry of triumph .... I've won .... I've finally got you to respond. It is like a Jobian response: let's see how much we can pile on and where the breaking point is. This disease and this pain are like a monster that rages inside me."

Peter attempted to find meaning in his pain by associating with Job's experience in Scripture, but he found no comfort in it. His experience kept him locked in his own pain and his memory kept him thinking about Job's story without benefit of God's Story as told in Job. Although he could articulate Job's God as the Faithful One, he could not grasp it for his own. Consequently, we began to use a theological reflection process to discover God's pneumasomatic action in his life and to find new meaning for his pain (Grace, 1990, 180-182). He said that the pain was no longer a "monster's cry of victory," but was a "cry from God for my heart." The connection he made with his pain and the resurrection of Jesus Christ gave way to a startling discovery that led to healing. Peter indicated that the faith reasoning we did together "takes my pain off the cross and puts it in the tomb, puts it outside the tomb as I am sitting there without Jesus ... which is really strange .... I would never have put it there .... I would have always put it on the cross before we started this, but now I put the pain at the tomb, whether inside or outside of the tomb." Five years after this reflection, Peter was out of the wheel chair, walking and pursuing a vocational call to ministry.

Peter's perspective of the resurrection was a kerygmatic one. The living word of God, Jesus, speaks in a way that we can grasp. First, for Peter, he addressed his pain by finding its voice. Second, he called out or proclaimed his understanding of the resurrection. Third, he summoned a new backdrop in the life of God (the tomb) for his pain. Fourth, he preached a sermon on Good Friday that allowed him and others to recognize how his pain was embraced by the death and resurrection of Jesus. "Because of the resurrection, God knows the pain I feel, and therefore, He can cry and hurt with me. Without the resurrection, God has no (experiential) knowledge. Once Jesus comes through the pain on the cross and comes out the other side a victor, he can go back and inform God, join God." Just so, according to Peter, this was no longer an "intellectual exercise," but a "thought/feeling pattern that He did this for me."

Resurrection is a state of wholeness lived in a body. The wholeness is God's complete relationship with us reflected in a person, Jesus. The body is the place wherein we experience God's holy presence in community, we the church, and in physicality, me the person. Thus, it is through Jesus' resurrection that the cycle of God's life comes full circle from creation to recreation, calling forth new life. It is through Jesus' resurrection that we are able to be formed in God's image, grasping the full stature of Christ. It is in this way that we encounter a living God Who reconciles and heals. It is by faith listening and faith reasoning that we engage a life of faith to inform daily life experiences and relationships.

### **Faith Listening**

Faith listening recognizes how God is actively present in and around us. Faith listening is a learned ability. It is a listening skill that builds upon the *three R's* of Pneumasomatic™ Care. It *remembers* Who God is and What God is doing in the face of human drama. It *reconciles* a person to God in a language that he/she can understand. It *resurrects* life anew in a person's place of greatest need. Faith listening begins by listening for a person's greatest need and end's by blessing God.

Ann, age 64, was extremely worried about her grandson, Alex. Although she had come to talk with me about another subject, Ann could not get out from under her anxiety about her grandson. I asked her to tell me more. She indicated that "he has been in trouble at school. His parents are always at each other and the tension between them is unbearable. Alex has begun fighting every chance he gets." When I asked her what she thought Alex's greatest need was, she said, "Peace!" It was at this point that I reminded her that God supplies our every need (Phil 4:19) and that God is Peace (Is 45:7, Rm 15:33, II Cor 13:11, Phil 4:9, Thes 5:23, Heb 13:20). She thought about it and agreed. Together we took a moment and blessed God. Ann used the phrase, "Blessed are You, Lord God, the Peace Maker," as she took a deep breath. Ann inhaled while saying, "Blessed are You, Lord God," and exhaled while saying, "The Peace Maker." After I said this blessing prayer three times out loud while Ann listened, she said it three times silently to herself. Upon completion she remarked, "That's amazing! I no longer feel anxious. I know that Alex is in good hands." Ann found a safe place for Alex. She was then able to go on and discuss her own needs. At our next visit, she said that she practiced Faith Listening when she thought about Alex. It was a blessing not only for him, but for her as well.

Faith listening finds its healing power from God's breath (pneuma) as it moves through the human body (soma)

to proclaim God's name. As a person breathes a blessing prayer, in Ann's case an intercessory blessing prayer, she/he connects with the life source who is God. God is Life; Life is Breath; Breath is God. The simplicity of this connection fosters a living relationship with God. It is this living relationship that brings about healing. It is this relationship that allows us to call God by a familiar name. For Ann, God is Peace; Peace is breath; Breath is Life; Life is God. Although she may not be able to articulate consciously this connection, Ann did identify peace as the character or nature of God in whose image she was being formed. No longer anxious, she worshipped the God of Peace when she thought about Alex and tuned into her own body.

**Faith listening calls us beyond the listening skills of parroting or paraphrasing. Although these skills are necessary to establish rapport and to understand the human story, they leave us short of embracing God's presence, working for good in all things for those who love him.**

Faith listening invites us into worship. It asks us to pray in all things by using a prayer of adoration, the blessing prayer. It encourages us to proclaim God's Good News rather than offer good advice or solve problems. As a person remembers God, he/she is reconciled to God. As a person is reconciled to God, he/she is raised to a new relationship with God. It is God that breathes new life into the human soul. Job discovers this fact when Elihu points him to God (Job 33:1-4). It is within the relationship between God and the person that direction is known and insight is given, problems are solved and counsel is heard.

Faith listening embraces the meaning of faith. Faith is the "assurance of things hoped for, the conviction of things unseen" (Heb 11). Faith is a response to God, who is the subject of faith. Faith listening keeps us focused on the subject of God. Faith listening allows us, his subjects, to understand Who God is, What God does and How God acts as we wrestle with daily life, experiences and relationships. Although the first step of faith listening is to focus on the person's need, the second step is to discern the unseen reality of God ever present in the physical, mental, emotional, behavioral and spiritual aspects of life.

Faith listening dives deep into each aspect of life's meaning by focusing no longer on the general need, but upon a person's particular physical pain, mental anguish, emotional upset, behavioral action, or spiritual issue. Faith listening fine tunes these layers of meaning respectively by listening for the function, word, action, intent and symbol when a person shares his/her story (Grace 1997). These stories are filled with experiences and relationships. These experiences and relationships are the living text that point to the mystery of a living God at work today, shaping and forming us (Grace, 1995). Just as faith listening discerns God's Presence when a person searches for meaning; faith reasoning reveals God's Life acting behind the scenes when the drama of the human story is told.

### **Faith Reasoning**

Faith reasoning sets a person's story in the context of God's Life. The story of God's Life is revealed to us from Genesis to Revelation. The scenes of the human story are told with the backdrop of God's story in mind. But, all too often we practice amnesia. We forget about God's story when we tell each other about our own life experiences or relationships. We are well practiced at understanding what is happening to another person by searching for a similar experience in our own life. We are not so good at practicing *anamnēsis*, remembering God.

**Faith reasoning challenges us to remember who God is, what God is doing and how God is acting through a parallel human story in scripture.**

It connects the ever unfolding drama of God's Life in scripture with the regurgitated stories shared over and over again in our personal lives today. It is this connection like an umbilical chord that links us to God's Life. Faith reasoning secures a Trinitarian relationship. One-on-one encounters are filled with an awareness of how God acts in the face of adversity and suffering. Stories of dysfunction and abuse, projection and trauma, are real, but by the Grace of God the person finds new meaning and is restored to a new relationship with God. It is this relationship that fosters a safe environment in which reconciliation and healing occur.

Steve, age 56, married for the second time, was devastated. He explained that his first wife died of cancer and that his second wife is dying of the same disease. He didn't think he could go through it again. After pouring out his heart and emotions, we focused on Steve's comment, "It feels like a whirlwind ... like I am being sucked down into oblivion." I asked him, "Where do you find the whirlwind in scripture?" He selected several passages, but settled on Zechariah 9:14-16. Steve discovered that the LORD appears like lightning flashes and marches with the storm-winds (whirlwinds) of the south. "The LORD of Hosts will be their shield and they will prevail ... the LORD their God will save them ... setting them all about his land, like jewels set to sparkle in a crown." Together, we breathed a blessing prayer: Blessed are You, LORD God, The LORD of Hosts. Upon completion, Steve told me an amazing thing. He said that during the blessing prayer he had an image of being in a boat with Jesus. A whirlwind came up and he was afraid of sinking. Jesus rebuked the wind and told it to be still. Steve was awestruck and began to wonder about how he was left in the calm of the storm with Jesus.

Faith Reasoning reconciles a person to God. Steve was introduced to the nature of God who is the LORD of Hosts from the Old Testament and found reassurance in the familiar story of Jesus calming the storm in the New Testament (Mk 4:37, Lk 8:23). Steve's healing came when he realized that he could comfort and be with his wife while she lay dying. During this time, he told me that he found strength by blessing God and peace by staying in the boat with Jesus. He indicated that he was once again free to express his love for his wife, because he had found God's love for him in the midst of his suffering. The other amazing discovery Steve shared was his reflection on the link between his fear of sinking, his depression, and God's action in his life.

Faith Reasoning is a right brain/left brain activity. It integrates logical and intuitive ways of knowing. Faith Reasoning is at its best when these two types of knowing are coupled with the Wisdom found in scripture. It is at its strongest when an Old Testament, a New Testament and a person's story are connected. **As a person discovers who God is in the Old Testament and what God is doing through Jesus' life in the New Testament, he/she realizes how God is present in his/her experience.** It is much like a mountain climber scaling a sheer cliff. The safest approach is a three-point contact: two hands, one foot; two feet, one hand. Although climbing is a one-on-one relationship between the climber and the rock, a safety rope attached to the cliff with carabineers is held by a climbing partner. The carabineers are those experiential anchors of faith found in the lives of those who have walked before us, either told in scripture or told in person. Just so, a one-on-one relationship is at its safest when there is a three-point contact between you, God and me, as the caregiver.

Faith Reasoning and Faith Listening together provide a practical way to reconcile and heal. Morton Kelsey, author, teacher and preacher, was fond of saying, "God gave us an intellect for a reason. We need to use it not only to question our faith, but to make faith come alive" (Kelsey, 1989). If we took all the healing stories out of scripture, there would be little text left. Likewise, if we hear only the text of the human story, there is little living Word spoken. In II Corinthians 3:2-3, Paul indicates that we are called to be a living epistle, a letter from God written on our hearts for others to read and see (Grace, 1994). Faith Reasoning and Faith Listening encourage us to proclaim how God is alive and well so that we might be made alive and well in God.

## Conclusion

Pneumasomatic™ Care is a pathway for reconciliation and healing. It starts by listening to the human story and builds upon God's faithful relationship with humankind as told from Genesis to Revelation. The end result is that a person grasps the dynamic action of God's Presence in his/her life, both individually and communally. Pneumasomatic™ Care does not change the fact that an experience occurred or a relationship existed. It does change a person's response to an experience or relationship in such a way that God's Presence shines through to reconcile and heal. That which is broken is made whole. Those who are shattered are blessed. Physical reality and spiritual certainty are no longer polar opposites, but paradoxical partners in the mystery of God's passion for life.

Pneumasomatic™ Care means that the Spirit of God moves through the body to form a person into the image of God. Just as God became incarnate in Jesus Christ, so, too, God moves upon the waters of the human being to call forth new life. This life is based on the ever growing reality that we live and move and have our being in God. Faith Listening and Faith Reasoning allow us to know God's compassionate care for us in times of suffering and pain, trauma and illness. The 3 R's of Pneumasomatic™ Care, remembrance, reconciliation and resurrection, provide the foundation for our compassionate care. This care calls upon God's Presence to abide with us and to restore wholeness. Amazingly, it is God who first called out to Adam and Eve, "Where are you?" (Gen 3:9). It is God who seeks relationship with us. It is our response to proclaim Who God is, What God does and How God acts. Only in this proclamation can Pneumasomatic™ Care be expressed as a ministry of reconciliation and healing.

**May God Who is the Author of Health and Salvation fill you with life!**

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