



01 Somata, Meaning “Bodies”

0:00:00.3 Speaker 1: Are you dissatisfied with your spiritual progress, feeling stuck without knowing why, even after deliverance, prayers or years of therapy? Recover your dignity, find your purpose and discover the thrill of walking with God once again. Explore spiritual consultations with Sonja at biblestudyevangelista.com. Click go deeper on the homepage then one-on-one and find out how to cooperate more deeply with the Holy Spirit's action in your life for the spiritual consultation.

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0:00:51.0 Sonja Corbitt: It's the Bible Study Evangelista Show, and I'm Sonja Corbitt, your Catholic Evangelista. We are beginning today our Somata series. Somata means bodies in Greek, and so we're looking at faith and physical healing. Here's the outline of what I'm gonna do. So today we're gonna talk about what the Bible and what the church says about the body. And in fact, the whole series is about that and certain ways, we're gonna follow somewhat the Catechism and also a couple of documents from the church, Redemptive Suffering by John Paul the second and the Instruction on Prayers for Healing by Cardinal Ratzinger. The catechism church history, we're gonna look at lots of stuff in this particular study. We're gonna sort of follow this structure from the Catechism. We're looking at the creation of the body, specifically of the body, then the degradation of the body and the fall, the revelation of the body in Christ, in science and healing, and then the elevation of the body in the Eucharist, and healing and resurrection, and the Second Coming. But before I get into that, I'd like to take a few moments to revisit the last show of the previous series, Cherished, in which we looked at how God is using our vocations to heal us. And in that last show, in the last segment of the last show, [chuckle] I ran through really quickly a sort of..

0:02:23.4 SC: I shared with you the story of how my husband this year has joined me in ministry, and I talked about how his anger, partly from the past and some trauma from his past, but then also from the job that he was in well, for several years. How that sort of all culminated in a crisis of faith, I'll say, both in our marriage and in him and in me. And how I reached out to a friend of mine for some work with him. Now, this friend I didn't mention there, this friend's name is Jansen Bagwell, and you have probably seen him and heard him in the Spiritual Gifts series that we did, the online Spiritual Gifts conference. You probably met him at our Standing in the Word retreat back in Alabama. I have been friends with him and his wife Amanda for several years. I have made it a priority to research and undergo the healing ministries that the church offers that I know of, and then of course, those outside the church, meaning the medical fields, the psychology field, psychotherapy, those kinds of things. And so, I know Jansen, I actually knew him before we worked together, but I went through his program, Discipleship Deliverance, and you can find that

on wholecatholic.com.

0:04:04.6 SC: And I did that as a way of discovering as is my rule. I did the same with, "I AM" ministry training with Bob Schuchts and Bart. I did the same with Encounter. I've done several of those things, Gabor Mate, Unbound with Neal Lozano. Lots of different ministries in the church offer different kinds of healing, and so I have personally been involved with at least those that I've named. And the idea of a psychology of evil and hating intelligently, I got from Jansen. So he does a really good job of sort of focusing on battling the enemy. I knew that my husband would benefit from what Jansen does because Discipleship Deliverance teaches you how to stand in your authority in Christ, and how to exercise dominion in your sphere of influence, and I know and knew because Jansen and I both come from Protestant backgrounds, we both had a really good rooting. I could tell just in talking with him and knowing him that we share not only a background in Protestantism, but also that sort of deeply rooted faith. There's a specific way that Protestantism approaches a relationship with God, and it does center quite a bit in standing in your authority in Christ and how to do battle with the enemy.

0:05:42.8 SC: And that's not something that the Catholic church does a really good job at yet. I think both he and I, and Bart Schuchts, especially with I AM ministries and Encounter, we're working toward that as Catholics who have been exposed to that power. We are working to help Catholics do that as well, so the Catholics and the church, you and I, can be free from those things that hold us back from living the abundant life, the eternal life that Jesus talks about. And because of that, that's kind of how we found each other, I believe. I think Amanda had said that she had read my book Fearless, and felt like I was saying the same stuff he was saying and so we connected. And we found that we shared a view of how God works to heal us, to deliver us, to save us.

0:06:44.6 SC: All of those terms that we learned first in our non-Catholic faith, but that really came to fulfillment and fruition in the church and specifically through the sacraments. So when my husband was going through that really difficult dark time, and it was many years of that. When I contacted Jansen and he saw my husband, and I communicated, I believe in that show, how dramatic it was, and it was over several months, a couple of hours every week for several months. And it was dramatic for my husband because although he grew up in the Nazarene Church, he wasn't as active even in his faith as a child. So he didn't have the rootedness and the basis in his faith the way I had, and the way I knew that Jansen had too.

0:07:37.3 SC: So anyway, my point is that Jansen brought all of that to bear in an area where I couldn't do that for my husband, first of all, because I'm his wife. It was just a natural... It was a natural impulse for me to reach out to Jansen. And I am so glad that I did because it freed my husband from this cloud of anger that he had been under and that had been affecting our marriage and our lives together, and even my ministry. So I'm so thankful to him and also to Amanda. They were at my oldest son's wedding, and it was beautiful to see them there because the two of them together, they work as a team as well. The two of them as a team serve as an inspiration to my husband and I, along with a couple of other people in ministry, down in Texas, I have a couple of friends down there too, Veronica Wilson, she knows who she is and her husband... Anyway, they work together as well. And just several marriage partnerships that we used sort of as inspiration for us coming together. And that would never have been possible, as I mentioned in that Cherished episode, that last of the Cherished episodes.

0:08:56.2 SC: It would have never been possible had my husband not worked with Jansen, I'm

convinced of it. So I want to just thank him and Amanda both and Whole Catholic and point you there since I ran out of time in that last segment, and let you know about that ministry and let you go poke around and see if that's something that might be able to help you or your husband, or your wife, or your priest. So as we're talking about healing and even deliverance, it's very important that we not discount the body. I've heard and I even held this view as a Protestant, that spiritual healing is the whole emphasis of the Bible. And specifically I remember reading John 6, that talks about the Eucharist. Jesus says, "If you eat my body and drink my blood you will have eternal life." And when I read that, as a Protestant, I understood that to be a spiritual meaning, particularly because he says later on in that chapter that, "My words are spirit and life".

0:10:00.8 SC: And so, [chuckle] because of my background in Protestantism which wasn't very rooted in the teachings of the church, that the Bible itself, the whole focus of it is really the spirit, the soul, healing the spirit and the soul. So that what really matters is spiritual healing, and then that means that physical healing is only of secondary importance. But when we take that view we deny the value that Jesus himself put on the body, and God himself and the Bible itself puts on the body. But I'm gonna show you in this episode, I believe, that it is undeniable. In part, the incarnation itself shows us this value that Jesus puts on the body. And then by extension, the assumption of Mary and how she was assumed body and soul, so her body was saved. [chuckle] And not just that, the assumption...

0:11:02.8 SC: Her body was the temple of God at the incarnation. And the church itself is called the body of Christ in the Scriptures, and then we have the Eucharist, which is Jesus's body, we eat his body and drink his blood. So the body is of great emphasis in the Scriptures and in the teaching of the church. In the New Testament particularly, we can see that the emphasis that Jesus placed on the salvation of the body was alongside the preaching of the kingdom and the casting out of demons and devils. So God heals the whole person.

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0:12:51.8 SC: Ist Thessalonians 5:23 says, "May the God of peace Himself sanctify you wholly, W-H-O-L-L-Y, and may your spirit and soul and body be kept sound and blameless at the coming

of our Lord Jesus Christ." So salvation then is not simply of the spirit, it's not simply of the eternal soul, it is also of the body. And this week in working on the physical healing part of the sacred healing master class it struck me that there are several passages in the prophets that talk about how as the body ages, it should still be sound and fruitful. So even aging, even though that ends in death, and we'll talk about that in subsequent shows. Even though that's true because of original sin, it still should also be true that the body is sound, that it be kept sound and blameless at the coming of our Lord Jesus Christ, Paul says. So this whole series is on that subject. How do we keep our bodies sound and blameless at the coming of our Lord Jesus Christ? Because Symeon the Theologian said that, "He who has seen the uncreated light and united with God is not awaiting the second coming, but living it."

0:14:19.8 SC: So how do we live the Second Coming, which is characterized by the judgment of the works done in the body and the resurrection of the body? I found that fascinating, I've been meditating on that quote since I found it. I'm reading healing in the fathers, in the historical writings of the fathers, and that was in there. And I have been meditating on that since I saw it, "He who has seen the uncreated light and united with God is not awaiting the second coming, but living it". Wow. So in redemptive suffering, John Paul, the second said that the Bible often links moral sufferings with the pain of specific parts of the body. One cannot deny that the moral sufferings have a physical or a somatic element, and that they are often reflected in the state of the entire organism. Now, I cannot wait to get into that and dig around in it, but I'd like to talk about the view of the body that most Christians have. And it comes really from Plato who said that the body is the tomb of the soul. [laughter] And he had this view of sort of walking around in our bodies like a ball and chain, just dragging it around. It's just something we have to live in until, praise the Lord, we can die and be freed from the body.

0:15:46.6 SC: And yet, that's not what the Bible shows us is a proper view of the body, and it's not what the church shows us is the proper view of the body. Saint Paul says that the body is not a tomb, but a temple. In 1st Corinthians 6:19. And in fact, after Plato, who was one of the earliest philosophers, Greek philosophy, after him, there was a whole series of other philosophers who sort of had that same view, and then we have the advent of Christ, the incarnation, the passion death and resurrection, the establishment of the church, and then the writings of the church fathers as they reflect on what the body means and how Christ elevated the body. And then we have Thomas Aquinas and all of those theologians and philosophers.

0:16:37.9 SC: And now we have a really beautiful picture of what the human person is. A unity of heart, which is the seed of the soul, the image of God, identity, it communes with God, it's the reservoir of Love. The heart is contained in the soul, which is the personality and the mind or thought and reason, emotion, memory, intellect and will. So the heart is contained in the soul, and the soul is contained in the body, or the strength, the speech, the action, the five senses. And so the human person, the Catechism says, is a unity of spirit and matter, and the Catechism speaks very beautifully about this. Soul also refers to the innermost aspect of man, that which is of greatest value in him, that by which he is most especially in God's image. Soul signifies the spiritual principle in man.

0:17:39.5 SC: For this reason, man may not despise his bodily life, rather he is obliged to regard his body as good and to hold it in honor since God has created it and will raise it up on the last day. The unity of soul and body is so profound that one has to consider the soul to be the form of the body, that word form is a philosophical term, it means substance. The soul is the substance or the form of

the body, that is, it is because of its spiritual soul that the body made of matter becomes a living human body. Spirit and matter in man are not two natures united, but rather their union forms a single nature. The church teaches that every spiritual soul is created immediately by God, it is not produced by the parents. I absolutely love that. I have really been meditating on this for quite a bit of time, in part because of my last speaking event up in Long Island, New York, this was the first time I actually did this talk. And so I really had to synthesize and distill all of the information that I had been studying, both for the master class and also for this series and also for that talk. And I have just been really thinking about the beauty of how the Church teaches us...

0:19:06.5 SC: The importance of the body. And in fact, as I was preparing for that talk, it reminded me of something that I learned many years ago, but that I actually shared in my book *Fulfilled on the Tabernacle*. Because in the Old Testament Tabernacle, that Tabernacle was the worship structure of the Jewish people, and it was prescribed by God on Mount Sinai, and the plans for that were given to Moses. And those plans are included in the Torah or the first five books of the Old Testament, what the Jewish people call the Torah or the Pentateuch. And that Tabernacle in the Old Testament included an inner room that was screened off by a woven veil or a woven curtain or a woven screen, depending on your translation of the scriptures in Exodus 26 you can... You'll see that word veil or screen or curtain used there. And it was a woven sort of tapestry, like curtain.

0:20:12.3 SC: It wasn't like a curtain that you hang up in the window, it was really, really thick, like something you see in a castle, and it screened the Holy of Holies from both the eyes of the people, but also the priest as he did his duties inside the sanctuary of the tabernacle, which itself was also enclosed and covered by an outer veil, but the inner veil had some particular symbolism associated with it. In part, it was hand-woven by the women and embroidered with cherubim in specific colors. And the main thing about it was that it stood before the incense altar and it screened the presence of God that rested on the Ark of the Covenant. The Holy of Holies in the Old Testament, they didn't use... They didn't have superlatives the way we do, we would say good, better, or best, but they didn't have that kind of terminology, so instead, in order to express the superlative of something, they would say something three times holy, holy, holy, Lord God of hosts.

0:21:24.5 SC: Or they would say, [0:21:25.5] ___ bone of my bone, flesh of my flesh, Song of Songs, King of Kings, Lord of Lords. Holy of Holies. So the Holy of Holies was the holiest place on earth, and in fact, that area... Oh man, I could do a whole show just on that, the Holy of Holies. Because the Holy of Holies, the Garden of Eden was also said to be the Holy of Holies of creation, which is seen as the Jewish people, as the Holy of Holies of all of creation. So that woven screen then in that innermost room of the Tabernacle screened the presence of God from the view of the people and the view of the priest, and only the high priest was allowed into that Holy of Holies, only one day a year on the highest Holy day of the year, which was the day of atonement.

0:22:20.2 SC: The high priest went in with blood, the blood of the atonement sacrifice, he sprinkled it on the mercy seat, and that would atone for the sin of the entire people for that year. And then, of course, they began accruing the sins again for the next year. But the priest was allowed in only on that one day, and as he sprinkled the blood of the atonement on the mercy seat, he would speak the name of God that was revealed to Moses in the burning bush. And it is thought that it would have been those breath sounds, if you notice in... Depending on your translation, I am can be translated Yahweh or Jehovah. And so you can see how that's breathy, a, e, I, o, u. It's got the breath or the short vowel sounds, and so, it's thought, of course, we don't know. It's thought that the name of

God, I am is actually the breath, the breath sounds, the short vowel sounds.

0:23:25.8 S1: And in Exodus 40:21 it says, And he Moses brought the Ark into the Tabernacle, hung up the veil of the covering and partitioned off or screened the Ark of the testimony as the Lord commanded Moses. That testimony, meaning the Ark, the Ark of the Covenant, the testimony.

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[music]

0:24:39.6 SC: "Moses brought the ark into the Tabernacle, hung up the veil of the covering and partitioned or screened off the ark of the testimony as the Lord had commanded Moses". Now, your translation is probably gonna sound a little bit different, but that's Exodus 40:21, and the reason I point that out is because that word is used exclusively throughout the Old Testament to speak of screening through this veil, or in reference to the vestments of the Old Testament Priesthood, which were another type of veil or curtain, or screening. The vestments of the priesthood veiled or screened the body of the priest. And in the same way, this veil of the testimony screened the presence of God on the Ark of the Covenant in the Holy of Holies. And this word partition or screened, it's used exclusively throughout the Old Testament to talk about this screening in the Old Testament tabernacle, the screening of the presence of God.

0:25:42.1 SC: And what's fascinating though is that it actually does occur one other place in the Bible in a different context, and it is absolutely utterly stunning. You have heard this first probably a million times, but in Psalm 139:13 it says, "You formed my inward parts, you covered me in my mother's womb". In Verse 16 it says, "Your eyes saw my substance being yet unformed". And so there in Verse 13, what we see is, it depends on your translation again, but mine says, "You formed my inward parts, you covered me in my mother's womb". In another translation, it says, "You wove me together in my mother's womb". That word covered or wove is the same word that's used for that tabernacle veil in the Old Testament. So what we see is that in the same way that the vestments of the priests covered their bodies.

0:26:43.5 SC: And the same way that the veil in the Holy of Holies of the tabernacle screened God's presence, the body of the Psalmist was woven together and covered the soul in his mother's womb, I think that is absolutely stunning. So we see then that the flesh is meant to veil the presence of God. And that is why Paul said in 1 Corinthians 6:19, that the body is not a tomb, but a temple. Your body is the temple of the Holy Spirit with a soul that is immediately created by God and the body woven together along with the procreation of our parents. And the soul is the form of the body or the substance, and that's where we get Psalm 139:16. It says, "Your eyes saw my substance, being yet informed". Your eyes saw my substance, the soul, yet being informed. I love that, that means what Gaudium et spes says, that the only creature on earth that God made or willed or wanted for its own sake is the human person. The human person is the only creature on earth that he

made for its own sake.

0:28:18.4 SC: You were made for your own sake. Your soul was immediately and directly created by God, your body was woven together under His providence, we could say, or even direction, [chuckle] through the co-creation and the procreation of your parents. And he wanted you for your own sake, just because of you, not because of what you had already done, but just because he wanted you. So your body then you can see is holy, it's as holy as the soul or the image of God. In fact, the church fathers, there were many of the early Christians, I say many, but there were some of the early Christians that actually died for this particular assertion of the church. There were two heresies in the early church, and I would argue, actually pretty active even now, but Gnosticism said that the body is evil or it's irrelevant, and that seems to have come directly from the Greek philosophers, namely Plato, which I've already mentioned, but all the way up through the admin of Christ.

0:29:34.2 SC: So, Gnosticism said that the body is evil or irrelevant and only the Spirit matters. So you can see that my early Protestant view was actually heretical, and I didn't know it. There was another heresy at the time called Docetism, and it said that Jesus just seemed to have a body. He seemed to have died, been born and died in his body, but he didn't really have a body, it just seemed that he did. He was really, completely Divine. And so, the church fought against those two heresies, sometimes unto death, but vehemently throughout church history, and yet we can see that it's kinda crept in even now, where everything on the one hand in the church, and I think this is actually probably a reaction to the humanism of our day, the materialism of our day, that just says the body is everything. I mean, just do whatever your body wants. And I'm sure that in some ways, this emphasis on the spiritual aspect of the human person is an attempt to correct this sort of materialistic view in secular society.

0:30:52.8 SC: But at the same time, if we would answer it properly, if we would answer... And I'm not saying the church hasn't done this because clearly Gaudium et spes and Veritatis Splendor, those documents speak to this idea clearly as does the Bible and church history. So I'm not attacking, I'm just saying that as a mystical body, the Church seems to have this idea that the spirit and the soul is the only thing that matters, and we operate in that all the time. Because we don't really take care of our bodies, we pamper our bodies, but we don't actually care for them. We don't eat properly, we don't sleep like we should, we don't exercise the way we know we should, we don't actually take care of the body until it's sick.

0:31:40.9 SC: And so the emphasis is always on the spiritual aspect, when if we had a really good rounded holy view of the Bible, I think it would counteract a lot of this materialism that we do see in secular society. But in either case, I want to just emphasize that thinking and believing that the body is irrelevant or it's evil, and it's just a ball and chain you gotta drag around till you're dead, that is a heresy. So we really need to... It's a timely focus, I think, on physical healing. Just so that we can get a really balanced view of the human body. Because the gospel is not just intellectual, it's not just spiritual, it's not just moral, it's not just philosophical, it's not just doctrinal. It's not all about the mind, which is the part of the soul. It is a gospel of the body, and you see that really clearly in Veritatis Splendor, that document of the church by John Paul II.

0:32:41.5 SC: But Jesus came to save the whole person, he came to make the human person a temple of God. The Christian becomes a member of Jesus' body, which is the church, according to 1 Corinthians 12:13-27. And then because of Christ, and because he came in a body, because he was

incarnate in Mary, and he was resurrected, our bodies are so important, they will also be resurrected. And the assumption echoes the importance of the body. In that Mary was raised, body and soul, her body matters. And in fact, I've heard people say that the body just really doesn't matter. I made the comment that Jesus isn't White and most people know that. I didn't know that when I was younger, I didn't at all. And it was a little bit of a surprise, to be honest. But when you go to the Holy Land, you can't get away from that idea. Jesus is not White, he's Mediterranean, he's Jewish, he's Coptic.

0:33:52.9 SC: And so he's Brown, and his body does matter, he chose a particular race to become incarnate in. He chose a body of a particular race in a particular time in history, in a particular geography, because all of those things matter. All of those things matter. It matters what your race is, it matters what it's not. It matters where you live and where you were born, and what time in history, all of those things actually matter, because the physical matters. And physical healings throughout church history show us that Jesus cares about the body, Jesus healed, and then he commissioned the 12 disciples to also heal. He said, "Proclaim the Gospel, and heal the sick". And not only them, but also the 70 after them to heal, and then there are multiple, multiple writings in the church fathers and records of healings throughout church history, especially in the very beginning of the Church, and they start in the Book of Acts. We see it in Acts and it goes all the way through to the end of the New Testament.

0:35:06.6 SC: Paul himself says that he preaches in power, not just in word, in power, and he means in healings and in the power of the Spirit of God. So offering up suffering and just doing that is in some ways a refusal of faith, it's a refusal of the body. And if you believe that all we're supposed to do with physical suffering is offer it up, then I would just simply ask, Why do you take Advil?

[music]

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0:36:37.9 SC: Jesus spent a lot of healing the sick, and he understood that healing was a central part of his whole mission. It was part of what was prophesied about him in the Old Testament in the prophecies. And so, his healings were a demonstration of the arrival of the kingdom of God, and it wasn't just a confirmation of his message, he was showing the power of God. And so, he sometimes healed out of compassion, sometimes he healed as a way of deliverance, sometimes he was just demonstrating the glory of God, but either way, he never told a single human being "offer it up." He always healed, always. The instruction on the prayers for healing from Cardinal Ratzinger, it says, "In the public activity of Jesus, his encounters with the sick are not isolated, but continual". He healed many through miracles, so that miraculous healings characterized his activity.

0:37:41.8 SC: Jesus went around to all the towns and villages, teaching in their synagogues,

proclaiming the gospel of the kingdom and curing every disease and illness, it says in Matthew 9. "These healings are signs of His messianic mission". Luke 7, "They manifest the victory of the kingdom of God over every kind of evil and become the symbol of the restoration to health of the whole human person, body and soul". I love that. Body and Soul. And so, Jesus then he sent people out to proclaim the gospel and to heal the sick. And there is no commissioning actually of Jesus' disciples to proclaim the gospel that He does not also send them to heal the sick. And in the gospels, it's like a quarter, almost a quarter of the entire content of the Gospels refer to healing the sick in one form or another.

0:38:37.3 SC: I mean, they talk about it all the time. So, the body then is important, the body is important. We have quotes from church history too, we see throughout the gospels, the healings of Christ, and then, because the church is the body of Christ, Peter healed and Paul healed and the church fathers talk about healing all throughout their writings. Saint Irenaeus of Lyons, he says in against heresies, he says, "Others still heal the sick, yay more over the dead even have been raised up and remained among us for many years". Saint Justin Martyr said, "In the name of Jesus Christ, Christian men have healed and do heal rendering helpless and driving the possessing devils out of men though they could not be cured by all other exorcists and those who used incantation and drugs. Again, Saint Irenaeus, by praying to the Lord who made all things only by calling down upon the name of our Lord Jesus Christ does the church even now cure thoroughly and effectively all who everywhere believe in Christ.

0:39:39.7 SC: Origen said in 185, through somewhere between 185 and 254, "We too have seen many set free from severe complaints. Hillary of Poitiers, a doctor of the church said that, "We become steadfast and hope and receive abundant gifts in healing". Origen, "Not a few cures are wrought in the name of Jesus, and certain other manifestations of no small significance have taken place". St. Theodore of Mopsuestia somewhere between 350 and 428 said, "Many heathen among us are being healed by Christians from whatever sickness they have, so abundant are miracles in our midst". Saint Augustine of Hippo in the city of God said that, "It is only two years ago that the keeping of records was begun here in Hippo, and already at this writing we have nearly 70 attested miracles". Just so many. St. Anthony of the Desert, St. Patrick, St. Martin of Tours, St. Cuthbert, St. Augustine of Canterbury, St. Bernard of Clairvaux, St. Francis of Assisi, St. Catherine of Siena, St. Stanislaus, St. Vincent Ferrer, St. Francis Paola, St. John Bosco, St. Seraphim of Sarov, St. John of Kronstadt, St. Pope Kyrillos, the 6th, St. Padre Pio.

0:40:51.1 SC: So many of the saints had healing gifts, they employed their faith in the healing of other people. And they did so at the command of Christ Himself. And so, how are we off the hook for something similar? Why don't we pray for healing for other people more frequently? I'll tell you why? 'Cause we don't really have the faith that God will do it, first of all. But there have also been many, many saints throughout the years who have also used the healing gifts through their medical profession. I have someone in consultation who is in the medical field, and she sees her role as a healer, a physical healer in that medical field. Why not? Cosmas and Damian, Saints Cosmas and Damian were both medical doctors.

0:41:42.8 SC: St. Luke, of the Gospel of Luke, he was a doctor. So healing can come from all of those places. I'm not just saying, Just pray for healing, and that should be it, all I'm really saying is that the body matters, that's what I'm saying, and that God wants to heal the body. And what has happened to our bodies is that we have abused them, we have allowed our emotions to be suppressed and denied the reality and the truth of our emotions for so long that the symptoms erupt

physically, which we'll talk about in another show. But we know now through an enormous body of research that 80% of all physical maladies and disease have emotional roots, emotional spiritual roots. That is stunning, 80%. And the Bible itself talks about specific maladies and how they're connected to specific parts of the body, which we'll talk about in another show too. But my point is, what we do in the body affects the soul, that was the main thrust of Veritatis Splendor which spoke about how the body is subject to moral law, to natural law, so that what we do in the body necessarily affects the soul, because the body and the soul of the human being are not two natures united the Catechism says, But one nature, one unity.

0:43:16.6 SC: The human person is a unity of spirit and matter. So the body then is affected by what happens in the soul and vice versa. So that's part of why then we're told, may the God of peace Himself sanctify you holy, and may Your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. So, we have a duty then to start paying some attention to our bodies, not in a pampering way, but in a way that is truly healthy. What is our body saying to us about the things that we've been doing to it, both physically and emotionally and spiritually? What are the symptoms, what are the messages that the body has been sending that you have been neglecting? That you haven't been listening to? Now look, I have a case study I'm gonna share with you on this, because as I was studying for it, I realized that I was guilty here and that some stuff that I had marked down as just simple stress was actually not just simple stress. It was a reaction of my body to some things from the past, and I was blown away by that.

0:44:32.1 SC: So we're gonna talk about some practical ways to heal things like trauma, to heal things like compacted and repressed emotion. How to listen? Not to focus solely on the physical, but how to listen to all of them, the soul and the body, so that we can keep the soul and spirit and body sound and blameless for the coming of our Lord Jesus Christ as Paul commands. So, the body is holy, it is the temple of God, it will be raised from the dead at the resurrection. And wherever your soul ends up at the judgment, your resurrected body will follow you there. So if you're in hell, you're gonna suffer in the body, in your resurrected body, your perfected resurrected body will suffer in hell along with your soul. If you're in the beatitude, in the bliss of Heaven with God, your resurrected body is going to enjoy, what that means in that renewed and transformed body along with your soul.

0:45:39.9 SC: And so, for now then in the church, which is Christ's body, the sacraments are ordered to the body. And there is no greater healing power... This is the big canon of the church, there is no greater healing power than the sacrament of anointing. And you should seek out the sacrament of anointing. We're gonna talk about this in another show, the liturgy and the way the church speaks about physical healing in that sacrament is absolutely beautiful, but it's not just for physical healing, and wasn't understood that way in the earliest Church. It was for healing the spirit, the soul, the heart, the mind, all of those along with the body. So if you have any malady, if you have any place that needs to be healed, seek out your priest and ask for the anointing of the sick, because your body is holy, it's the Temple of God.

0:46:38.6 SC: Veritatis Splendor says that, "The moral law calls man by the creator to direct and regulate his life and actions, and in particular, to make use of his own body. Only in reference to the human person in his unified totality, that is as a soul which expresses itself in a body and a body informed by an immortal spirit, can the specifically human meaning of the body be grasped". He goes on to say that, "Fulfillment of the human person can always and only take place in human nature, which is a body and a spirit". Man's fulfillment, your fulfillment takes place in your body.

And that is why Jesus said, the new covenant, this is the new covenant in my body, the body matters. Next week we're talking about the creation of the body from dust. I'm Sonja Corbitt, the Catholic Evangelista, and I'll see you then.

[music]

0:47:51.8 SC: Thank you for listening to the Bible Study Evangelista Show. Find out more at biblestudyevangelista.com.

