

Wellness...

Live it Daily!

Wellness:

Wellness is a lifelong, active process that encourages individuals, through loving acceptance of themselves, to choose a positive lifestyle that balances the health and well-being of their mind, body, and spirit.

Emotional Wellness:

Emotional wellness is the awareness and understanding of one's own thoughts and feelings and those of others. Emotionally well people recognize their worth, seek out opportunities to develop positive relationships, and have an enthusiastic attitude toward life while embracing the challenges it brings.

Environmental Wellness:

Environmental wellness, both inside and outside, is the creation of and participation in safe and inviting surroundings. Environmentally well people seek interdependence and harmony through an active partnership with their environment.

Intellectual Wellness:

Intellectual wellness is the engagement of the mind through continuous learning opportunities. Intellectually well people actively participate in stimulating activities and use of a variety of resources to expand their knowledge and skills.

Physical Wellness:

Physical wellness is the demonstration of respect for one's health and body. Physically well people make a commitment to maintain an active, fulfilling lifestyle by minimizing negative risky behavior, getting adequate rest and nutrition, and participating in physical activity.

Social Wellness:

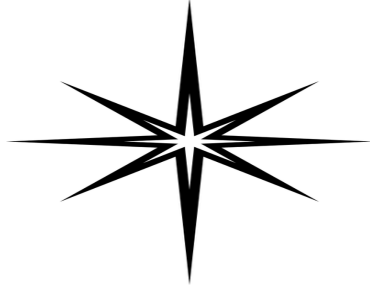
Social wellness is the willingness to develop and maintain and appreciate relationships. Socially well people show concern for others, value friendships, respect diversity, and contribute to the overall well being of the community in which they live.

Spiritual Wellness:

Spiritual wellness is the personal commitment one has to God and/or to the discovery of meaning and purpose in life. Spiritually well people live out their core values and beliefs and have an appreciation for that which cannot be explained. They strive for inner peace and serenity and respect individual differences.

Vocational Wellness:

Vocational wellness is the use of personal gifts, skills, interests, talents, and knowledge for the good of others, organizations, and communities. Vocationally well people actively seek to learn new skills and serve others with their abilities.



Defining the Elements of the Holistic Model Based on Love

➤ **Prayer & Humor**

Prayer: the human heart in search of God

Humor: a light-heartedness in our search of God, based on the realization that God is also in search of us and that our love for God is met with divine mutuality.

➤ **Ministry & Leisure**

Ministry: loving others in a group by embodying the compassion of God for those in need.

Leisure: down-time for rest, relaxation, restoration.

➤ **Community & Solitude**

Community: loving others in a group (e.g. family, church, ship)

Solitude: time alone to “befriend” the self, to reflect on one’s life and situation.

➤ **Friendship & Generativity**

Friendship: Loving other individuals in a freely chosen relationship marked by mutuality and reciprocity.

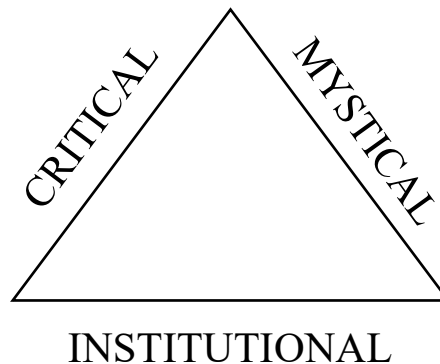
Generativity: a loving relationship that issues forth in life-giving ways for those around and that bears fruit for others, especially those in future generations.

➤ **Self-Esteem & Self-Denial:**

Self-esteem: loving oneself as someone of worth and taking care to live a healthy, satisfying, productive, and balanced life.

Self-denial: possessing an inner freedom to say “no” to whatever in us, at a given time, hinders us from loving and caring for others.

Von Hugel's Phases of Holistic Spiritual Development



The Institutional

The institutional dimension of religion is of central importance in the early stages of personal development when children depend on sense impressions, memory, and instruction from others for their understanding of religious belief. In the institutional stage of faith-development, people believe because they have been taught by those whom they trust. They are the beneficiaries of a tradition, the recipients of the wisdom of a faith community. At this stage, “the External, Authoritative, Historical, Traditional, Institutional side and function of Religion are everywhere evident.”

The Critical

The second stage, that of the critical, is a period of “trustful questioning, but still of questioning, first others, then oneself.” In this critical stage, which often characterizes adolescence, the human spirit’s “reasoning, argumentative, abstractive side” demands recognition, and “religion answers this demand by clear and systematic argumentations and concatenations: This and this is now connected with that and that; this is true, or this need not be false, because of that and that.”

They Mystical / Contemplative Attention to the Inner Life

Finally, the third stage of religious development calls for the cultivation of an inner life and sensitivity to the world of interior experiences. “Here religion is rather felt than seen or reasoned about, love and lived rather than analyzed, is action and power, rather than external fact or intellectual verification.”