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# Awakening to the Divine Word

## Seven Steps to Enlightenment, Life, and Peace

A mediation by Jerry Truex; Nov. 6, 2016

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### Introduction

Today is Peace Sunday. So today I will look at the origin and basis for peace within oneself and peace in the world. The origin and basis for peace is the Eternal Logos, the Divine Word, as revealed in the Prologue of John's Gospel (John 1:1-18).

I will make one claim: *"Every person participates in the Logos or Divine Word from which they receive Divine Life and Light, Comfort and Peace."*

For some Christians, this is a shocking claim, because it claims that *every person*, not just Christians, have their source of being in the Divine Word. Consciously or unconsciously, every person participates in the Divine Word, the Source of Life and Light.

To awaken the Divine Word in whom we participate, I invite you to take seven steps into the profound poetry of John's Gospel.

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### **FIRST STEP: *The Divine Word creates all things***

The **FIRST STEP** involves grasping the fundamental axiom (something accepted or self-evidently true) of the Prologue: *The Logos or Divine Word is the source of everything that exists.*

<sup>1</sup> In the beginning was the Word and the Word was with God and the Word was God ... <sup>3</sup> All things came into being through him, and without him not one thing came into being. (NRSV)

<sup>1</sup> Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος ... <sup>3</sup> πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.

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The term “Logos/Word” (λόγος) is polyvalent. It can have multiple meanings and thus it has potential to reach a wide variety of people in John’s original audience.<sup>1</sup>

(1) For Stoics, the Logos refers to the universal “thought” or “reason” that guides and orders the universe.

(2) For Philo, the first-century Jewish philosopher, Logos refers to God’s archangel, a second god, God’s firstborn, God’s image, God’s Name, and the mediator of God’s activity in the world, who is neither created nor uncreated.<sup>2</sup>

(3) For Jews familiar with the Aramaic Targumim, John’s use of Logos would have reminded them of the *Memra*, the *Utterance* or *Word* of God, which stood for the Holy, Ineffable, Name of God, God’s own self-revelation in the utterance “I Am that I Am” in Exodus 3.<sup>3</sup>

(4) For those familiar with Hellenistic Jewish literature, Logos would have correlated with the Angel of the Lord, who *is* the Name of God, a power of God or hypostasis involved in creation and other divine functions.<sup>4</sup>

(5) Finally, and most importantly, everything John says about the Logos—apart from “the word becoming flesh” (1:14)—Jewish literature said about divine Wisdom and Torah, the source of Wisdom. For example, both Wisdom

<sup>1</sup> Craig A. Evans, *Word and Glory: On the Exegetical and Theological Background of John’s Prologue* (Sheffield, JSOT Press, 1993).

<sup>2</sup> Craig S. Keener, *The Gospel of John. A Commentary*. Vol. 1 (Peabody, Mass.: Hendrickson, 2003) 343-7.

<sup>3</sup> For John’s emphasis on the Name, see John 17:6, 11d-12c, 14a, 26a. On the use of Memra, see John Ronning, *The Jewish Targums and John’s Logos Theology* (Peabody: Hendrickson, 2010); Robert Hayward, *Divine Name and Presence: The Memra* (Oxford Centre for Post-graduate Hebrew Studies; Totowa, NJ: Allanheld, Osmun & Co., 1981); John F. McHugh, *A Critical and Exegetical Commentary on John 1-4* (London: T & T Clark, 2009) 7-8; Craig S. Keener, *The Gospel of John. A Commentary*. Vol. 1 (Peabody, Mass.: Hendrickson, 2003) 349-50.

<sup>4</sup> Jarl E. Fossum, *The Image of the Invisible God. Essays on the Influence of Jewish Mysticism on Early Christology*. *Novum Testamentum et Orbis Antiquus* (Universitätsverlag Freiburg Schweiz Vandenhoeck & Ruprecht Göttingen, 1995) 109-33.

and Torah are preexistent, both are intimately related to God, both play a significant role in creation.<sup>5</sup>

Hence, what is said of the Logos, the Divine Word, in John 1:1-3 is not new for John's readers. What is new, even scandalous for some, is what follows.

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**SECOND STEP: *Everyone participates in the Divine Life***

With a **SECOND STEP**, we see that *everyone created by the Divine Word also participates in the Divine Life.*

<p>NIV. <sup>3</sup> Through him all things were made; without him nothing was made that has been made. <sup>4</sup> In him was life ...</p>	<p><sup>3</sup> πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν <sup>4</sup> ἐν αὐτῷ ζωὴ ἦν ...</p>
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NRSV. <sup>3</sup> All things came into being through him, and without him not one thing came into being. What has come into being <sup>4</sup> in him was life ...

There are two issues here. The first concerns punctuation. Since the oldest Greek manuscripts do not have punctuation,<sup>6</sup> translators have punctuated verses 3-4 in two ways. The NIV puts a stop after ὃ γέγονεν, "that has been made" or "what has come into being." The NRSV puts a stop after οὐδὲ ἓν, "not one thing."

NIV: ... without him nothing was made that has been made. <sup>4</sup> In him was ...

NRSV: ... without him not one thing came into being. What has come into being <sup>4</sup> in him was

...

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<sup>5</sup> E.g., Prov. 8:22-30; Sir. 15:1-2; 19:20; 24:3; 39:1; Wis. 7:21; 8:2-3, 5-6; 9:4; Bar. 3:29-30; 1 Cor. 1:24, 30; 8:6; 2 Cor. 4:4; Col. 1:15. For parallels between Word and Wisdom, see Charles H. Talbert, *Reading John, A Literary and Theological Commentary on the Fourth Gospel and the Johannine Epistles* (New York: Crossroad, 1992) 68-70; Craig S. Keener, *The Gospel of John. A Commentary*. Vol. 1 (Peabody, Mass.: Hendrickson, 2003) 350-63.

<sup>6</sup> P66, P75, K, A, B.

There are good arguments for following the NRSV,<sup>7</sup> which we presume from this point forward.

If we assume the punctuation of the NRSV, there is a second issue of identifying the subject of the linking verb ἦν (“was”) in verse 4. There are two options.

(a) “what-has-come-into-being-in-him was life”

(b) “what-has-come-into-being was life in him”

(a) If the subject is “what-has-come-into-being-in-him,”<sup>8</sup> the subject *refers part of creation*, namely, those “in him,” in the Logos. As such, only a part of creation has life. I don’t think this is correct, because the context of John 1:1-5 is universal, not narrow, in scope.

(b) If the subject is “what-has-come-into-being,”<sup>9</sup> the subject *refers to the whole creation*. As such, the whole creation, everyone and everything, has life in him, *in the Logos*. Every human being *participates* in the primordial Word, the Universal Logos. Every human being has life. No exceptions.

Every person is created by the Divine Word and has Divine Life. Everyone *participates* in the Life of the Word, consciously or unconsciously.

As the Prologue suggests, the Divine Word is so close to us that we would think it was an experiential reality. For those able to recognize or perceive it, the Logos or Divine Word is tangible, palpable, perceptible, something we can grasp, something we feel grasping us, in our very breath so to speak.

The Divine Word creates us, animates us, sustains us, energizes us, envelops us, breaths through us.

<sup>7</sup> The NRSV follows many early church fathers—Irenaeus, Hippolytus, Origen, Clement of Alexandria, Tertullian—and contemporary commentators. In favor of (b), see the discussions by Raymond Brown, *The Gospel According to John I-XII*, Anchor Bible Vol. 29 (New York: Doubleday, 1966) 7. In favor of (a), see C.K. Barrett, *The Gospel According to St. John* (2nd Edition, Philadelphia: Westminster, 1978) 156-7.

<sup>8</sup> C. K. Barrett, *The Gospel According to St. John. An Introduction with Commentary and Notes on the Greek Text* (Second Edition. Philadelphia: Westminster 1978) 156-7.

<sup>9</sup> Raymond Brown, *The Gospel According to John I-XII*, Anchor Bible Vol. 29 (New York: Doubleday, 1966) 7; J. H. Bernard, *A Critical and Exegetical Commentary on the Gospel According to St. John*, Vol. 1 (Edinburgh: T. & T. Clark 1928) 10.

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**THIRD STEP: *The Divine Life is the Divine Light***

When we take a **THIRD STEP**, we awaken to a stark realization: *Participating in the Divine Word is not only Divine Life, but also existence in the sphere of the Divine Light.*

<sup>3</sup> ... what has come into being	<sup>3</sup> ... ὃ γέγονεν <sup>4</sup> ἐν αὐτῷ ζωὴ ἦν,
<sup>4</sup> in him was life, and the life was	καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν
the light of all people. (NRSV)	ἀνθρώπων·

(1) First, let's look at the word "life" (ζωή). What is this "life"? What does it refer to? Natural life, eternal life, divine life, or what?

As it turns out, John *always* uses the term "life" (ζωή) as a reference to Eternal Life or Divine Life.<sup>10</sup>

That means that everyone who participates in the Universal Logos—which is every person ever created—also participates in the *Divine Life* or *Eternal Life*.

This comes as a surprise for many Christians. Many Christians believe that Eternal Life is reserved for those who explicitly believe in Jesus or those who call upon his name. However, a close reading shows that the Universal Logos and the Divine Life are inseparable. If everyone participates in the Universal Logos, then everyone has Divine Life.

(2) Second, look at the words "in him" (ἐν αὐτῷ). It is *participatory language*. It is in reference to the Divine Word or Logos (λόγος), so it could be translated "in the logos" or "in it." It tells us that "what has come into being" *participates* in the Divine Word or Logos. It is not so much that "the Logos is in us," but that "we are in the logos."<sup>11</sup> We live and move and have our being in the Logos or Divine Word.<sup>12</sup>

<sup>10</sup> Raymond Brown, *The Gospel According to John I-XII*, Anchor Bible Vol. 29 (New York: Doubleday, 1966) 7.

<sup>11</sup> Of course, John expresses a "oneness" motif that amplifies this participation and mutuality between the Logos and Jesus' followers. Jesus is in the Father and the Father is in him (14:11), and both are one (10:30), to which Jesus prays that his followers would be one with them (17:21-23), that "they would be in us" (17:21) even saying, "I in them" (17:23). Also see Paul's language in 2 Cor. 13:5; Gal. 2:20; Col. 1:27-28; 2:9-10.

<sup>12</sup> See Acts 17:28, where Paul refers to God and states that "In him we live and move and have our being."

(3) Third, look at the word "light" (φῶς). Notice that the Life and the Light are grammatically interchangeable.

<sup>4</sup> ... ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων

<sup>4</sup> ... the life was the light of all people

If all people participate in the Universal Logos and the Divine Life, then all people have the Light. All participate in the Logos. All share in the Divine Life. All have the Divine Light. This is corroborated by John 1:9-10.

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### **FOURTH STEP: *The Divine Light enlightens everyone***

With the **FOURTH STEP**, we realize that *the Divine Light has been enlightening everyone since the beginning of creation.*

<sup>9</sup> The true light, which enlightens everyone, was coming into the world. <sup>10</sup> He [the Light] was in the world. (NRSV)

<sup>9</sup> ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. <sup>10</sup> ἐν τῷ κόσμῳ ἦν

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(1) First, notice that True Light "enlightens everyone" (ὃ φωτίζει πάντα ἄνθρωπον). The word for "enlightens" is *phōtizei*.

(1) *Phōtizei* is a verb, which means "to give light, light up, illuminate, enlighten."

(2) *Phōtizei* is in the present tense, which means that it stresses continuous action, never stopping, even now.

(3) The subject doing the action of enlightening or "lighting up people" is the True Light, which is now called the True Light. The True Light is the agent or source of "lighting people up."

(4) The object of enlightenment is in the accusative case. That something—the object in the accusative case—is “every person,” *panta anthrōpon* (πάντα ἄνθρωπον). No one is excluded. Everyone is “lit up” by the True Light.

Putting it together, every person has existence, life, and light in and through the Divine Logos from Adam to Armageddon. Every person participates in the Life and Light of the Divine Word.

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(2) The second thing to note is the phrase “was coming” (ἦν ... ἐρχόμενον).<sup>13 14</sup>

Verse 9. The phrase, “was coming,” refers to the True Light coming over a duration of time in the past. It denotes “an act which began in the past ... having continued over a period of time up to some undefined point.”<sup>15</sup>

Some people understand this “coming” as a reference to the “Word that became flesh” in John 1:14. However, the “past continuous” aspect of the imperfect periphrastic construction points to something *before* the event in John 1:14.

Verse 10 confirms this. The true light was in the world — was (ἦν) already in the world BEFORE the Word became flesh, before the incarnation in verse 14.

How did the Light come into the world *before* the “Word became flesh”? The text does not say, but only that the True Light has and continues to “light up” *every human being before, during, and after the Logos became flesh in Jesus Christ.*

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### **FIFTH STEP: *Some people reject the Divine Word/Light***

When we take a **FIFTH STEP**, we discover that *some people do not recognize the Divine Word and therefore do not accept the Incarnate Word (v. 14).*

<sup>13</sup> Verse 9 can be translated in various ways. I follow the NRSV, which connects the verb “was” (ἦν), which is an imperfect, with the present participle “coming” (ἐρχόμενον), making an imperfect periphrastic construction. The two verbs form an imperfect periphrastic construction that can be translated as “was in the act of coming.”

<sup>14</sup> J. H. Bernard, *A Critical and Exegetical Commentary on the Gospel According to St. John*, Vol. 1 (Edinburgh: T. & T. Clark 1928) 10.

<sup>15</sup> The definition of a periphrastic imperfect construction is from James Brooks and Carlton Winbery, *Syntax of the New Testament Greek* (Lanham, MD: University of America Press, 1979) 91-92.

Verses 10-11 tell us why some people are oblivious to the Divine Word/Light, even though the Divine Light is present to everyone.

<sup>10</sup> He [the Logos] was in the world and the world came into being through him; yet the world did not know him. <sup>11</sup> He came to what was his own, and his own people did not accept him. (NRSV)

<sup>10</sup> ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. <sup>11</sup> εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

Some people do not recognize the Divine Light. How is that possible?

- Perhaps they *lack awareness* of the Divine Word, Life, or Light.
- Or perhaps they *deny* that the Divine Live and Light penetrates their being.
- Or perhaps they *intentionally turn their backs* on the Divine Word, the very Reality that envelops them and gives them Life and Light.

Whatever the reason, some people deny the reality of the Divine Word, the Logos. In so doing, they become disaffected from the ground of their being. They are disconnected from the energy of Divine Life. They live in darkness and death as John 3:19-21 explains.

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<sup>19</sup> And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil.

<sup>19</sup> αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔραγα

<sup>20</sup> For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed.

<sup>20</sup> πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·

<sup>21</sup> But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God. (NRSV)

<sup>21</sup> ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

As the remainder of John's Gospel bears witness, people who reject the Divine Logos—we could say they reject *the Logos within*—cannot identify the *Logos that became flesh* (John 1:14). When people deny the Universal Logos within, they do not recognize and therefore deny the Incarnate Logos of Jesus Christ.

In the language of John's Gospel, people don't know *who Jesus is, where he comes from, or where he goes*.<sup>16</sup> They are unaware and therefore alienated from the Universal Logos introduced in John's Prologue, thus they do not understand or recognize the Incarnate Logos depicted in the remainder of John's Gospel.

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#### **SIXTH STEP: Some people receive the Divine Word/Light**

The **SIXTH STEP** of the Prologue reveals good news: *Some people receive the Divine Word—the receive, believe, and become children of God* (John 1:12-13).

<sup>12</sup> But to all who received him [the Logos], who believed in his name, he gave power to become children of God, <sup>13</sup> who were born, not of blood or of the will of the flesh or of the will of man, but of God. (NRSV)

<sup>12</sup> ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, <sup>13</sup> οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

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As we have seen, John 1:1-13 has been talking about the Universal Logos, not the Incarnate Logos, who is introduced in verse 14.

*Before* Jesus is introduced in verse 14, *before* Jesus' name is explicitly mentioned in verse 17, John's Prologue suggests that people can receive, believe, and become children of God solely by their encounter with the Universal Logos.

That should not surprise us. After all, every person has Eternal Life and True Light, because every person participates in the Universal Logos, "in him" (v. 4). All participate in the Life of the Logos. All are enlightened by the Logos.

<sup>16</sup> John 7:27-28, 34-35, 41, 23; 8:52-58; 9:28-33.

**Slide 15****SEVENTH STEP: *The Divine Word/Light became a human being***

The **SEVENTH STEP** presents the climax of the Prologue: The Divine Word became a human being. To put it differently, *the Universal Logos became the Incarnate Logos, a human being we call Jesus Christ.*

<p><sup>14</sup> And the Word became flesh and lived among us ... <sup>17</sup> ... Jesus Christ ... (NRSV)</p>	<p><sup>14</sup> Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν ... <sup>17</sup> ... Ἰησοῦ Χριστοῦ</p>
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Only with verse 14 do we hear that the *Universal Logos* becomes flesh in one unique individual, identified as the *Incarnate Logos*. This *Incarnate Logos*, “the Word made flesh” (ὁ λόγος σὰρξ ἐγένετο) is only identified by name in verse 17.

After verses 17-18, the emphasis of John’s Gospel is on Jesus Christ, the *Incarnate Logos*.<sup>17</sup> Prior to verses 17-18, the *Universal Logos* is center stage. But after verse 17-18, the glory of the *Universal Logos* is manifested in and through the *Incarnate Logos*, Jesus Christ.

**Slide 16****Implications****a. The Divine Word and our enlightenment**

I propose that, on the one hand, when people awaken to the *Universal Logos* within, they are then able to recognize and understand the *Incarnate Logos* whom they encounter in John’s Gospel and in other sacred scripture as well.

On the other hand, when people encounter the *Incarnate Logos* in and through sacred scripture, they might also awaken to the *Universal Logos* in which they participate.

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<sup>17</sup> The relationship between the theology of the prologue and the remainder of the Fourth Gospel is made clear by Elizabeth Harris, *Prologue and Gospel: The Theology of the Fourth Evangelist* (Sheffield, England: Sheffield Academic, 1994).

The scriptural model is the healing of the man born blind in John 9:1-41. Like the man born blind, people can be healed by the Divine Logos/Light and not be fully aware of the Source of that healing (9:5-34), but then, when given explicit knowledge of Jesus Christ, come to recognize Him (9:35-37) and call Him "Lord" (9:38).

### **b. The Divine Word and our higher self**

The Prologue of John leads us to believe that the Divine Word or the Universal Logos is an experiential reality. The Divine Logos is not merely a theoretical reality, but a reality that is open to apprehension by the mind and felt in the body. The Divine Logos is palpable and, in a manner of speaking, in our breath.

I believe that through the ages, many mystics, many spiritual masters, and certain western philosophers and psychologists have experienced, or pointed to, the reality of the Universal Logos in which all humans participate.<sup>18</sup> This inner reality, which the Apostle Paul calls "Christ in me" (Gal. 2:20), goes by many names: The Divine within, True Self, Christ-Self, Core Self, Higher Power, Higher Self, Observing Self, Witnessing Self, and many other names.

Three questions arise.

(1) First, am I blurring the distinction between the Creator and the creature? In the Jewish and Christian traditions, there is a sharp distinction between the Creator and the created, between God and human beings, which I want to maintain. I believe that my reading of John's Prologue does not breach this distinction. The Prologue sets forth the Universal Logos as prior to all creation and yet, within the creation of space and time, this same Logos envelops all human beings who participate in it, who are "in him" (v. 4). As such, the Universal Logos is not intrinsic to human beings, but a divine gift to all without exception.

(2) Second, how can we experience this Universal or Inner Logos? I believe there are many meditative practices that can move us in that direction, such as Teresian Prayer, Centering Prayer, and Lectio Divina. And there are also "secular" practices, such as the *Disidentification Exercise* promoted practitioners of psychosynthesis,<sup>19</sup> the *Wheel of Awareness* taught by Daniel Siegel and followers of interpersonal

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<sup>18</sup> Many books have been written about this, such as Aldous Huxley, *The Divine Within: Selected Writings on Enlightenment* (New York: Harper Perennial, 2003).

<sup>19</sup> Roberto Assagioli, *The Act of Will* (Baltimore, MD: Penguin, 1974) 157-8; Will Parfitt calls this the "self-identification exercise" and says it is the "most important" exercise in his book, *Psychosynthesis: The Elements and Beyond* (Glastonbury, England: PS Avalon, 2006) 46-48; see also Molly Young Brown, *Unfolding Self: The Practice of Psychosynthesis* (New York: Allworth, 2004) 36-38.

neurobiology,<sup>20</sup> and *Self-Exercises* advocated by leaders in the field of Internal Family Systems (IFS).<sup>21</sup>

(3) Third, what criteria do we use to determine that we are actually experiencing the Universal Logos or that our specific meditative practices are authentic? There are two ways. If our experience matches, resonates with, or coheres with the Incarnate Logos—Jesus as revealed in scripture—then we can be assured. If our meditative practice helps produces in us the character of Jesus, if it produces, for example, the “fruit of the Spirit”—love, joy, peace, and so forth (Gal. 5:22-23)—then we have reason to believe our meditative practice is also authentic.

For example, the *Self-Exercises* advocated by leaders of IFS claim to produce experiences of Self that give rise to calm, compassion, curiosity, clarity, creativity, connection, courage, and confidence. This experience of Self, which is distinct from the our many subpersonalities, is both healing and integrating. While these 8-C’s are different from the “fruit of the Spirit,” they seem congruent and, more importantly, the 8-C’s mesh with my view of Jesus’ character, the Incarnate Logos, though, of course, Jesus had much more to say about such things as the Reign of God, peace, justice, and so-forth.

### **c. The Divine Word and our missional strategy**

This interpretation has implications for evangelism, our message about of God’s action to renew humanity through the Logos. John’s Prologue suggests that evangelism is not sharing a message that is foreign or extrinsic to people. Rather, it means helping people to recognize and receive to the *Universal Logos* (1:12) made visible in the *Incarnate Logos* (1:14) in which they participate, but from which they have been alienated.

Our strategy would be dialogical. We would ask: How much of the Universal Logos do they recognize and receive? Does their experience match or even enhance our own experience of the Universal and Incarnate Logos? In this way, our strategy would come from our own direct experience of the Universal and Incarnate Logos, and our dialogue would be explorative not pedagogical, sharing not condescending, clarifying not condemning.<sup>22</sup>

<sup>20</sup> Daniel J. Siegel, *The Mindful Therapist* (New York: W.W. Norton & Company, 2010) 93-97; see also

[http://www.drdansiegel.com/resources/wheel\\_of\\_awareness/](http://www.drdansiegel.com/resources/wheel_of_awareness/)

<sup>21</sup> Richard C. Schwartz, *Internal Family Systems Therapy* (New York: Guilford, 1995) 36-41; Beth Rogerson, *Inner Harmony: Putting Your Self Back in Charge* (Lexington Kentucky, 2015) 1-45, esp. 20.

<sup>22</sup> For more on this dialogical approach see pages 10-13 in “Christian Encounters with World Religions”;

<http://www.mcswichita.net/Sermons/Sermon-234-Christian%20Encounter%20with%20Other%20Religions-April-22-2012.pdf>