

**Inner Healing Prayer**

- **I. Introduction**

- A. Frustration with prayer experience

- 1. I've been a seeker a long time but I knew God was going to have to grow me in prayer
  - a. I'd studied but found prayer wasn't the meaningful experience that others reported it was.
  - b. I did pray.
    - I. I'd kept lists. There were moments where I'd been struggling when I'd get an insight and feel like I'd really prayed
    - II. But on a routine basis, prayer was not the meaningful experience I thought it should be.

- B. Much of what I've learned about prayer has been through experiment--sometimes on myself but often by seeing what things really helped people in their soul when doing psychotherapy.

- 1. Then as I studied later the church fathers and others who have studied and pondered about prayer, I'd find pleasingly that I was not the first to discover these things, and others who had gone before me affirmed what I'd discovered.

- C. Some Research in the 1970's in Prayer Can Change Your Life

- 1. An Episcopal Church divided a group of 200 people into 3 subgroups.

- a. Standard psychological tests were used to discern what the needs of the people in the groups were.
  - I. A list of needs/topics for prayer was drawn up. Each person was given a list of prayer items to pay attention to.
    - I. To get these significant results in a psychotherapy study is VERY impressive as those degrees of differences are hard to achieve in the realm of psychotherapies.
- b. **Group 1** committed to praying in their routine with diligence over the next period of 6 months.
- c. **Group 2** participated in a group psychotherapy led by Christian psychotherapists.
- d. **Group 3** the group came together and participated in imagistic prayer
  - I. The need was drawn on a piece of paper.
  - II. The group as a whole would pray using that image, and individually the person with the need would use that image to seek God about their need for the next week.

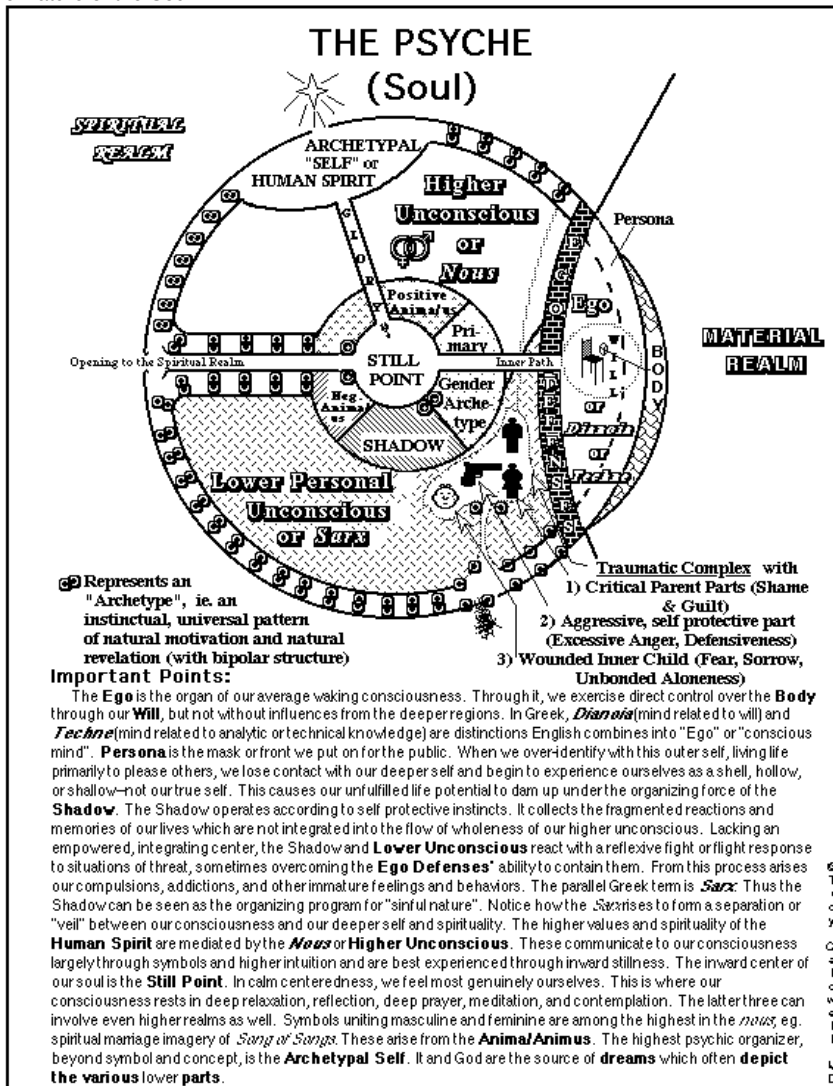
- 2. Results

- a. Group 1 had 10-15% felt they had gotten help
- b. 50-70% felt they'd gotten help and they were interested in continuing getting that help after the experimental period was over.
- c. 70% felt they had gotten significant help from their prayer efforts and felt very satisfied and no longer felt a need to pray on those particular issues.

- **II. Reasons why Praying Imagistically Works: Layers of the Soul**

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- A. The Nature of the Soul



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## • 1. Explanation of Sarx and Nous

## ROMANS 7 in the Language of Psychology and the Bible Troy Caldwell, M.D.

ROM 7:5-7 For when we were controlled by the sinful nature, the sinful passions aroused by the law were at work in our bodies, so that we bore fruit for death. But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code. What shall we say, then? Is the law sin? Certainly not! Indeed I would not have known what sin was except through the law. For I would not have known what coveting really was if the law had not said, "Do not covet."	For when we were controlled by the <i>sarx</i> , the archetypal passions and discomforts of the wounded and angry child parts within (ie. those parts that are the result of the sin principle operating within our lower unconscious), were aroused by the law and its internalization, the critical parent parts or law-based conscience (instinctual superego). This inner warfare bore the fruit of inner fragmentation and death. <sup>6</sup> But now, by your ego consciousness dying to and disidentifying with the <i>sarx</i> which once bound it, we have been released from the law and its harsh servant, the legalistic conscience. We can now serve in the new way, guided by the higher unconscious and spirit, rather than the old way of the written code.
ROM 7:8 But sin, seizing the opportunity afforded by the commandment, produced in me every kind of covetous desire. For apart from law, sin is dead.	(Under the old way), <sup>8</sup> the wounded and angry parts of my <i>sarx</i> seized the chance to rebel against the repressions of the immature, legalistic conscience, and the very thing that the conscience was trying to repress in me agitatedly sprang forth and produced uncontrollably compelling desires in my consciousness. For apart from the agitation caused by the repressive conscience and law, our wounded <i>sarx</i> is dormant and outside of our awareness.
ROM 7:14-18 We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. I do not understand what I do. For what I want to do I do not do, but what I hate I do. As it is, it is no longer I myself who do it, but it is sin living in me. I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out.	<sup>14</sup> We know that the law is spiritual; but my unaided ego is unspiritual and sold as a slave to the archetypal sin principle operative in the <i>sarx</i> . My ego doesn't understand its own actions. For my ego decides to do something, but my <i>sarx</i> inhibits it. My ego decides not to do something, but the <i>sarx</i> urges override my good intentions. <sup>17</sup> As it is, it is no longer my ego's will who does it, but the sin principle alive in the will of my personified <i>sarx</i> complexes. For I know nothing good lives in me, that is, in my <i>sarx</i> .
ROM 7:22-23 For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members.	<sup>22</sup> In one part of my inner being ( <i>eso anthropos</i> ) I delight in God's law; but I see another law at work in the parts of my psyche waging war against the law of my <i>nous</i> and making me a prisoner of the law of sin within me.
ROM 7:25b So then, I myself in my mind am a slave to God's law, but in the sinful nature a slave to the law of sin.	<sup>25b</sup> So then I myself in my <i>nous</i> am a slave to God's law, but in the <i>sarx</i> , a slave to the law of sin.

## • B. NOUS elaborated

1. , [Aristotle](#) himself identifies nous with the intellectual faculty. It is the thinking principle the highest and most spiritual energy of the soul, separable from the body, and immortal.
2. Sam Edwards

## THE CONCEPT OF THE NOUS

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The concept of the *nous* is a much more specialized, a much more precise concept than the generally held notion of "mind", which basically is a term used scattershot for anything that goes on in one's head. In the Greek philosophical tradition, *nous* is used to describe that aspect of the mind which asks the questions, "Why? To what end?" It is that which deals with knowledge that is immediate, insightful, intuitive, and comprehensive. It is distinguished from *dianoia* or *techné*, which is that aspect of the mind which asks, "How? In what way? By which means?" which deals with knowledge.

Let me illustrate the difference between these two aspects of the mind: There once was a man who lived at the foot of a great mountain situated in a land of perpetual darkness. It was this man's life's work to gain an idea of the true shape of the mountain, but, as the darkness was perpetual, he could only do so by feeling it out, and he couldn't go over much territory in that way: the formation of his mental picture of the mountain was consequently a very slow process. Often, he forgot some detail that he had felt out and often he misinterpreted some feature because he could only feel it, not see it. Then, one day, he was feeling his way about the mountain when a storm arose. Rain fell and wind howled, but, most important, there was a huge flash of lightning which illuminated the entire mountain. It only lasted an instant, but that was all the man needed to comprehend the true shape and size of the mountain. He was so transported with joy that he did not even hear the thunder, nor heed the wind, nor mind the drenching rain. For he had seen the mountain in its totality, insofar as he was able, and from then on, he knew that all that he was able to feel, all that he had already felt, in his explorations by touch would have meaning because of that brief flash and would confirm what the lightning had revealed. He would keep exploring, of course, for one never tires of finding new confirmations of the truth that one knows already. And he would occasionally experience other brief visions in the occasional lightning flash, which would only spur him onward to seeking more confirmation of the truth so revealed. And then, one day, there would be a flash which would not fade back into darkness, and the mountain would be forever before his gaze in all its beauty and majesty..

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Of course, the man is us. His manual exploration of his surroundings represents our rational exploration of our world, our feeling-out the truth as it were. The lightning flash which illuminates the mountain so he can briefly see the whole picture stands for those flashes of intuition when we suddenly say, "Aha: So that's how it all fits together!" and by which we comprehend the vastness and beauty and goodness of the Truth and are thus enabled to fit our little feelings-out into the totality of reality insofar as we are able to do so.

The acquisition of empirical, experimental data from sense experience is the business of rationality (*dianoia*). Rationality, for instance, can tell us how an automobile is put together, but intellect (*nous*) is that which enables us to determine what it should be used for.

In the most simple terms, so far as Christian meditation is concerned, the *nous* is the arena where contemplation and spiritual illumination from above take place, while the *dianoia* is concerned with establishment of the technical proficiency which helps dispose the *nous* to receive illumination when it comes. Once that happens, the *dianoia* assists in the operation of testing the insight received by the *nous* for validity. The *nous* functions to discipline the *dianoia* by cautioning against the mistake of seeing partial data as the entire truth and by holding up wisdom as the end of all knowledge, as that which gives all knowledge its value. God touches and transforms and illuminates our *nous*, through which our *dianoia* is also transformed and directed Godward, toward Him who is, the knowledge of whom is the sum of all Christian wisdom.

## • 3. Vines

**A1. Mind (Noun and Verb) [Noun]**

*nous* "mind," denotes, speaking generally, the seat of reflective consciousness, comprising the faculties of perception and understanding, and those of feeling, judging and determining. Its use in the NT may be analyzed as follows: it denotes

(a) the faculty of knowing, the seat of the understanding, [Luke 24:45](#)

Then he opened their minds to understand the scriptures; [Rom 1:28](#) And since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct; [Rom 14:5](#) One man esteems one day as better than another, while another man esteems all days alike. Let every one be fully convinced in his own mind; [1 Cor 14:15,19](#) What am I to do? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also. nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue.; [Eph 4:17](#) Now this I affirm and testify in the Lord, that you must no longer live as the Gentiles do, in the futility of their minds; [Php 4:7](#) And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus; [Col 2:18](#); [1 Tim 6:5](#); [2 Tim 3:8](#); [Titus 1:15](#); [Rev 13:18](#) This calls for wisdom: let him who has understanding reckon the number of the beast, for it is a human number, its number is six hundred and sixty-six; [Rev 17:9](#);

(b) counsels, purpose, [Rom 11:34](#) (of the "mind" of God) For who has known the mind of the Lord, or who has been his counselor?;

[Rom 12:2](#) Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.; [1 Cor 1:10](#); [1 Cor 2:16](#), twice: For who has known the mind of the Lord so as to instruct him?" But we have the mind of Chris

0.

0. of the thoughts and counsels of God,

0. of Christ, a testimony to His Godhood; [Eph 4:23](#);

(c) the new nature, which belongs to the believer by reason of the new birth, [Rom 7:23,25](#), where it is contrasted with "the flesh," the principle of evil which dominates fallen man. Under [A1\(b\)](#) may come [2 Thess 2:2](#), where it stands for the determination to be steadfast amidst afflictions, through the confident expectation of the day of rest and recompense mentioned in the first chapter.

## • C. Layers of the Soul

## • 1. Note the Location of the Spiritual World

- a. We go through various translations of spiritual reality through the layers of the soul.
- b. Each layer contributes its own characteristics

## • 2. The Gut-deepest

- a. Deep passions that organize our life
- b. Passionate desire of mother to protect children
- c. Passionate sense of need for a man to achieve competitively or provide well for his family
- d. Passionate love of God
- e. Passionate desire for to love and be loved
- f. Passionate willingness to sacrifice for our family
- g. **This Creates Archetypal/Universal/Mythic Images**
  - I. **As it moves up through the layers this creates myth-like, epic images.**
  - II. **Learning to recognize this allows one to appreciate what is going on within their gut.**
  - III. **Debbie's Woman who called her the Bad Seed.**

## • 3. The Heart

- a. Nous or Sarx related
  - I. **More everyday**
  - II. **affection, modest irritation.**
  - III. **Includes complexes of the personal unconscious.**
  - IV. **EG. warms heart or aggravated**
  - V. **Image is secondary and more personal.**
  - VI. **It's energized by the archetype**
  - VII. **EG. Archetypal mother combines with your mother**
  - VIII. **Only after passing through these layers do we get the final image.**

## • 4. The Head

- a. Concepts and words. These are more Head experiences and more remote from the spiritual realm structurally

## • 5. John 15:7: If you abide in me and your words abide in me ask whatever you will and it will be done for you. James

- a. I wasn't experiencing this degree of prayer power.

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- b. When one part of the mind/the ego/ abides in christ--the consciousness moves down into the deeper layers. Praying from the deep layers makes a difference.
- 6. 1 Jn 5:14-15; Ask according to God's will
  - a. How do I know God's will?
    - I. The image can suggest it by comparing it to an image of wholeness. This allows you to pray more in God's will and see more answers.

### • III. Stories of Imagistic Healing

#### • A. Alias Jesse

Jesse was 30 when she came to see me. She was having trouble with feelings related to raising her daughter. She had difficulties similar to several other patients that I was already treating, and I had made a decision to not take anymore people with that kind of problem for awhile.

However, there was something inside that nagged at me that perhaps I should treat this lady. I went to the Lord in prayer, explaining my conflict and seeking direction. I heard very clearly in reply, "If you will treat her, I will bless you."

With some concern lingering, I decided to follow this leading. As I expected, this lady was challenging, but I kept looking for the blessing. This lady was not a Christian. In fact, she had dabbled in the occult as a teenager.

Nevertheless, it became natural for us to have spiritual discussions. I was proposing to her gently that she consider the possibility that Jesus may be able to help her in some way that her other spiritual efforts could not.

One session, we were working in a particularly intense way. Using inner imagery, we were seeking to understand more about the nature of Jesse's turmoil.

What presented to her with considerable vividness was a turreted castle keep. Jesse was on the outside of the keep, but she could see there were many wounded children inside who represented hurt parts of herself that needed healing. They were surrounded by an ominous cancerous growth.

It was a longer than usual session, and Jesse worked until about an hour into the session trying some way to get inside somehow to minister to or save these distressed children with all the energy her intense maternal instinct could provide. She tried different symbolic maneuvers like trying to break through the wall, trying to talk to the children through a window, and other things, but the children got no relief and continued to cry for help.

After struggling on her own for this long and futile while, I suggested perhaps she could try a different approach. She had been open enough previously to considering Christianity that I felt safe suggesting perhaps she would like to try asking if Jesus would help her. She had a sense of frustration and desperation strong enough that she was willing to try my suggestion.

She asked Jesus in a prayer to join her in her efforts. Immediately, the image of Christ appeared to her accompanied by a sense of holy light from God. As he stood there beside her, she went back to her struggles trying to reach the children, but nothing was different. I suggested she try to wield the light at a tool to get through the wall, and she did but was unable to penetrate the wall or find any kind of relief.

Our time allotment was drawing to a close. I personally did not understand why the vivid Jesus presence just stood there and watched as Jesse struggled, and did nothing to help her, but it didn't look like Jesse was going to make any more headway that day.

I began to go through the process we used to draw a session to a close. I was about a quarter of the way through it, when Jesse suddenly said, "Wait."

Once Jesse gave up her struggle, and it seemed hope was gone, Jesus took the offensive. He

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affairly, she broke through the into the keep's interior. There he walked among the children offering love and moment Jesse felt intense relief, release, and godly sense of wholeness unlike anything she had ever experienced.

*She was amazed, and frankly I was a little surprised. By that time I had seen Jesus help a variety of ways in incremental healing, but for him to swoop in and heal in this last minute dramatic manner in a non-Christian, I had never witnessed. The utter surprise of it all to Jesse was a convincing testament to the fact that this healing wasn't from Troy and wasn't from her efforts but was from something outside of her that was bigger and more loving than she had imagined.*

*Now this didn't cure all of Jesse's difficulties, but it was an important start on a new kind of life and healing process that she had not know before. Forever after, she referred to this time as her miracle. And truly it was.*

- **B. alias Debbie**

I grew-up in my grandmother's home, and after my grandmother passed away I was sitting in an empty room and I was feeling the pain of memories that caused me to grow up feeling unloved.

I closed my eyes, moved into my Holy of Holies, and watched the memory unfold. I must have been 5-yrs-old and my mother was yanking the tangles out of my hair. Everything that was coming from her mouth told me again that I was BAD, trouble, had the devil in me, made it impossible for people to love me.

I looked at the door, and saw Jesus standing there. He entered the room and sat down next to me.....to remember with me.....and I slipped between His legs and sat on the floor. He very gently and lovingly brushed my hair as we watched my mother pulling and tugging on my 5-yr-old head. As He brushed my hair he whispered in my ear.....

"You know, it was never about you. It was all about who SHE was, not who you were."

could not only hear the words coming out of her mouth, but I could SEE them, rushing between her lips, a thick black smoke, that snaked into my ears and filled my soul.

"Every word that escapes her mouth was said to her, and continues to be said to her, in real time and in her memories."

Suddenly, it was mom who was getting yanked on, verbally, physically, sexually, and emotionally abused.

And then it wasn't mom brushing my tender five-year-old head, but it was Jesus. the knots melt at the touch of His hand, and His whispers of love slip from his mouth into my ears, and I am loved, healed, renamed.

That was 9 years ago, and I can still feel the healing of His whispers.

- **C. alias Carrie**

*Carrie had bulimia.*

*She had been in therapy for 5 years before seeing me. She felt the therapy had helped her adapt better in life, but her bulimia persisted as an active symptom. Food still possessed her thoughts too much, and she still had the urges to binge and purge by vomiting that, try as she might, still overwhelmed her will to resist.*

*She was a Christian and knew about grace and forgiveness, but the guilt from this intransigent habit was still very troublesome.*

*I felt she was well prepared by her previous therapy and her faith. By this time I had come to have considerable faith myself that the image we met using inner healing prayer was more than mere imagination. The image had proven its ability to act on its own with power, apart from any control of the person's like we saw with Jesse. As a result, we lost no time preparing Carrie to meet this One who I now trusted now to be the Risen Christ within her.*

*We began talking about the Glory of God and it's healing and leading power. It was a new idea to Carrie that the very Glory of God was in her own soul to minister to her like it did to Jesus on the Mount of Transfiguration and the People of Israel in the journey out of Egypt. Carrie certainly appreciated her bulimia as an Egypt-like enslavement from which she needed deliverance.*

*One verse of scripture that particularly surprised and enlightened her in this regard was in 2 Corinthians 4 where it says, " For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ."*



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**Another scripture** that pointed to the guiding and growing power of this Glory was in the same book a chapter earlier.

Therefore, since we have such a hope, we are very bold. We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at the end of the radiance that was fading away. But their minds were hardened; for to this day, when they read the old covenant, the same veil remains unlifted, because only in Christ is it removed. Even to this day when Moses is read, a veil lies over their hearts. But whenever a person turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into his likeness from one degree of glory to another, for this comes from the Lord who is the Spirit.

***I taught her that we could find that glory as we looked more deeply inside her. Psychotherapy is often about dealing with problems, but what I was offering her was not problem solving necessarily but a connection. A connection to the lover of her soul and the glory of Christ.***

*We spent time helping her go inside her soul and then connecting to the energies of God within in herself. I taught her the Jesus Prayer. She began to know God actually loving her and living within her experientially.*

*I don't recall that we did any particular work on her inner wounds. But **one week** she came and said she had not binged or purged at all that week, an unusual occurrence. **One week turned to two, and two weeks turned to three.** Eventually she went **a month**, then **two months** and low and behold the bulimia that had beset her for many years seemed to go away seemingly of its own accord. **All it took was experiencing the reality of God within and coming to know his love more fully. Then the miracle occurred.***

- **D. alias Joan**

My **most recent experience of healing** came with a woman named Joan.

Like Carrie, Joan had had considerable psychotherapy before coming to me. She had come from a dysfunctional family and had grown a good deal through all the years. She and her sisters had experienced sexual abuse from her father and had always lived in fear of him. She had difficulty trusting especially men, as you might imagine. Yet she had found solace in the Body of Christ and was a faithful member, loving many of the people she knew there. Also, her **second marriage and been successful** and she remained in it after many years.

Her **marriage was not without its tensions however**. Now, I'm not a marriage therapist, and Joan knew this, but she **felt a specific call of God** to discuss the tensions she was having not with a marriage expert, but with me. She had put it off for some time, but eventually made it to my home for spiritual direction.

Joan was a very **artistic** person, but she had married a good man but a man who was an **engineer and one with a tendency toward compulsiveness**. Joan liked to flow through life intuitively. Her husband, on the other hand, tended to **weigh things back and forth** whenever a decision had to be made. He would view one side of an argument, then argue the other side to himself so much that decision making became difficult for him and **he did not like change very much**.

You can imagine how a fluidly flowing artistic temperament and the obsessive style of the husband made for difficult times.

Whenever these **differences of style would cause conflict** or frustration, **as many abused people do, Joan would tend to blame herself**. She would despair that her **marriage was doomed** and that she couldn't take the **frustration** anymore.

In fact, her marriage was **not** at all doomed, **she was just prone to falling into the self defeating**,

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**catastrophic reactions that often arise when abusive memories remain not fully healed.**

She was *aware* that the reactions were *out of proportion* to the problems and wanted God to help her be more at peace.

We spent *three visits strengthening her sense of inner connection* to God's comfort and power. Following that, we would use an over reaction she was having and ask the *Holy Spirit* and Jesus to *guide us to the source* of that reaction.

A scene of her life would then appear in her mind's eye as Jesus and her older self were there to help. *The image of Christ within her then would go to work, much like He did with Jesse.* Intervening in various ways to be there for the suffering younger self, giving relief to troubled reactions, moving the younger self who was enslaved to the memory of that event to a better place--*the Glory of God leading the children out of slavery and wilderness to the promised land* of God's comfort. Blessed are those who mourn, for they will be comforted. *Comfort was finally coming to the inner place through the Holy Comforter and Christ. Blessed is He.*

We spent perhaps seven sessions looking at various events tied to her overreactions. *Gradually, then ultimately, completely those reactions went away.* The frustrations of everyday married life could now be dealt with simply for what they were---a frustration of that day and moment, not something that triggered emotional reactions from her wounded past. Once again, *Blessed is He.*

- E. Inner Healing Prayer on Oneself because I was *jealous of my patients.*

**DREAM:** I'm interacting with Jesse. I awaken overhearing voices in the phone telling her, with satanic chants in the background, that she'd get very sick if she tells the secret.

**ANALYSIS:**

Jesse= a strongly intuitive and mystical patient with occult participation--ie. it was corrupted or unhealed. .

Satanic threats= destructive inner forces that wound or threaten my mystical, vulnerable, receptive inner nature.

*Reminds me of my father's not appreciating my sensitive or spiritual sides.*

**IMAGISTIC PRAYER:**

**I spoke to the chanting girls:** Why do you stay with the deceiver, Satan?

**Girls:** He controls our heart & mind & gives us ecstasy & bliss.

**Ego:** So you sell your souls & endure multitudes of hardships for a moment of bliss?

**Girls:** Yes, Yes! We want more.

I was aware of how addictive this sounded and *looked to Jesus,* *helpless to deliver the girls and not knowing why they were really there.*

I see the girls get on *Aslan's* back. They like to feel his fur. Their liking the fur reminds me of a young baby, hungry for comfort and food, enslaved by the desire.

*I see a greedy infant Troy, angry & colicky longing for his mother's comfort and with bowel trouble and rage at his suffering.*

I see *Aslan licking* the baby's abdomen, then *biting* it as if to rip it out. *I think of the cut down on my ankle in the hospital as an infant with diarrhea.*

*Aslan licks* this wound. *Mary* (the completed mystical soul) arrives, and the girls run up to her.



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One girl stays perching on Aslan's back. He lets her stay & he rocks as he walks & his flanks may her to pine boughs in a forest once asleep.

A series of scripture reference come into the intuition spontaneously (*lectio divina*). The final one, Luke 19:20 read "Then another servant came & said, 'Sir, here is your mina; I have kept it hidden away in a piece of cloth'". The unworthy servant is the negative force who has kept these girl enslaved in the lower unconscious for all these years of my life.

I command him to show himself in Jesus name. I see a crooked old man I command him to submit to Aslan's healing. He refuses, but Aslan licks him & he explodes like an expended light bulb. In his residue and wild flowers begin to grow in it's place.

Afterwards I felt very infant-like for a few moments and in a peaceful, well-nurtured place. I felt as if a part of my healing had genuinely taken place.

- F. THE STORY OF DUANE.

- 1.

Duane was a successful computer programmer who sought treatment because of an unreasonable worry that he had left 'bugs' in his computer programs. In other areas of his life, Duane felt fine. He had a stable family; he enjoyed his job; and his family of origin was loving and stable. Spiritually, though respectful toward Christianity, he was not a Christian and denied a personal experience of God. The one suspicious item in his history was his father's sudden death when he was three. Duane remembered only his uncles who provided him with substitute masculine support.

Anxiety management techniques and psychotherapy relieved about seventy five percent of Duane's symptoms. However, the source for the remaining anxiety was never found until Duane had the following dream.

"I was in a co-ed prison. I was on a work detail. I see my three year old self guiding us to see my uncle who is a retired minister. The three year old says, 'Pay attention to your uncle. He has something important to say.'"

Duane felt very intrigued by the urging of his dream, so we used imagination to continue the dream together.

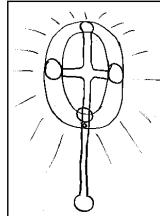
"My uncle has a Bible in his hand. He starts off at a younger age then rapidly changes to his present age. He opens his Bible, and I go through various age changes as he reads the Bible. As I get to age forty (Duane's then current age), I start listening to what he has to say. He points out something interesting. The three year old is outside the bars of my cell looking in. He slips between the bars and pushes my uncle and I apart. He says, 'No! I don't want you to learn that. You'll be hurt. Can't you remember how you were hurt the last time? You believed, and your father left. Don't give anything to God. He took something away.' The three year old is angry and violent."

Duane elaborated tearfully, "I lost something I loved very much. I don't know who to hold responsible except for God. It's like the three year old is saying, 'I'll never forgive.'"

Following this revelation, Duane and I worked to alleviate the longstanding hurt and anger, dormant since his father's death. Thereafter, Duane had several dreams about beautiful but expensive antique telegraph keys. Collecting such keys was a hobby at which he was quite accomplished. The dream sequence was climaxed in the following:

"I was in antique row. In one \_familiar\_ store there were no telegraph keys. I went to a \_new\_ antique shop. They had lots of pieces. I was looking at one when a friend from college walked up and handed me two miniature keys---one a hundred years old and highly desirable worth \$1000. I put it down"

As Duane pondered the dream, the high cost of the keys reminded him of the adage "if you want to dance you have to pay the piper". He related the dream to a struggle between his old familiar world view and something new that was trying to emerge. There would be a cost whether he decided for the old or the new, but he felt he was in the "dance" and had to decide something. The most impressive of the telegraph keys radiated light and when drawn formed the shape of an oval transected by a cross.



Symbols which we find fascinating and radiant like this key are known as "symbols of transcendence". These arise to indicate activity of the highest, and wisest parts of the soul. They focus the attention of conflicting parts of the psyche on the possibility of a more unified state of mind at a higher level of maturity. Subjectively, they inspire a sense of higher calling.

Duane's associations to the long arm of the cross were that it represented "the long path from here to there in life". The place referred to as "there" was enclosed by the oval and recognized as a "mandala" figure. The mandala is a symmetrical geometrical figure, sometimes elaborate, sometimes simple, which represents psychological wholeness, the highest spirit of man, or the transcendent God Himself. The circle is the simplest of these figures---the "Rose Window" of Notre Dame cathedral perhaps the most famous.

Duane was impressed by this symbol and began spontaneously asking for readings in Christianity. He found C.S. Lewis much to his liking. A month and a half later, his final intellectual hurdle to faith was overcome after exploring the following dream.

"I was visiting a ham radio operator friend. He wanted me to climb his tower to work on his antenna. I replied, 'I don't climb towers, Phil. I have acrophobia.' He encouraged me to try, so I did with apprehension. At the top of the tower, I stepped off of the ladder and hovered above the ground"

This hovering lead him to discuss the possibility of supernatural intrusions into the natural world. He realized that his current belief in a cosmos working strictly according to natural law was an unexamined assumption. By the next session, after accepting the possibility of a reality above natural law, his remaining anxiety had dropped from 25% to 15%.

Duane's making peace with God was climaxed quietly in the following dream.

"My Grandad had a terminal illness. The doctors rolled him in on a table. They said, 'We can keep him alive for another few hours if you want.' I didn't want him hooked up to the tubes. I wanted the death to be natural."

Duane spoke of having to die before being reborn and saw the dream as representing his letting go and turning his life over to God. In his words, he had "received the gift". Thereafter, his lingering anxiety diminished to 5% or less. Five sessions later he was ready to end treatment. Follow up for the next several years showed continued freedom from anxiety and growth in his new faith.

So we see that Duane \_did\_ have a bug in his program, and it was keeping him from God. I emphasize that no suggestion of movement in a spiritual direction was initiated by me throughout this time. Spiritual issues were forthrightly discussed when he brought them up, but all movement toward this conclusion arose from within his own soul, primarily through the medium of dreams.

Troy Caldwell, M.D.

**Inner Healing Prayer**

**IV. Healing of the Soul was a major focus of Jesus' ministry**

**A. Inner Healing and Outer Healing were one of the focuses of Jesus' ministry**

- 1. At the start of Jesus' ministry, he announced himself and the start of his ministry to the watching world one day at the synagogue in Nazareth.

*LUK 4:14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.*

*LUK 4:15 And he taught in their synagogues, being glorified of all.*

*LUK 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.*

*LUK 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,*

*LUK 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,*

*LUK 4:19 To preach the acceptable year of the Lord.*

*LUK 4:20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.*

*LUK 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.*

**B. He further amplified this in no less a place than the Sermon on the Mount when he said....**

*MAT 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

*MAT 5:4 Blessed are they that mourn: for they shall be comforted.*

*MAT 5:5 Blessed are the meek: for they shall inherit the earth.*

*MAT 5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*

*MAT 5:7 Blessed are the merciful: for they shall obtain mercy.*

*MAT 5:8 Blessed are the pure in heart: for they shall see God.*

- 1. Note all of the first half of the Beatitudes he spoke that day were promises of blessing to the inner life of hurting and longing souls.

**V. Jesus is still active in that ministry today. For he says...**

**A. MAT 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.**

**B. And further...**

*JOH 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*

*JOH 16:20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.*

*JOH 16:21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.*

*JOH 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:*

*JOH 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

**VI. Jesus and Holy Spirit are into sanctification. They are into comforting our sorrows and turning them to joy. They are into making the souls of his saints perfect or mature in love.**

**VII. Inner Healing is simply cooperating with the Lord to let Him cure and remove from our psychological natures the things that are blocking the flow of the Holy Spirit within us.**

**VIII. The Still Point Exercise**

**A. Go into your Still Point, your place of inward prayer, meditation, and reflection.**

**B. Once well-centered in your inward place, ask the soul and God, "Where am I when I am in a dark place?"**

**C. Wait for images or intuitions to come to mind that reflect your present dark circumstances, your dark thoughts, your dark feelings, your dark impulses.**

**D. Draw these images on paper using color.**

**E. Reflect on the images asking...**

1. Does the image suggest what needs to be healed?
2. What needs to be celebrated?
3. What needs to be meditated upon?
4. What needs to be turned over to God?
5. What needs to be mourned?

**F. Analyze the color using the color chart.**

**G. List your needs as you have discerned them.**

1. Beside them, note any scripture, messages from God, spiritual principles that address these needs.
2. Also see the probable solution.

**H. Note also what Christian virtue you need in order to grow, triumph, or endure.**

**I. You now know the likely will of God for these issues. You can pray with more power. (1 John 5:14-15)**

**J. Using as much imagery as possible, bring these needs before the Lord meditatively. If need be, get others to pray as well.**

**K. Go through this exercise weekly. Do it more in times of stress, grief, or great need.**

**IX.**

**COLOR ANALYSIS CHART**

COLOR	NEGATIVE (PRESENT CONDITION)	POSITIVE (WHERE GOD WOULD TAKE US)
BLUE	Lack of movement; Difficulty in seeing; Lack of trust; Burdens.	Calmness; Hope; Tranquility; Contentment; Orderliness; Lack of stimuli
GREEN	Build up of need for growth; Being pushed to expand the Self-, Need to liberate the Self-, Struggle to assert Self	Growth; Deep roots; Being in control of events; Capable of directing Self-, Strong opinions; Movement towards recognition.
RED	Suppressed anger, rage; Suppressed sexuality; Suffering; Wounds; Emotional bleeding.	Energy; Impulsiveness; Power Will to win; Forcefulness; Intensity; True aliveness; Faithful.
YELLOW	Weak; Superficial; Loss of hope when it replaces what is naturally red or green; Isolation; strain	Brightness; Stimulating warmth; Insight; Release from darkness; Adventure; Expectation; Expansion
ORANGE	Drained (when substituted for red) Loss of emotional blood, energy, Weakness; In need of protection; Struggling for renewal.	Normal; In control; Natural movement in growth; Normal life energy to body renewal; Acceptance of situation
VIOLET (PURPLE)	Exhaustion; Understand needed; Need for tenderness; Need for peace. Suffering.	Identification; Surrender; Sensitivity; Unification; Movement towards peace. Passion.
BROWN	Reduction; Passive; Loss of vitality.	Earthiness; Move towards what is basic, solid.
BLACK	Relinquishment of Self, Loss of insight; Darkness; Impenetrable.	Rest; Surrender; Unseeing; Acceptance; Completeness; End.

**Inner Healing Prayer**

- **X. The Church can and should be doing this wonderful ministry to its body.**
  - A. Wonderful programs have risen up in the last years where lay counselors learn to lead dear souls through this kind of inner experience.
  - B. Indeed, scientific studies have often showed that lay ministers are often better than professional counselors in their ability to lead others to healing experiences.
  - C. These studies have been replicated many times over. Don't let the professional guilds intimidate you, and do not let your fear of what you might find in the soul inhibit you. Some of you may find yourself called to carry forth this kind of ministry in the future. I hope there will be some in this group who will heed the call.
- **XI. TWO MAIN WAYS TO PRAY.**
  - **A. Reliving the scene with Jesus. p.36 in Rita Bennett's book**
    - 1. Ask the person or yourself to describe the hurtful scene as vividly as possible.
    - 2. Describe enough details to revivify the scene in the imagination.
      - a. This can be done in discussion, or with eyes closed to enhance the imagination with the counselor suggesting sensory rich imagery and the person being led keeping the details to themselves.
      - b. **DEMONSTRATE**
    - 3. Once the scene is vivified, invite Jesus to the scene to minister his presence or change something to make it better.
      - a. Discuss the transcendent reality of the Spirit over time.
    - 4. Use the Erickson and Beatitudes Developmental pathway as your guide to the various ages of the life
      - a. Healing the Eight Stages of Life by Fabricant is a good amplification
  - **B. Creative Prayer--p. 42 in Rita Bennett's book**
    - 1. This is allowing God or Christ to do something new in memory or emotions.
    - 2. Let the Lord surprise you--a relinquishing of control to the more wise and sanctified Nous, inner image, or perhaps even the HS Himself.
    - 3. The Power of the Inner Image of Christ.
    - 4. After comfort is received, it may be appropriate to lead in a prayer of forgiveness.
- **XII. Be open also to how the Spirit might lead you as you are in a state of prayer leading another. Your intuition may often offer you new and creative responses not previously thought.**
  - A. Don't interrupt the Spirit's flow to insert your own, but at appropriate times you may be guided into useful discussion and things to bring up when the other person has processed what is in their heart.
- **XIII. More Examples**
  - A. Troy C

*Girls: He controls our heart & mind & gives us ecstasy & bliss.*

*Ego: So you sell your souls & endure multitudes of hardships for a moment of bliss?*

*Girls: Aye, Aye! We want more.*

*The Ego is aware of their addictive nature and looks to Jesus, helpless to deliver the girls. I see the girls get on Aslan's back. They like to feel his fur. Their liking the fur reminds me of a young baby, hungry for a nipple, enslaved by the desire. (Note: this is instinctual & archetypal.) I see a greedy infant Troy, angry & colicky longing for a mother's breast with bowel trouble and rage at his suffering.*

*I see Aslan licking the baby's abdomen, then biting it as if to rip it out. I think of the cut down on my ankle in the hospital as an infant with diarrhea. Aslan licks this wound. Mary (the completed mediatrix) arrives, and the girls run up to her.*

*One girl stays pouting on Aslan's back. He lets her stay & be rocked as he walks & his flanks move her to & fro. She's sucking her thumb, holding her blanket, and is curled up like a tired child. Aslan lays her in pine boughs in a forest once asleep. A series of scripture reference come into the intuition spontaneously (lectio divina). The final one, Luke 19:20 read "Then another servant came & said, 'Sir, here is your mina; I have kept it hidden away in a piece of cloth'". The unworthy servant is the negative archetype who has kept these girl enslaved in the lower unconscious for all these years of my life. I command him to show himself in Jesus name. I see a crooked old man who looks half old man and half witch. I command him to submit to Aslan's healing. He refuses, but Aslan licks him & he explodes like an expended light bulb. Aslan urinates on the residue and wild flowers begin to grow in it's place.*

*Afterwards I felt very infant-like for a few moments and in a peaceful, well-nurtured place. These same themes resurfaced in the next few years and required further healing.*