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Toward Wholeness: Discovering Intimacy With Jesus Through Holistic Healing

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GEORGE FOX UNIVERSITY

PROJECT PORTFOLIO:

TOWARD WHOLENESS: DISCOVERING INTIMACY WITH JESUS
THROUGH HOLISTIC HEALING



IN PARTIAL FULFILLMENT FOR THE DEGREE OF
DOCTOR OF MINISTRY
PORTLAND SEMINARY

BY:

DAVID H. BROWN

PROJECT FACULTY:

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PORTLAND, OREGON

FEBRUARY 2023



CERTIFICATE OF APPROVAL

This certifies that the doctoral Project Portfolio of

David H. Brown

has been approved by
the Evaluation Committee on March 15, 2023
for the degree of Doctor of Ministry in Leadership and Spiritual Formation.

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Dedication

To my beloved Jesus, because You said so. Without You saying so I would have given up. Because You did, I found Your hope along the way. So here I am, and here You are. Thank you.

Acknowledgments

Elizabeth, thank you for your steady strength these three years. We did this together and I could not have done this without you. Your constant prayers, hope, and faith in Jesus to help get us here has marked this project. I love you.

Charlotte, Annelise, Isabelle, Evelyn, and Margaret, you have buoyed me up with your delight and playfulness and have kept me focused as I see your innocence. Thanks for being exactly who you are. All things are possible with God for you.

I am affectionately grateful for the wise counsel and shepherding hand of my project faculty, Dr. Jeffery Savage. You kept our cohort together and off the ledge like a true desert father, or perhaps like an Irish lake father. You did this while enduring through the destruction and then rebuild of your dream, embodying collateral beauty, indeed a new beginning.

This endeavor was nurtured and formationally strengthened by my program mentors, Executive Dean Dr. MaryKate Morse, Dr. Kurtley Knight, and Dr. Ken Van Vliet who created a brave space for us to sharpen discernment and gain clarity to better diagnosis the ills of the present church so that doctors of the church can bring healing. Thank you for your example, tenacity, tenderness, and hope. You are the oaks of righteousness Isaiah speaks of, displaying the Lord's splendor. Bless you all.

I want to thank the doctoral team who designed and implemented a design process foreign to many church leaders, Dr. Loren Kerns, Dr. Cliff Berger, Jen Macnab, and Heather Rainey. Your courageous commitment to the process gave me confidence that the pain of learning this way of change is worth it. And it is! It works. Thank you.

I owe many thanks to the community in Charlotte, NC that cultivated this work and gave space for it: the Gate Church and our new church plant, A Place at the Table Church. You are a community of givers, riskers, dreamers, and counselors. I am a blessed man to be one of you and love you all. There are too many to thank here individually but your hands are all over this project. Let us see the goodness of our God in the land of the living.

Last, and almost certainly least, which we all would agree with, I want to thank my dear brothers in my cohort, the Little Savages. Your honesty, humor, compassion, and wisdom pulled me along many a time. This program was a win the moment I met you. I love you dearly.

Epigraph

For A New Beginning, by John O'Donohue¹

*In out-of-the-way places of the heart,
Where your thoughts never think to wander,
This beginning has been quietly forming,
Waiting until you were ready to emerge.*

*For a long time it has watched your desire,
Feeling the emptiness growing inside you,
Noticing how you willed yourself on,
Still unable to leave what you had outgrown.*

*It watched you play with the seduction of safety
And the gray promises that sameness whispered,
Heard the waves of turmoil rise and relent,
Wondered would you always live like this.*

*Then the delight, when your courage kindled,
And out you stepped onto new ground,
Your eyes young again with energy and dream,
A path of plenitude opening before you.*

*Though your destination is not yet clear
You can trust the promise of this opening;
Unfurl yourself into the grace of beginning
That is at one with your life's desire.*

*Awaken your spirit to adventure;
Hold nothing back, learn to find ease in risk;
Soon you will home in a new rhythm,
For your soul senses the world that awaits you.*

¹ John O'Donohue, *To Bless the Space between Us: A Book of Blessings*, (New York: Doubleday, 2008), 14.

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Preface

This work is my response to Jesus' call to work out my salvation and articulate the experience of salvation's journey with the hope that others may benefit from what I have gained. It is the result of over 17 years of searching for wholeness within the context of seminary and church counseling, pastoring and leadership in Charlotte, NC. My guides have come from various traditions within which I have immersed myself: Methodist, non-denominational megachurch, campus-based missions, charismatic, Presbyterian, Roman Catholic, and Pentecostal.

I often felt helpless and inadequate to live fully into the abundant life Jesus said He came to give. Helplessness and powerlessness are terrible stations along the pathway of life to walk through, compounded all the more by the burdens of trying to make a living, raising a family, the longing of inclusion in community and many other factors that can harry an insecure soul.

The simple answer to "trust in Jesus" has at times been a wonder of peace and rest to me. At other times it has seemed like a cynical, thin voice on a lonely, cold night. I would not be here, writing this work if my faith was more simple. I wish it were. Instead, I have plumbed the depths of God's generous and visceral grace out of seeming necessity for survival as well as out of blissful, fully aware exaltation of His love for me. But I have found grace. And I have found fullness of life. Perhaps through this work others won't have to face their journey as afraid and desperate as I did.

This work therefore is inherently personal. What I discovered through my coursework and research was that in today's context how I present my work is best told personally, authentic and real to the journey itself. Truth is no longer best told propositionally like it perhaps was at the heights of modernity and rationalism. Instead, truth has become more holistic and integrated, embodied. What we know communicates more authoritatively through how we have experienced the truth than ever before. Truth is transcendent so it is nonetheless objective, starting outside of our experience with Jesus being the object. But in today's world it has become hard for many to trust truth in that way, at least at different stages of our expansion into understanding truth.

So I have decided to share this project autobiographically. In a social-media saturated world this may be par for the course. However I am partly averse to much of that world growing up more outside that context as a Generation X-er. I don't have an Instagram account. I don't know if I have ever tweeted more than a handful of times and that as an experiment in its early days. I rarely post on facebook. My point in saying this is presenting autobiographically is not where I normally place my confidence. My confidence in presenting this way, though, has been strengthened through what I have discovered through this doctoral coursework.

I want to thank MaryKate, Ken and Kurtley along with my fellow journey partners who helped provide examples and a brave space to show that authenticity and vulnerability are possible and redemptive.

Research Method

This doctoral project utilized a blended research and design methodology called ‘Collaborative Design for Ministry and Nonprofit Contexts.’ In Collaborative Design, practitioners work with stakeholder representatives to address a Need, Problem, or Opportunity (NPO) in their context. Using a combination of bibliographic resources, local knowledge derived from stakeholder Workshops, and an iterative process of continuous adjustment using ‘just enough’ feedback information at each juncture of development, practitioners produce an application-oriented Project that seeks to effect Christ-centered change.

Abstract

NPO Statement: Christians longing for inner healing and wholeness along with growing intimacy with Jesus need a confident, competent pathway to follow.

Key Insights from Research: Intuitively true, but still surprising, the top factor for improving someone's confidence in pursuing their healing and wholeness in a ministry setting is trust of the minister. This factor topped perceived competence of the minister, community support and biblical soundness as other confidence-building factors.

Another key insight, this one brought about through my stakeholders, is the importance of telling one's story, one's testimony, to help gain trust and grow the confidence of a potential journey partner. Genuineness is held in high esteem in today's culture, breaking down many potential walls to ministry.

Ministry and Vocational Context: My vocational context is the Christian community in the Charlotte, NC region. My peers and community include many backgrounds across Protestant denominations and independent churches. I would also include Roman Catholic and Eastern Orthodox influence and hope this reaches into that community.

Description of the Project: My project is the first ten chapters of a book, in draft form, integrating four methods of healing from an autobiographical and biblically reflective perspective. The goal is to give the reader confidence to pursue holistic wholeness in Jesus by giving a firsthand, relatable account from a pastor and counselor's journey alongside digestible explanations of the methods.

The book is part of a larger project to build an integrative healing center in Charlotte, NC. It will be given at the beginning of one's healing journey as they come to the center as a guide and be available online. It will help build trust with me, who will oversee the center, along with the other ministers from the various healing methods mentioned in the book: spiritual direction, counseling, inner healing, and deliverance.

Introduction

JOURNEY OF DISCOVERY

This project represents my hope to help bring healing to the church. I discovered through my personal journey of seeking wholeness that this walk can be difficult and uncertain. There were dear friends and ministers that provided help, though I often had to seek them out, over years, from various churches and backgrounds. There was no one place that offered what I needed. This project represents that journey: "Christians longing for inner healing and wholeness along with growing intimacy with Jesus need a confident, competent pathway to follow."

The book aims to give the reader faith and hope that they can find healing and wholeness without having to search alone. It will chronicle my soul healing journey by interweaving 4 healing methods together into an available healing pathway: spiritual direction, counseling, inner healing, and deliverance.

My project did not start out as a book. Instead, I came to this program with the hope of receiving help in creating a center for holistic healing that integrates different healing methods. I still have that hope, along with a plan that is now coming together. Each person who comes to the center will eventually be given this book in its complete form as a guide. What I had when I began the program was a big picture. Now I have schematics.

Discover

To get there, the program took me on a design journey of discovery where I hosted workshops, met one-on-one with key stakeholders, and eventually came away with a realization that my initial scope was too big. The discovery workshop assignment helped me see that simply creating a center and assuming it would communicate its need was not so simple. One initial barrier that my stakeholders presented is that there are many in the Christian fold who do not know that there is more to their walk with Jesus than what they presently experience. One main example that the stakeholder meeting produced was the church's acceptance of anxiety as simply part of life, contrary to what Jesus and the epistles taught.

My stakeholders ranged from a counselor to several authors, pastors, businessmen and women, a film producer, church planters, stay-at-home moms, and entrepreneurial healing ministers, men and women, Asian, Hispanic, and Caucasian, all from different denominational backgrounds. They came with their own candid frustrations about the church and the sense of lack they had regarding fullness with Jesus and perceived barriers. Included in this was a lack of awareness for what fullness is and if that is even possible, the competence of the minister in administering healing, and discernment to know what is needed at a particular stage in the journey. Other barriers we discussed prevent people from experiencing a grace God has given the church to the point that some of these healing ministries are marginalized.

This leads to disappointment and disillusionment for congregants while creating frustration and other negative consequences for ministers. Questions arise, such as, “is fullness a theological issue”, or “should I embrace mystery or is this an issue of not having enough faith?”, or “Is it right to have this longing for more of God, or should I find contentment elsewhere?” These concerns and subsequent questions were all common among my stakeholders, who all are part of my context in the Charlotte, NC, region.

The first task, then, was identifying my NPO. This was not an easy task for me. My initial project goal came out of years of work as a pastor and counselor and arose more intuitively. But to articulate succinctly what my NPO was and then give it space to inform and create a potentially different project was a challenge.

My stakeholders identified that a propositional or institutional description keeps people stuck in a purely rational knowledge of God rather than a holistic, intimate relationship with Him. So, the need for the NPO to describe wholeness holistically and experientially became apparent. They next identified another barrier: difficulty in yielding to God, trusting Him to let go of whatever ails a person. It is sometimes simply hard to believe in God who is invisible. Subsequently, this pointed to a need to help people grow their trust. Lastly, the stakeholders identified church biases against modalities that would be different from the preferred or familiar path of healing prescribed by the church. This may sound like an odd admission, but especially in Charlotte, in the heart of the Bible Belt, this is sadly true. Churches have found many reasons to divide. A “one size fits all” approach to discipleship and wholeness largely exists in our busy Christian church world.

As a result of all of this we came up with an NPO stating, “Believers desiring healing need a clear, trustable, and integrated path of effective and holistic modalities that elaborates intimate wholeness in Christ Jesus.” The result of the Discovery process for me was that I would need some vehicle to convey the NPO within the larger context of the healing center itself. While not knowing it at the time, the idea of a book began to form. One of my stakeholders is an author, and right from the beginning of these meetings, he began to encourage me to consider telling my story. He is a dear friend, whom I have known for 17 years while here in Charlotte. I believe he recognized the need for synthesis of all that I had in mind in terms of scope for this project, and story can help do that.

As the process of discovery continued and I researched the history of the topic and its current voices, I began to see that my project was going to be too large if I held onto the design of a center. Much of this stage of the project journey was foggy, as I was uncertain where it would lead.

Design

When these same stakeholders and I began researching and developing prototypes, I hoped that the process would eventually clarify a solution, which it did – by first removing possibilities. One of the prototypes I used was an actual healing pathway where I brought two people through at least two healing modalities from two different ministers for healing. I would say this worked. However, to bring an entire healing process together within the scope of the project, I began to see that I

would not have enough time and that it would still leave out the major components that the Discovery portion of the research discovered, which was how to remove the barriers to healing. So, while practical, it did not address the NPO's vision to be "trustable" for instance.

My remaining prototypes were fruitful and even surprising. One, a qualitative assessment to help pinpoint what would help people on their healing journey, pointed to trust as the core element of healing that could address the barriers. The other prototype asked what vehicles would be effective for healing, with reading a book being selected as a top solution. Combining these elements, I landed on a newly discovered MVP (Most Valuable Prototype), designing a short book that would help build trust in an eventual healing pathway. Using the insights gained from my stakeholder meetings, my research into history, today's voices, and my survey, I landed on writing a book that would create trust by being genuine and transparent, descriptive and informative, pointing toward community support, upholding biblical and theological soundness, and aiming for excellence.

Deliver

After settling on a deliverable, I began the writing process. I have discovered that writing is about collaboration with editors and other writers just as much as it is about getting my own thoughts together. To evaluate the project, I looked at several benchmarks starting with quantitative writing goals, soliciting audience feedback on four critical success factors, including whether or not the book builds trust, demonstrates a need for community support, forms a strong biblical framework, and finally collaborating with authors and editors to ensure quality, soundness, and general guidance.

As such, I have spent a lot of time revising based on the feedback given to me. What I am including at this point are my initial writings, collected in 10 chapters of my book. These have been edited and revised and, as such, are ready for final editing. The book is still in process. The book is also one element of my final aim, which is to build a healing center that will include multiple modalities integrated together, which will be discussed as part of my launch plan. The book will be given to the folks who come to the center and will be available online.

PERSONAL LEARNING

I discovered along the way that I needed to break the project down into smaller parts. I like dreaming and seeing the forest. It has been difficult, time-consuming, and painful for me to wrestle out what the building blocks are and what the trees are. But I learned to be still in the midst of the struggle and wait until my soul rests before determining what it needs to build up from the ground. And the smallest part I discovered to build upon was trust. Trust was the #1 value that folks highlighted in my research to help them go forward with a minister toward healing, and that was my key learning.

Healing requires trust as a primary and ever-present foundation, and trust has been eroded in recent years within our culture and within the church. The behavior of some institutions and leaders has caused skepticism. And while that makes building trust more challenging, I see it as an opportunity to show all the brighter the life we truly do have within us in Jesus.

In today's highly relativized world, trust can come through story—a story that is honest and descriptive to aid in relational resonance while also guiding toward a higher transcendent truth that will not be swallowed up by the shifting sands and tidal changes of society's collective consciousness. I'm hoping the reader will connect experientially in some way with my story as one of the means to help them go forward one more step in their own healing journey. There is risk in this. Perhaps the story doesn't resonate. Perhaps the book over describes or communicates the presumption that all journeys are like this.

With that said, my stakeholders were the first to encourage me to tell my story. As the project assignments continued, this trend of trust with the minister being paramount to healing continued. I noticed this in positive ways such as through my readings² and the anecdotal support of those whom I polled about my project. I also noticed this in negative ways as I discovered that there are few ministries that bring together different methodologies, and then normally only two at a time. Why is there so little integration? The reasons for this apparent distrust between different methods are not well articulated and lack consensus.³ Experience has taught me that leadership tends to trust what it knows, and if one does not know another way or method, one will be slow to adopt it, if not skeptical.

As I would meet with stakeholders, I went in initially believing that the top area to help gain trust with folks would be through having a strong biblical and clear theological foundation. This was proven not to be true. First, my stakeholders encouraged me that I needed to share my story and that the main reason they believed in my project was that they trusted me. Over nearly 18 years in the Charlotte area, many had gotten to know me and believed in what I was about. My later research backed up the idea that it is trust that strengthens one's confidence in the ministry itself.

My stakeholders shifted our conversations as we met to topics like church hurt, creating a safe environment, accountability, and other elements that asked the underlying question, "Can I trust the minister?" The main survey I utilized put biblical foundation in 4th place for developing confidence in a healing pathway. It put trust of the minister #1.

The vehicle I have chosen to build my book around is narrative. As I mentioned before, my stakeholders first encouraged this. My readings over the course of this doctoral cohort further encouraged this, especially as we read into the power of limbic resonance within our brain. Stories can create a language that people can relate to as they seek to be whole. For example, before meeting with a counselor, we may feel physical pressure from stress. Or maybe there's an icy pit in

² As an example see, Jeffrey A. Kottler, *The Compleat Therapist*. 1st ed. The Jossey-Bass Social and Behavioral Science Series. (San Francisco: Jossey-Bass, 1991).

³ Siang-Yang Tan has been a large voice in the integrative therapeutic model world and explains well an apparent divide between the care of souls and the therapeutic model. Siang-Yang Tan and John Ortberg, *Shepherding God's People: A Guide to Faithful and Fruitful Pastoral Ministry*. (Grand Rapids, MI: Baker Academic, 2019).

our stomachs before we meet for deliverance. These experiences are potential barriers to change. Once described, however, and identified as normal parts of a healing journey, courage can be given to continue. If the person who is describing the sensations is seen as an authority figure, like a pastor, then more courage can be given.

Much has been said in recent years about the value of vulnerability. For many reasons, perhaps both good and evil, the examples of church leaders being vulnerable, especially within my context, are few. The southern minister of my upbringing typified strength, conviction, faith, and righteousness. Weakness, meekness, gentleness, and vulnerability were not typical. What I hope to bring through sharing my story is strength through weakness, conviction through meekness, faith through gentleness, and a revelation of righteousness through vulnerability. I see this modeled in Jesus, and His example has given me life. Additionally, I was strengthened through the many examples this program provided over the years of this journey.

Two main inspirations for my work are Henri Nouwen and Eugene Peterson. They were both deeply rooted in scripture and deeply rooted in practice. A main aspect of their method of integrative delivery was reflective story. And so, while my voice will be different than theirs, I am working toward a similar transparency with reflective wisdom.

FURTHER WORK

From here the plan is to continue writing the remaining sections of the book with an eye toward sending them off for editorial review at the end of the summer. From there, the revision process will continue until the book is ready for publication. I will look for publishers and broader distribution, as I found there is little if any published material that brings these various healing methods together. If I am unable to do this, I will self-publish, for the main goal is to get this into the hands of the folks who come to the healing center.

The center itself is being built. Ministers have been assembled, representing the various ministries mentioned in the project. In addition, I will be looking to include coaches, physical therapists who simultaneously work with emotions, and medical professionals. Each person who comes to the center will be given a shepherd who will guide them along their journey, discern which ministry they need, and provide formational follow-up.

FINAL REFLECTIONS

I wish a work like this could fully encompass all that it means to me personally. This design process was often like being on a ship at sea that came into a long season of fog and clouds, without the ability to orient itself: seemingly adrift, long from land, stars and sun hidden. And yet the ship was never alone, and the current was always moving the ship closer to a land awaiting discovery. Loren and Cliff, MaryKate, Ken, and Kurtley, Jeff and the Little Savages, and the rest of the fellowship, and all my stakeholders and church community were all in this together. The Spirit's current was steady. This integrated, collaborative body of Christ was revealed and formed within me. Surely that's the win. The project and its future are an offering, an outgrowth of these accumulated Lights, these Awesomes.

I still carry with me an awareness of my finiteness, of my need for help to fulfill what I believe to be a call on my life to bring healing to the church. I am no longer scared of that, though. Before, I would have called this inadequacy or unworthiness. Now I might call it communion with Christ. I believe this will affect my context profoundly. As I step into leadership, planting a new church and this healing center, I am more open to seeing how God is providing living stones to build with through His people. There is an empowering coming to them.

The dream for the center is that each minister's grace will be fully revealed. We will provide a formational pathway for their personal and communal development while helping them discover how the Spirit uniquely works through them. Each person will be Spirit-crafted, then, able to be filled with the joy of genuinely co-laboring with Christ and seeing the work of their hands flourish, able to withstand testing by fire to show their precious nature. Those that come through the center will come to know Jesus intimately and know how to keep that intimacy. They will have friends along the way who will know them according to the Spirit, so true communion will grow. This work will not be able to be packaged or replicated. It will be slowly and painstakingly developed, so it will also last.

Doctoral Project

Introduction

The following presentation is the first 10 chapters of a book integrating 4 methods of healing from an autobiographical and biblically reflective perspective. The goal is to give the reader confidence to pursue holistic wholeness in Jesus by giving a first-hand, relatable account from a pastor and counselor's journey alongside digestible explanations of the methods.

I am presenting the book in its current draft form. The design process for this is collaborative, with 4 authors and editors giving guidance over these last months. With their suggestions, I have made revisions with the chapters ready to be sent off for final review of design, style, syntax, and grammar. I will wait until the remaining portion of the book is complete before doing this. After that, the book will be sent to publishers where further revisions will occur.

To showcase my decision making and project process, I have added descriptive footnotes at appropriate sections. These showcase footnotes will be offset from the book's footnotes and be in italics. They will not be in the final copy of the book. In its final form this book will be given to people who come to the healing center I am creating. Its purpose is therefore partly to help them trust me as well as the other ministers who we will be collaborating with.

Toward Wholeness: Discovering Intimacy with Jesus Through Holistic Healing

Contents⁴

Part 1 - Onward, Upward

Chapter 1 - Premise

Chapter 2 - Introducing Wholeness

Chapter 3 - Breaking Point

Chapter 4 - Theological Reflection: *Isaiah 61: Jesus as Our New Eden*

Chapter 5 - Jesus as Shalom, Our Peace, and Harmony

Chapter 6 - The Church as Jesus, His Body on Earth

Part 2 - Spiritual Direction

Chapter 7 - Testimony

Chapter 8 - Theological Reflection - The Psalms

Chapter 9 - The Practice of Spiritual Direction

Chapter 10 - Practice at Home - The Sanctuary Prayer

⁴ One of my stakeholders, a published author of several best-selling Christian novels, a journal editor, and lawyer, recommended in my last review session in January that I shorten the chapters to better fit within the attention span of today's culture. My initial draft was three chapters. To do this I restructured the book into Parts that will eventually include all the healing methods, with a final part dedicated to integrating them into a community.

Part 1—Onward, Upward⁵

"I have come home at last! This is my real country! I belong here. This is the land I have been looking for all my life, though I never knew it till now...Come further up, come further in!"

— C.S. Lewis, *The Last Battle*

⁵ During my initial stakeholder meetings, a main theme that developed when talking about healing and wholeness was the lack of awareness of what is possible with our relationship with God. In the experience of the stakeholders, people had not been taught that there is more available to them. Anxiety, for instance, did not need to be normalized over peace. So from the outset, one of the aims of the book will be to help elevate people's hope in what is possible with God, to "look up," so to speak.

Chapter 1—Premise

Jesus came to save us. We often think of this in terms of from what He has saved us: sin, self-centeredness, death, the devil and ultimately hell. This is certainly good news. I once was bound up in these things, unable to break free from the chains that kept me from living fully alive and loving consistently. Since believing in Jesus I have become a different person. I now have hope that only grows as I age. The habits that previously were destructive in my life are broken, and the patterns of unhealthy thinking that yet remain are continually being overcome. This is indeed good news.

After walking with Jesus for a while, I have realized that while we now have power over these elements in our current lives, we still must deal with them daily.⁶ And according to Jesus we will continue to do so until He returns.⁷ Life would not be all that it was meant to be if this were all we were focused on.

Thankfully, Jesus came to save us, not only from these elements but *into* much more. He has blessed us with an abundant life full of otherworldly peace, joy that bubbles up and out regardless of the life around us, and love—the best of all love, sometimes warm, sometimes fierce, but always available because God is love. Experience teaches us that we normally live our lives somewhere between sin, death, and the devil and God's life and love. We can get used to this and, along the way, forget there is always more of God and His life within us to receive and delight in.

But whenever someone turns to the Lord, the veil [of understanding God] is taken away. For the Lord is the Spirit, and wherever the Spirit of the Lord is, there is freedom. So all of us who have had that veil removed can see and reflect the glory of the Lord. And the Lord—who is the Spirit—makes us more and more like him as we are changed into his glorious image.⁸

This brief⁹ book is intended to give fresh hope and faith for a believer's quest toward that glory and its increase. Jesus is worth it. He is *the* Lord. You also are worth it. Our Lord has said so through His death on the cross for you. I'm hoping to shake you out of any complacency, a place where you may feel defeated, or even a pit you may be in. I am trying to dispel any myths that may suggest that Christians are to live a life of anxiety, lack, heaviness, weariness, shame, guilt, hopelessness, duty,

⁶ Philippians 3:12-16.

⁷ John 16:33.

⁸ 2 Corinthians 3:16-18 (NLT).

⁹ *The aim of this book is introduce the healing methods, not go into depth with them. My stakeholders reflected that my stated desire for the book is similar to a Henri Nouwen book that is authentic, descriptive, and concise. My stakeholders have agreed to help keep the book minimalist as the editing process continues.*

obligation, resignation, and defeat. We are not. We will undoubtedly experience these things because Jesus did, and we are not above our Master. But we go *through* them. We do so like a traveler walking through a tunnel or valley on their way toward a better land.

The signposts of this journey have been there all along. They are embodied in Jesus. They are revealed quite plainly in scripture. The history of believing Christians supports this way. Present day lives are reminding us daily that a life of fullness, of wholeness with Jesus is the new normal in the era since the resurrection and Pentecost. My aim in writing this is to give you these markers for your journey. You are not alone on your walk. You are always accompanied by God's Holy Spirit, who is Jesus. But you do have to walk. And often the only way into a garden is through a wilderness.

I intend to help you find your way as you go. My story will be an example to you though it is only one of many. I will provide historical examples as well, along with pointing you ever toward scripture as a trustworthy record of God's interactions with mankind.¹⁰ Finally, I will give you practical ways to link up with the Spirit so you can take another step. But the steps are yours to take. No one else can take them for you. That's why your faith is pleasing to God.¹¹ However, you do not take these alone. It is Jesus who joined with you. He provides grace for each step – a divine empowerment to help you overcome all obstacles.

And at the same time it really is you who have joined with Jesus to this point. Though He chose you and chose to live within you first, you have remained with Him. Your steps with Him have brought endless delight to Him and to those in heaven cheering you on. You are certainly not alone in this and your journey is never a burden to Him. In fact, He is always delighting in you and never heavy because of what you go through. He is quick and nimble to powerfully help you. He never grows weary and He does not tire. Instead His joy in you is ever your strength. He deserves that joy for what He went through on the cross for you, so let Him take care of you by recognizing His joy and delight in your life. Perhaps that will be step one. Know He enjoys you, immensely.

This book is intended to be an introduction of four proven paths along your own healing walk: inner healing, spiritual direction, deliverance, and counseling. Here is a brief introduction of what is to come:¹²

¹⁰ Interestingly, in my research neither biblical support nor historical tradition were main factors that people look to for confidence and trust in the healing process. Perhaps these elements are assumed. Nevertheless, in my stakeholder sessions it was agreed that my project should articulate a sound biblical foundation. Additionally, in order for this work to be accessible to as many streams of the Christian faith as possible, they all thought it would be wise to have voices from various traditions included.

¹¹ Hebrews 11:6.

¹² Initially I had the following section at the end of the Introduction chapter. However, one of my stakeholders said the book needed to inform the reader what was to come sooner in the book than what I had, so I brought up these descriptions here.

Inner Healing is a type of prayer ministry where a minister helps another discern the Holy Spirit locating and redeeming parts of oneself that believe a lie, are injured, or are oppressed in some tangible way. This ministry takes place in a controlled, safe environment. Each person is guided toward a quiet trust in the Holy Spirit who helps that person recognize where He is working and empowers the person to join Him there. The ministry involves confession, repentance, receiving of God's word as life and healing. This ministry is holistic in nature, integrating thought, feeling and will.

The effect afterward is that the person receiving ministry feels more connected to God, lighter, and able to think and believe more clearly than before. Most of the time, the inner healing minister has learned from their own life experiences in which they turned to God for help and got it. They now have the tangible experience and grace to help another person walk through a similar area on their path toward wholeness.

Spiritual Direction is a relationship where one person helps another discern where God is directing another's life, perhaps helping to locate the next step or two in one's life. This is helpful in clarifying one's vocation, deepening love within a relationship, or simply wanting to better understand who Jesus is. This relationship creates space for hearing God, reflecting on one's journey, and grounding one in reality.

The spiritual director has been trained through years of experience in walking with the Holy Spirit, is familiar with the spiritual practices of church history, and has become a trusted guide for many. Spiritual direction is less concerned with behavior and symptoms and more about one's connection with Jesus, so listening, reflecting, and prayer are main components of this relationship.

Deliverance is a ministry aimed at uncovering, dislodging, and removing all demonic spiritual oppression that occurs in a believer's life. These oppressions are common in the life of a follower of Jesus, though not often recognized in the church at large. The minister typically calms and guides the congregant through giving some background from scripture as to what can cause oppression. The minister may help a person turn back to God and give a fresh allegiance to Jesus by repenting from sins and unholy agreements one may have made throughout life's journey.

In this way, the believer and minister can now jointly work toward removing the oppression. This may come from the two commanding away any oppressing spirits, with the experience being a lightening of the heart and mind. Then there may be a time at the end of an infilling of God's Presence in a more tangible way as the minister asks God to fill in the areas of one's soul that had previously been oppressed. The minister typically has gone through training in deliverance as well as experiencing their own personal victories as they have prayed for greater freedom in their own

lives. They frequently have a special gift for detecting the presence of these unclean spirits in order to help guide the session.

Counseling is a relationship in which one person assists another in developing right thinking, feelings, and actions so that they can experience wholeness in areas of life such as relationships, personal freedom, and vocation. The foundation of this relationship is trust. The counselor recognizes this relationship to be holy. Patience, warmth, and acceptance will be a hallmark of a good counselor.

The therapist will engage with several well-established techniques to help develop stronger mental and emotional connections to truth and health, creating resiliency. They have often been trained for years in school and have a personal passion to see people become whole and healed. A counselor will help another “work out” their salvation from an inner experience into an external reality that others can see.

Each of these ministries is given to the church by Jesus. They are His gifts to bring about fullness to the body of Christ as a whole. Each minister has a unique passion and grace to enter another’s suffering with compassion, patience, and a hopeful confidence that through them love can be formed in a greater way. These ministers have often suffered much themselves and are therefore well equipped to empathize with the pains common to all. They are courageous, believe the best in each person, fear no darkness, and can reveal the tender and meek heart of Jesus to the most vulnerable parts of our lives.

Let's start with an introduction and then talk about some keys that will help us build a strong base from which to seek wholeness and healing.

Chapter 2—Introducing Wholeness

"Are you at rest?"

Dear friend, the purpose of this chapter is to give you a look into a healing journey from my own walk with Jesus. As I have worked this out with Him, it has given me wisdom both directly and from others who have been dear companions along the way. Like any wisdom in Christ, unless it has led me to know Him personally, it is not true wisdom but a shadow or an empty shell of wisdom. I say that because it's important for my walk with Jesus to be sincere.¹³ What is the point otherwise? If I am healthy and whole but don't have love through my bond with Jesus, I have nothing.

Growing up in the South has taught me that this is not a given. In fact, it has appeared at times that Christianity is about beliefs and actions rather than knowing God as Father. That has always been a temptation for the church throughout history, and it is still working in my life (and likely in some areas of yours as well). I'm aware that I'm not totally aware. So I want to caution you as you read this: this is a description of healing through some cultivated and well-worn paths along the Way that is Jesus. I'm just as prone as anyone else to developing my own self-reliance and potentially labor apart from the Holy Spirit. He alone, however, is the healer. These methods and my testimonies are not.

That said, there is the promise within what I am writing to you of your own healing as you connect with Him in the process. Jesus does heal today and I am an example of that, as are many others. It is right and good to share that testimony with others so that God can be glorified for His works and give us all faith. So, I am writing this to encourage your faith and strength as you pursue your wholeness. I believe that Jesus works through testimonies. He also works through well-worn pathways that others have developed and tested over the years. Jesus is not against the order of such paths. He gave us the Lord's Prayer as an example and the apostles established disciplines to help nurture God's presence in our lives.¹⁴ If that order divorces itself from Him, however, then we miss the point.

Briefly about me: I am a pastor. I am a son, a husband, and the father of five incredible daughters. How could five daughters not be incredible? I really don't have a choice to say otherwise as I am overwhelmed by their presence and am better off for it. They provide grace for me each day and a reminder to remain childlike and hopeful as I keep my focus more on them than what goes on in

¹³ *My stakeholders strongly encouraged me to share my story. They reflected to me that one of the strengths of my ministry over the years has been my honesty and transparency. People want to feel safe and understood as they make their lives vulnerable to another. In sharing like this it will help people, specifically those who will come through the healing center. This book will be given to them as an initial guide.*

¹⁴ "So then, brothers and sisters, stand firm and hold fast to the traditions that you were taught by us, either by word of mouth or by our letter." 2 Thessalonians 2:15 (NRSV).

the world around us. They also show me my flaws, which I have learned to welcome as invitations to receive revelation of who Jesus is in these areas of my life. And life is full of grace.

I have been given a grace to journey into plumbing the depths of God and understanding who He is, just as you have. I was blessed to attend and graduate from seminary for five years, as well as to be a part of vibrant and passionate congregations that yearn for and risk for God and His manifest presence. I have given myself fully to this calling for over twenty years as of this writing. This too is a grace. I am changed because of this grace. My life to this point has been filled with unconscionable sins, tragic mistakes, sorrows of my own doing as well as breathtaking mercy, wondrous inclusion, joyful victories, and the ongoing sorrows of bearing burdens with others as well as the exquisite joy of sharing in others' happiness. It's a full life, a difficult life, and I am finding more and more, a restful life.

I have felt led to invite you into my healing journey. I found that when I was searching for healing, I didn't have many recorded voices that I could go to that gave me language and texture for what it is like to pursue healing. Much of the obstacle was church related. Some churches are simply not acquainted with how to grow in healing. Maybe there are limitations like staffing or resources. Some have theological positions that preclude certain interventions.¹⁵

Church leadership is also a barrier. A pastor who hasn't experienced some measure of healing or some exposure to a healing method may, with good intentions, incline away from their use. We are innately skeptical of what we don't know as we seek to fulfill our call entrusted to us to guard the flock of Christ. There are also tragic stories of abuse and malpractice in various therapeutic settings and in the church at large.¹⁶ It's hard to trust much of anything these days.

But, as we will see, healing involves trust, which is a part of love itself.¹⁷ To grow we must trust. To love we must trust. So this journey can be a tough one; it is a tough one. There is no getting around that. As we approach a desire for fullness and wholeness we will be confronted with pain, difficulty, fears, and doubts. And within each of these places warmly rests Jesus awaiting our courage so He can bring the healing we desire.

¹⁵ *This paragraph came from a stakeholders' meeting on discerning the roots of my NPO.*

¹⁶ *In one stakeholder meeting, there were some who had come from a bad church split from an abusive pastor.*

¹⁷ *The number one factor, according to a survey I conducted, to help build confidence for healing was trust of the minister.*

I've faced these questions too. Was I just supposed to be different now that I am a Christian? When do I "arrive?"¹⁸ Why do we struggle? How do we actually change? I hope that in hearing how I have worked this out you will have an example of faith working through a once broken person and a world opposed to the fullness Jesus offers. It has at times been agonizingly lonely and yet I have never been alone. My prayer is that this voice, which is not my own, will give you courage and compassion for your walk of faith with Jesus, who has overcome and promises never to leave you alone.

I have elected to be transparent about portions of my journey to give courage in your journey. Such transparency from any of us is sacred. These are real moments where I encountered Jesus and His grace. You, too, have had and will have your own meetings with Him. These are sacred to Him and I pray you see them in this way for yourself. You, also, are sacred for you are connected in union with Jesus Himself. And transparency, first and always with God our Father, opens your heart more for Him to draw near to you and bring healing and wholeness in greater measure into your life. It is an act of worship to Him, what the scripture calls, "walking in the Light."¹⁹ I encourage you to be honest with God about what is on your heart and mind, why you act the way you sometimes do and what is going on in your life. There is no shame in Him, no reason to hide, because He longs to bring you love. He is a good Father.

¹⁸ *This came directly from a stakeholder meeting. Most want "more" of God but don't know what that looks like. They have been taught that justification is the end and have a static view of salvation which limits the capacity to seek for more in one's relationship with God.*

¹⁹ 1 John 1:5-7.

Chapter 3—Breaking Point²⁰

I received a call one morning that forever changed my life.

“Tyler was killed. A sniper ambushed his squad and he died on the way to receive help.” My friend on the phone was in shock, and when he hung up that was where I found myself.

First Lieutenant Tyler Hall Brown was a good friend of mine in college and had deferred an opportunity to be stationed in Washington, DC as part of the Old Guard, the prestigious Third Infantry Regiment which is tasked with supporting the protection of civil sites and authorities such as the President. Tyler and I were fraternity pledge brothers, had traveled Europe in college, staying with my family who lived in Vienna at the time. He and I served in student government together while at Georgia Tech and I learned much from him in how he treated others with earnest hope and enthusiasm for life.

His death deeply affected me. For weeks, I struggled to sit still and focus my energies on what, I thought, would be beneficial. There existed this syrupy fog around my awareness like each moment was thicker, less real, and further away than normal. And yet I would have said that I felt each moment thickly and would have assumed that others were aware of what I was feeling in some way because of how full my grief was. I would heave sobs of grief, find small roles to help others honor his memory, meet with his family, collapse in exhaustion, and keep going. It was difficult to focus on work. I was a pallbearer at his funeral in Atlanta where some thousands attended to honor this great man and what he had already accomplished in his life. In Arlington, Virginia, where he was buried with honors, I finally hit the end of my energies. I had done all I knew to do with this tragedy and was at my end.

Not long after this, I was contemplating Tyler’s death and his willingness to sacrifice his life for his country, giving up an already great life for the promise of a greater one. I was checking my heart for that same courage and ability to sacrifice all for Jesus. I didn’t see it within me. Instead, I saw a soul in a state of compromise. My life up to this point with Jesus had experienced fits and starts, but I had been putting great effort into this walk for a sustained period of over two years. And yet I would have setbacks and disappointments. I didn’t seem to have it in me to give Jesus my all.

Now, this is a form of all or nothing thinking that is not healthy, and I realize this now, but at the time I judged that I was either all in or I was nothing. And so, I judged myself to be nothing. I decided then to end my life.

I knew that Jesus was willing to die for me; He did die for me, and I did not find that same willingness within myself. “How could I look Him in the eye?” I thought. Jesus, of course, does not think like this. He sees us progressively growing into wholeness like a tree, starting as a seed and eventually fully

²⁰ *This story is very personal to me. I did not plan on sharing it, but while in prayer about the book I felt led to put it here. When polling my stakeholders about its inclusion they all strongly agreed it works well and should remain.*

maturing. I didn't know this at the time and when I saw my life less than fully mature, less than perfect, I rejected myself.

Before going forward, I made a wise decision: I prayed. I brought this terminal action before God as best I knew how, and when I did something difficult to explain happened; I can't say for certain what happened. One minute I was praying and the next I was someplace else. Where I was, I do not know but what happened while there changed me. I had closed my eyes, come to God in the name of Jesus, told Him plainly what I was about to do, why I was about to do it, let Him feel the full emotion of it all as I opened myself up to Him and then let Him in like a person would let someone give them a hug or speak wisdom into their heart that you know you will accept and act upon. Then, I was simply somewhere else.

I first saw that within me and around me was a great void like space, invisible at the same time. I was nothing, but I was something. In that void was a black hole whose gravity was pulling everything in my life into its lifeless orbit of darkness and despair – a life apart from God and His Light. There was great sorrow and an awareness of deep cold within me.

And yet, I was also aware of a great Light in this void. It was in a different place than the black hole. Somehow, I knew this light to be God.²¹ There was a warmth, a peace, and communing love within this light. In those moments in this place, suspended between the two entities, I was aware of the reality of eternity with God and without God. It's not simply that I logically understood this to be true. I experienced these realities, feeling them and understanding them as if I were one with them. And in that suspended place, I knew each one was an option and a destination. I would become forever connected to one or the other.

I found I was simply drawn to the Light. As I was drawn, I let myself be drawn and found myself moving toward the light. As I approached it this Light then enveloped me and filled me with life.²²

When this time of prayer finished, the oppressive darkness within me was simply gone. I felt clean, and pure, and whole. Instead of condemnation, I felt acceptance and purpose. And from that point on in my life, it was like I was shot out of a cannon toward the will of God, or rather within the trajectory of His will for my life, and I haven't wavered since. And so, I found the proverb true,

²¹ "This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all." – 1 John 1:5.

²² *This experience is also deeply personal to me. Again, I asked my stakeholders about it being appropriate to share and they all supported its inclusions. One difficulty in sharing such an experience is that folks may wonder if this is normative—it is not. But it is also a real encounter I had that I was encouraged by the editors and authors who are my stakeholders to share.*

Trust in the Lord with all your heart
and lean not on your own understanding;
in all your ways submit to him,
and he will make your paths straight.²³

As well as the Psalmist who said,

Turn to me and be gracious to me,
for I am lonely and afflicted.
Relieve the troubles of my heart
and free me from my anguish.
Look on my affliction and my distress
and take away all my sins.
See how numerous are my enemies
and how fiercely they hate me!
Guard my life and rescue me;
do not let me be put to shame,
for I take refuge in you.
May integrity and uprightness protect me,
because my hope, Lord, is in you.²⁴

That was my point of surrender, of truly yielding to God. I thought I had before. What I realized is that I had nothing to offer Jesus, not even my will. Through and through, I knew that I was not like Him, that I was fully tainted by sin, and that sin was what was true of me. I only had part of the picture, however. I was only looking at sin. I was not looking at Jesus and His grace. And so, when He revealed Himself to me, He made it clear that salvation is His doing; I had nothing to do with it except to receive and believe, as the Apostle John tells us:

²³ Proverbs 3:5-6 (NIV).

²⁴ Psalm 25:16-21 (NIV).

But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.²⁵

And, "We love because he first loved us."²⁶

And from Jesus, "You did not choose me but I chose you."²⁷

This truth brought me great comfort. My eternal salvation has nothing to do with me but everything to do with Jesus. My job was simply to receive Him, to believe Him.²⁸ His is to be faithful to my trust in Him. If I am to be saved it means I cannot save myself. I recognized this in my prayer that night. It was at once a terrible realization and awakening to experience life without God. It was then the sweetest, most wonderful realization that eternal joy and life were mine because of Jesus's kindness and mercy. I saw that Jesus and I were one.

Today, I may notice sin at work in me, but I now see that His grace and love is my true self, and that sin is already dead in me, no longer truth. Instead, Jesus is. My mind can therefore rest in Him within me and no longer upon sin. I have been set free from a mind and life hostile to God because I now see and believe that my life is inside of Jesus, firmly established in His Spirit.

Though I don't wish anyone to go through that much pain, I do want people to understand the absolute inability to save oneself. On the other side of that knowledge is the better knowledge that it is Jesus's right and privilege to save us. He has earned that distinction through what He suffered on the cross, taking all sin, for all mankind, for all time, upon Himself. He deserves to save us. Oh, that we could all taste of His great joy in being that Savior for us and realizing His kind intentions toward us in that choice!

This is the foundation of our healing journey with Jesus. It was for me. I also have come to understand that we don't yet see the whole picture but instead see in part. We have parts of our heart that are still scattered, looking to establish themselves upon the foundation of Jesus. Each part is becoming more aware that Jesus is truly our Savior and that we cannot save ourselves. That is part of the reason we have trials: to show to each part of our heart that Jesus is real, accepting, saving us, and worthy for us to restfully trust in Him, or to point to scripture, to prove out and try our

²⁵ John 1:12-13 (NRSV).

²⁶ 1 John 4:19 (NRSV).

²⁷ John 15:16 (NIV).

²⁸ John 1:7-12.

faith, testing it like gold refined by fire to show that it is genuine and built quite firmly upon Jesus, to our inexpressible joy.²⁹

Let's now take a look at who Jesus is for us and how He saves and brings in these separate parts of ourselves. To do so, I want to look at how the prophet Isaiah saw this for he saw directly into the heart of Jesus regarding our salvation. Jesus quotes this next passage, referring to Himself in the first person as the one fulfilling these words.

²⁹ 1 Peter 1:7.

Chapter 4—Theological Reflection: Isaiah 61: Jesus as Our New Eden³⁰

*The Spirit of the Lord God is upon me,
because the Lord has anointed me
to bring good news to the poor;
he has sent me to bind up the brokenhearted,
to proclaim liberty to the captives,
and the opening of the prison to those who are bound;
to proclaim the year of the Lord's favor,
and the day of vengeance of our God;
to comfort all who mourn;
to grant to those who mourn in Zion—
to give them a beautiful headdress instead of ashes,
the oil of gladness instead of mourning,
the garment of praise instead of a faint spirit;
that they may be called oaks of righteousness,
the planting of the Lord, that he may be glorified.
They shall build up the ancient ruins;
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations.*

—Isaiah 61:1-4

Contrary to what we may think of in today's popular usage, "brokenhearted" (שָׁבֵר)³¹ in this passage does not solely mean the saddened, depressed emotional state one typically experiences after loss. Instead we are to think of something broken into fragments or pieces, like a smashed pot. We can have a greater confidence in this definition when we put it within the phrase "bind up the brokenhearted," because the word "bind up" in the Hebrew (חָבַשׁ)³² communicates the idea of bringing together like shutting in or confining like a saddle placed around an animal, a damming up of water with a wall, or putting on a bandage around a broken bone.

³⁰ This section of the book comes directly from my theological reflection on my project from a previous semester's work. I saw this passage as tying together the various healing methods into a holistic and integrated pathway.

³¹ B. Knipping, "שָׁבֵר," *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. Douglas W. Stott (Grand Rapids, MI: William B. Eerdmans, 2004), 368.

³² G. Munderlein, "חָבַשׁ," *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck and Helmer Ringgren, trans. David E. Green (Grand Rapids, MI: William B. Eerdmans Publishing, 1980), 198.

Over this idea of a broken heart is the backdrop of God's people being scattered in exile around the nations, no longer able to dwell in the land, the resting place of the people of God. The people of God were rebellious; their split hearts were creating division with God and themselves, and as a result, God scattered them. In time His promise of salvation was that He would restore the people to their land, allowing them to dwell in shalom, or harmony. As Jesus taught, the issue of rebellion, which leads to scattering, is an issue of the heart. Thus a broken heart and scattered people are coupled together, whereas salvation binds up and heals the broken heart and brings back people to live together in harmony. They go together, but they also go in order, for as the heart goes, so goes the people. Thus, to heal a heart is to heal a community, or rather a community of harmony and unity reveals a community of people whose hearts have been healed.³³ So it begins with heart healing—putting back together and making whole what was once shattered.

WHAT WAS SHATTERED?

In our culture today, most of us are aware of psychological terms such as dissociation and multiple personalities. We know we can go from manic to depressed and our moods can give the impression that we are different people from day to day or even minute to minute. We may use wording such as "well, that part of me gets anxious around certain people" or "yes he has a side to him that you don't want to know." So, we are familiar with having different aspects or parts of our personality.

An entire field of psychotherapy has been created to help describe this called Internal Family Systems which helps people identify their various parts and understand how they were formed, how they are adaptive or maladaptive, and how they can be brought back into harmony with the true self of their personhood. Observation, then, has noted that we can have different components that make up the whole. We even discuss compartmentalization as a description of areas of our lives that we simply don't want to deal with on a given day. We inherently believe that we are a collection of pieces.

We also recognize that when these pieces are not put together, we will feel broken. Have you ever been having a perfectly normal day and then run into someone you haven't seen in a long time and become anxious? Have you ever been able to pray your way through the day and be at peace, only to be awakened at night by something that fills you with shame or fear? Why is it we go from a normal state of "fine" to some unpleasant experience in seemingly no time? Or have you prepared for a test or meeting, believed you were ready to go, only to get into the situation and blank on what you had prepared for? We all experience these times of "brokenness."

Each experience can be troubling. Maybe our reaction causes another harm, like if we are suddenly filled with anger or rage. Maybe the energy it takes to "pull it together" is more than we can sustain

³³ Another of the key findings from a survey I conducted was that community support would increase one's trust in their healing journey. Integrated into the book, then, are accounts I have with people who helped me along my own path.

over the course of a day, so our commitments and areas of performance are inconsistent and undependable.

If we are honest with ourselves, we all recognize areas where we are not as peaceful, harmonious, and always loving as we would like to be. This is the normal state of being for all of humanity so take heart! You are normal in that regard. However, we are not to stay there, or perhaps let me just ask you, "do you want to stay that way?" Instead, Jesus has come offering to "bind up the brokenhearted," meaning we all can grow through our disordered thoughts and emotions.

Each area of brokenness, in thought or feeling, is an area of our lives where we have become separated from God, broken off from His nature. Jesus described it like this,

I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.³⁴

Each of us may have a thought or a feeling like a branch that is not producing good fruit; it is unrighteous in that it is different from what Jesus would ever think or feel. Before we knew Jesus, many of our branches were like this, formed by the world and fear and abandonment and all sorts of other "vines." But Jesus is the true vine, meaning the real and authentic vine. When we cling to him, His vine bears true fruit. There truly are other vines out there that produce fruit; they just taste terrible and lead to disease, sickness, and death.

Picture it like this: perhaps we grow up in a home that is fear based. Mom is insecure about her status in relationships, dad is anxious about providing for the family, and so on. These are vines, and we may grow up thinking they are just the way the world is. In a home like this, we may start thinking that we must dress a certain way to find security in relationships. We may feel anxious around friends. We may believe we need to put in 60-70 hour work weeks to provide well. We may feel anxious about our quarterly reviews. These thoughts and feelings all stem from a vine, but not the real one, which is good, lasting, and eternal.

Now picture another home. Mom is daily filled with a pregnant peace that warms her demeanor each day, enveloping you in her care and attention because she is not distracted by anything else, including other relationships. Dad is affable, confident, and hospitable, consistently interested and brings you along on various adventures and outfits of exploration and discovery. As a result, we think we fit in everywhere we go. We feel calm, curious, and hopeful around all people; able to show hospitality and warmth to any. We enjoy what we do restfully, never compromising our

³⁴ John 15:1-5 (ESV).

commitments to family and friends with our schedule but instead operating out of rest. This last home could well describe branches affixed securely to Jesus, drawing through Him all life, love, peace, and joy.

I don't think it would be difficult to see how thoughts and feelings can form from each environment. Growing up and into our adult life there are innumerable vines that we will be shaped by, that we choose to let shape us. As each branch from these other vines grows, it bears fruit. When we come into Christ, we don't immediately experience these branches falling away. Far from it. Many are still there. And so the cumulative effect is that while we are a new branch inside of Jesus, we are colored by hundreds of branches that came from other vines. So, we have many pieces and fragments, thoughts, and feelings that must be transformed or cut off as we grow into Jesus. In so doing, our broken parts are brought back together and are "bound up."

Chapter 5—Jesus as Shalom, Our Peace, and Harmony

We never leave being in Jesus while this is happening, nor throughout our lives. He always holds us together. He is that warm, non-anxious presence in our lives. He assures us that nothing and nobody can pull us out of His embrace.³⁵

Jesus is peaceful harmony, what the Hebrew scriptures call *shalom*. When all things work together as God intended, a lively peace overflows from within creation, like laughter from family after a homecoming meal. We glimpse it here and there when a child lays quietly as his mother reads with delight with him on her lap. Some spring days, at the edge of a flowered forest entrance, shafts of sunlight will reveal honey bees within, slowly bouncing between colored petals aglow. The warmth and quiet joy awaken us in these moments, and we connect with time itself, unaware any longer of preoccupation and burden. Shalom.

Jesus came to give us this peace, but not as the world gives, dependent always upon these wonderful but so often fleeting moments of delight. He has given us shalom within, now always available to us. Like a garden that needs attention and care to produce a harmonious diversity of beauty, our inner life with Jesus needs cultivating to bring together all our diverse, seemingly disparate parts into abundant peace and fullness. Jesus calls this salvation.

Salvation is a gift that must first be received, and then it must be learned, studied, applied, and sought over the course of eternal life. Salvation is like a tree that we have been given. Each day, it provides for us new fruit from its branches that sustains and nourishes us. It provides healing from its leaves for the many wounds we receive in life. Like any tree, it cannot grow unless it finds water and soil, so we must locate where God has placed its sources within us and around us. There are blights and bugs and birds that would attack a tree, so we must learn how to strengthen our salvation and protect it from those who would want to steal it, and harm it, and kill it. As we do we find our salvation is a joy to behold. We see the brilliant wisdom of God in its design and yearn for it to grow to its fullest potential, shining tall and strong in the world as a hope for others.

Salvation, then, is not simply acknowledging Jesus as Lord; even demons do that. No, salvation is partnering *with* Jesus as *our* Lord, giving obedient allegiance to Him and not out of obligation or duty but out of the love that comes from God who is now living within you. In beginning this new life with Jesus, He gives us the young tree in seed form pregnant with life and hope, and this is excellent. But salvation does not exist without Jesus so we must walk with Him each day to know how to tend it, which fruit to eat, and which leaves to pluck. We are blessed if we do so.

As we walk with Him, He brings the parts of our heart that were broken, missing, or injured back together and heals them all. We may recall from a long-forgotten memory how much fun it was to have our mother read to us while we sat on her lap. In Jesus we may now have that forever as a part

³⁵ "I give them eternal life, and they will never perish. No one can snatch them away from me." John 10:29 (NLT).

of us, able to access, enjoy, and be nurtured by at any time because He is always willing to take us up upon His lap, so to speak, and meet with us. We may have one day been able to innocently trust, but because of terrible traumas and broken commitments we now have a wall up. And while this wall has kept us safe, if we were quiet and honest, we would also recognize a longing to trust again, to be open, to develop a bond of mutual love like we once knew. So Jesus communes with us, bearing witness to that terrible hurt of broken trust, and fills us with compassion, a love whose substance brings healing and eventually strength enough to trust again, to know innocence and the bonds that come with it. He binds up our broken hearts.³⁶

We find with Jesus there is courage to recognize the prisons we have been trapped within, like fear, for instance. We have previously known only cold darkness in these areas. With Jesus, who is Light itself, we can see through the darkness and be at peace, non-anxiously gazing at the lies we have believed to keep us locked up. Occasionally we recognize that there is something else in the dark with us, though it would have been too scary for us to say so before. But with Jesus, we sense His power is greater than anything else, and so we can stare plainly at these demons and know for certain that their power is a vapor, dissipating. And so we are set free. As He speaks His truth to us, the lights come on, the lies fall away, and the demons flee. The doors that earlier seemed so solidly locked are flung open, and we are lighter, more joyful.

Jesus is indeed good news. We have been forgiven, so now we have access to all that is His: the kingdom of heaven itself. We can know rightly, think rightly, emote rightly. We know shalom deeply and plentifully, and through it all we have joy. This is our Father's favor pouring down on us, who are now in Jesus. Where we go, favor goes. Debts that we owed, debts to love, are forgiven, and we are free of all guilt, shame, and heaviness for all those missed opportunities. This awareness is triumphant. We sense it is some otherworldly victory we now get to partake in. We somehow intuit that the darkness that previously held us back is not happy about this, so we enjoy it all the more, stepping further in to claim ground. This is the Lord's vengeance against His enemy: our delight returning.

This is all included in salvation. If Jesus had a door on His chest that you could open and step into to experience what His inner life is like, salvation is it. When we do step over that threshold, whatever we were previously mourning disappears. Jesus has resurrected it all. We find that whatever was previously stolen or destroyed, murdered even, is kept in Jesus for us all. Instead of that thing or person from which we sought satisfaction and even love, we discover that the hope we sought in that thing or person is Jesus Himself, the author and creator of all things and people.

³⁶ In my NPO Charter assignment I wrote about a root issue preventing folks from growing in their healing: *"Additionally, propositional and perhaps institutional descriptions of God over against ongoing intimate experiences with God have also blocked a furthering of the journey toward wholeness and certain modalities such as deliverance or inner healing."* To have experiential knowledge of Jesus helps remove an idealized, rational view of God and helps us to re-embody our humanity.

When we enjoy a bike ride in the autumn as the crisp winds promise new life and change, we are experiencing what Jesus has always had within Himself. When we have a loved one who cared for us deeply and was always there to listen and hear us, Jesus was there too. All that had previously been taken, for which we have sometimes anguished in mourning at their loss, has been found again in Him.

Therefore we lift our chins, or rather we find Him looking at us as He cups our faces in His tender hands; we experience perhaps for the first time that we were made to be delighted in. We were made for joy. Consequently we are adorned again as the cherished ones. We become radiant and our minds are again filled with hope. This is shalom. From here we start experiencing a bubbling up sensation from within that comes out as praise and thanksgiving to God, for we recognize this to be His work. We had sought many other forms of fulfillment and purpose, but we were always left destitute until Jesus filled us with His life. It's no wonder we worship.

We recognize this new life as something extraordinary and beautiful. It's more stunning than a thousand sunsets, mountain peaks, and all the stars combined. And this beauty is within us! We are caught up in wonder at what we have become. Previously, we were simply surviving, possibly feeling the gloom of a long despair at seeing winter all around us for far too long. But that cold has thawed, and we are now radiant like a bride, and our spirits' soar. We are no longer weary to the point of fainting. We have a new lease on life each day. And so, like Jesus, we stand all the taller.

With all of our worries and concerns met in Jesus, we have become more solid, more real. We grow to be honest, unflinching, and courageous. We can be still and consider matters until we know wisdom for each situation. Others begin to seek us out because we help give them stability through our shalom. We become like stately oaks, pillars of generations of faithfulness, as a sign that the soil has been tended well and consistently. As such, we repair the broken hearts of others. In the scriptures the word "city" can poetically and prophetically symbolize a group of people. Thus, in Isaiah 61:4 we see that those who have been healed by Jesus and brought into shalom are the same ones that now go and build up the many scars and inherited neuroses of the past. We become the light of the world.

Chapter 6—The Church as Jesus, His Body on Earth

It is the backdrop from Isaiah 61 that we enter into when we step into salvation and, as we look outward, offer salvation. You and I are now the rebuilders of God's people as we commune with His Spirit and learn to let His Spirit work through us. This is no individual task. We are a people linked together, collaboratively living in the shalom of Jesus. We call this communion – a sharing of Jesus through His Spirit. His Spirit unites us together, animating our collective lives with vitality. We benefit from how each of us has been uniquely called and graced. We are like a body, Jesus's body, here on earth with arms, legs, eyes, and ears. Jesus is the head that coordinates our living and breathing. While I know how some of my body's parts function, I don't know how each one functions to keep me alive. I certainly don't remain conscious about this throughout my day. I think that would overwhelm me. Instead, I trust that my brain is governing my body the way it is supposed to. It is like this with Jesus. We trust that He is working all things together for our good, collectively. He is arranging us.

When it comes to healing, He has given the body many wonderful gifts of grace. Each has the capacity to help us along our personal healing pathway. It is ultimately the purpose of this book to highlight some of these gifts and how they can work together to bring about healing. To give a bit of a biblical backdrop, I want to look to Paul's letter to the church in Ephesus.

I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit—just as you were called to the one hope that belongs to your call— one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. But grace was given to each one of us according to the measure of Christ's gift...

And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.³⁷

First, and perhaps most importantly, we are taught here that it is possible for the church to grow up in love until we reach the full measure of Jesus Himself. That's an astounding statement. Jesus changed the world. He did so while ever remaining peaceful and forgiving, generous and hopeful, filled with life changing miraculous power through the Holy Spirit and always aware of our Father. I

³⁷ Ephesians 4:1-7, 11-16 (ESV).

want that. It's a passion of my heart to see all believers in Jesus come into this reality and become stable and strong, pure and radiant.

Second, this is not the work of one hero in the church. This is a collaborative assignment. We are given this grace as we learn how each person's grace works and how to best partner with that grace. This is not a formula either. Each person is the gift. It's people who bring grace, not a program or method. The plan then takes all the components of love: patience, kindness, gentleness, honesty, forgiveness, hope, meekness, and a confident faith that all along it is Jesus Himself working through us to bring His bride into His glory. People are the gifts. You are the gift.

This book is dedicated to those ministers who are bringing us into that wholeness. Perhaps different churches and cultures have different names for them, but the four I will be describing - Inner Healing, Counseling, Spiritual Direction, and Deliverance - are ministries in which people have been called with grace to be healed.

Let's now look at how each of these can help you. I have developed each part to help give you a helpful picture of what you might expect as you walk with each minister on your path toward wholeness and fullness. To do so I have included personal testimony from my life and how each ministry has blessed me. Vulnerability, honesty, and courage are required along the path, and so my hope is that you see that modeled through what I share. I also give more of a background and some history, if necessary, to describe each ministry. I've included scriptural and theological reflection as well to help ground each practice in how God has interacted with His people. Finally, I leave you with a way for you to practice these at home in an introductory and basic manner. The hope is to give you confidence as you walk your path toward wholeness. There are competent, experienced healers out there to give you a path toward the life of wholeness Jesus came to bring.

Part 2 – Spiritual Direction

“Speak, your servant is listening.”

–1 Samuel 3:10

Chapter 7—Testimony

“I will not leave you as orphans”

Over the years the monks of Mepkin Abbey in Monks Corner, SC, have provided a sacred and quiet space to deepen my inner quiet to better attend to the voice of Jesus. They care for their land through gardening and landscaping, which creates a relaxed beauty to settle within. Perhaps more accommodatingly, they pray and remain prayerful night and day, allowing their land to host the presence of Jesus. I feel Him when I drive onto their spacious, Spanish moss enhanced property. Peace. Rest. The land itself seems to perpetually sigh, relaxing as God’s glory is welcomed and revealed to our inner being, cultivated through the unseen devotion of these precious monks whose lives are living prayers to God.

Their retreat center is crafted around minimalist ideals and quiet lines which remove distraction, allowing one’s gaze to rest and unfocus, to stare and settle into the space. It’s the polar opposite of what a contemporary restaurant has become, hosting its guests into loud music and multiple televisions fitted on walls and even in bathrooms. The clamor of commotion competes for our attention, pulling our soul away from attentiveness within the Spirit. In contrast, the monks of Mepkin know the unforced rhythms of grace³⁸ and offer the fruit of their unyielding passion of obedience to all who are weary for rest.

This, too, is the heart of God. Jesus came to relieve us of our burdens and provide the rest that God perpetually experiences through unfocused focus upon Jesus and His love.

There is a man there I would visit, the spiritual director of the retreat center, whose presence alone brought me into this rest. During our times of spiritual direction, he would listen with an openness that invited me into experiencing peace and a remembrance of wholeness. As I would share my life and my concerns, and hopes, I would often find myself discovering beliefs, feelings, and perspectives I hadn’t known before. Fr. Gueric’s warm and reflective questions certainly helped with this. Perhaps the greatest aid was that when I sat across from him within his quiet, wood paneled office, I knew that I was loved and received. I was able to open up and let my innermost thoughts and emotions become known.

As we would meet, I would become aware of deeply held feelings and squirm a bit as I recognized it would be good to share them. Sometimes it felt like sharing these innermost impressions of my heart would be too much for me to handle. There was grief and shame mixed in with an intense and heavy ball of wound-up emotions at times. I would have to pause. When I did, I would remember that it is good to expose my inner world, to “walk in the Light” so to speak, by saying out loud what I felt and thought. It feels very personal when we do this. It’s a sacred moment.

³⁸ Matthew 11:28-30 (The Message).

Experiences of rejection may be there waiting to prevent me from sharing. That shame wants to keep my inner world contained and locked up so that its isolating effect can continue.

But there is another experience going on at that same time. Alongside the fear, guilt, and shame, there is a gentle warmth, wooing me to speak. There is a promise of acceptance and love as I do. As I turn my heart toward this other entity, I sense within me I find courage there to share. There is a promise of joy. Consequently, I would speak up to Father Guerric and share my heart. Then, as I did, a sense of grounding would come over me. I discovered that as I shared, I became more settled into reality, more solid, more surefooted on stable ground. There were deeply held convictions and ideas about life that previously had not been verified or witnessed. They only existed within my mind. I didn't know if they validated the truth or if they were based on a lesser reality until they were spoken aloud and cared for, attended to. When I spoke to another about what I truly believed, knowing I would not be judged, I was able to see through the Spirit's illumination regardless of whether what I felt and believed existed within Jesus.

And I would experience freedom – an unburdened lightness of heart. I felt seen and known, and calmly and warmly loved. There was not a hurried process. These moments may have lasted two minutes, or two years, and I would have not known the difference. I was simply present and alive.

Father Guerric gave space through his warm, open attentiveness for me to reacquaint myself with Jesus on a more solid foundation. I could adjust my thoughts and beliefs, feelings and will if needed, and at times I did. As I mentioned before, I would sometimes squirm before revealing what was on my heart. At times I would discover that what I said was hollow, untrue. It would ring harsh in my heart when I spoke it. Fr. Guerric would listen and mostly create pauses in our conversation, both for him to listen and for me to. Those pauses afforded me the opportunity to hear my words and realize there was perhaps more to them or perhaps they were not what I truly believed. At other times, I realized they were no longer something I wanted to believe. He afforded me room to change my mind, to repent. His presence was there to guide me, to usher in the Holy Spirit and let His divine illumination reveal to me what was on His heart for me, to see and become aware of truth, love, hope, healing, and life itself.

And what I did experience was the Holy Spirit. He has been given to us to teach us and comfort us. Teaching by the Holy Spirit is different from what we experience in school. When He teaches, He reveals truth fully embodied. By that I mean that His teaching affects and alters our entire being, how we think, feel, act, will, and perceive. He settles a new reality within us that is clearer than the previous one. He does this by revealing Himself, who is Truth: Reality. When we are being taught by the Spirit, there is an accompanying experience of communion – as sharing this newfound reality with another. When a loved one shares a new experience or teaching with us and we both marvel at it together, connected eye to eye, it forms a lasting bond between those two people.

I know vividly through my daughters' eyes that joy of watching them discover how to read and pronounce a word and their joy at this discovery. That joy, when shared, is communion and a bond of intimacy that we now have together through that discovery. We feel that bond within ourselves and know that it is shared with the other. We both see our eyes opened and shining together. We

can watch the lips' part and hear an intake of breath. We can see their smile and their eyes tighten and bend upward. Subsequently, we know that what we experience is being shared. It is like that when the Holy Spirit is teaching us but even better for what we share is with One who is invisible, and we have this realization that we are connected with something truly divine, something otherworldly. Our hearts open up to this new unseen reality and we recognize eternity in our midst. Delight expands and intensifies and at the same time relaxes, for now we know or are reminded that eternity is real, that heaven is real, that God is real, and that our lives are forever secured in His love. So, we find rest through these encounters with God. It is communion with God because scripture reveals that this is how He experiences life: restful, joyful, delightful, and aware. And for this reason, the Holy Spirit is also our comforter. In my times of spiritual direction, I come away taught and directed, communed with, and comforted by the Holy Spirit.

With my feet now settled on the path God had for me I was able to see a few steps ahead or at least know that I was on the right path. My peace was deeper, and my shoulders would lighten as I let unknown burdens go. The Holy Spirit has been sent to guide us into all truth, revealing what Jesus has given to us. Spiritual direction is the space where the Spirit fulfills that ministry to us.

The inner quiet of Mepkin, invited in by the monks and curated by their spiritual director to provide the time and precision for my unique soul's needs, became my inner quiet, a place of communion with God. This is the hope of spiritual direction. Jesus came to bring us shalom, the peaceful harmony of God, where the broken, separate parts of self and society are brought back together again, whole and singing. Spiritual direction creates the environment where shalom can be restored.

Chapter 8—Theological Reflection—The Psalms

All scripture is God-breathed, meaning His Spirit hovered over the creation of each word, inspiring and guiding its author, revealing the communion we share in the cosmos with the God who created it all. It's astonishing. He has not left us alone, but a record of His thoughtful care for us has grounded us all in reality for millennia.

The book of Psalms is often referred to as the Bible's prayer book, revealing the deepest desires of the heart from whisper to piercing cry. These thoughts were not discovered and revealed alone; it's likely their authors would not have even realized these depths without the extracting effect of the Holy Spirit pulling out meditations and passions like metal filings lifted out by a giant magnet from oceans' depths. These psalms, therefore, are the recorded history of humanity's heart in communion with God bringing sight to both our inner depths and an awareness of God Himself in those depths. We are given permission to explore our nature and lives like no written record has before or since.

Right from the start, we see their purpose: guidance.

Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers,
but whose delight is in the law of the Lord, and who meditates on his law day and night.

That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither— whatever they do prospers.

Not so the wicked! They are like chaff that the wind blows away.

Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.

For the Lord watches over the way of the righteous, but the way of the wicked leads to destruction.³⁹

This is a guide for the most challenging of all terrains: our hearts and minds. We often want wisdom in making decisions. Should I move to a new city? Should I take this job? Should I marry this person? Is this food safe for me? These decisions and all others are important to us. What the psalms guide us to see is that these circumstances and the decisions we make can guide us to the all-important understanding of the real questions of life: who am I? What is good? Is God with me? Can I make it in this world?

We can be okay if our job and family are going through a rough patch if these questions are settled secure. Peace, after all, is what we experience within, not a gift the world can give. Furthermore, because these sacred songs and prayers are animated by God, they immerse us in our union with Him. They open us up to experience the world through Him.

³⁹ Psalm 1 (NIV).

"This is the gate of the Lord through which the righteous may enter."⁴⁰

The psalms are therefore relational. They invite us into a community of Light, of faithful witnesses to God and humanity's experience of Him through the various circumstances we walk through here on this planet. We are indebted to these brave voices of transparency and sometimes astonishing honesty.

"How long, O Lord, will you look on and do nothing?"⁴¹

"My heart pounds in my chest.
The terror of death assaults me.
"Fear and trembling overwhelm me,
and I can't stop shaking."⁴²

Again, it is the Spirit inspiring and illuminating the hearts of these writers to speak, meaning He wants us to see what goes on in our hearts and bear witness to it. The witness of God to the heart of mankind is a longing our souls cry out to have satisfied. The God of relational love created us in His image, meaning that our hearts are only content when relational love is eternally secured and realized. When we invite the God of creation to reveal Himself to us as we experience scripture, we give permission for our souls to be recognized, seen, known, and loved. We find a witness, a partner, who wants to be with us and yearns for our longings to be satisfied. After all, He is good.

In these psalms then, we discover ourselves and our God, which is the purposed end of guidance. Spiritual direction has been available to us all along through these writings. Here it is helpful to bring in the account I mentioned earlier about the spiritual director at Mepkin Abbey. He was warm and open, accepting and reflective, which all contributed to a safe, relational communion with Him that allowed me to explore my soul and become sensitive to the Spirit. We read scripture the same way. We are not simply reading words on a page. We are reading words with the Holy Spirit, *the Sage*. These words have been lifted off the soul of humanity, imprinted in the image of God, by God Himself, meaning that what we see through these inspired words is designed for us to gain awareness of Him.

For instance, we may read,

⁴⁰ Psalm 118:20 (NIV).

⁴¹ Psalm 35:17 (NLT).

⁴² Psalm 55:4-5 (NLT).

"This is the day the Lord has made.
We will rejoice and be glad in it"⁴³

and become aware that rejoicing is within our nature because it is within His nature.

We can properly rejoice in the day that we have because it is God who made it. Realizing this causes a settling in our soul. It satisfies some deep longing for purpose each day. This appears simple enough, but when understood within God's Spirit, we experience a contemplative communion with reality itself: solid ground and peace.

The Psalms are the guidebook toward this inner world of our spirit and the Spirit of God cohabitating together. Our readings sometimes start with an urge, perhaps even a small inclination, that something awaits if I were to engage in scripture reading. We flip open a psalm, say Psalm 82, and read:

God has taken his place in the divine council;
in the midst of the gods he holds judgment:
"How long will you judge unjustly
and show partiality to the wicked?
Give justice to the weak and the fatherless;
maintain the right of the afflicted and the destitute.
Rescue the weak and the needy;
deliver them from the hand of the wicked."⁴⁴

As we read this we may initially be confronted with a deep sense of royal authority, the kind that perhaps frightens us for there is a conviction within that any judgments that come from this place are final and recognized throughout all the cosmos. We are awakened into the awareness of Justice itself, real and defined. We are also awakened to the possibility of justice. Into this space are inserted our questions of justice: "What about all that pain and hurt that I've gone through and been with others through what they've experienced? Are you truly good? Speak up and do something!"

These evocations aren't uncommon to all of humanity. In fact they help in pinpointing what humanity is, particularly in this case that we are to be just. Furthermore, we were created to be like God, so what is evoked from our communion with God in scripture also reveals who He is. He is just. As we experience Justice, we are experiencing Him. This is profound! While reading, we have not yet realized the fulfillment or grasped the significance of justice, or learned how to apply it correctly, but that pales in comparison to now knowing Him. And now that our soul bears witness that God is real and that we are experientially knowing Him, our just nature is activated; we come

⁴³ Psalm 118:24 (NLT).

⁴⁴ Psalm 82:1-4 (ESV).

alive to justice. Our prayers come out in rapid bursts, "Give justice to the weak and fatherless! Rescue the weak and the needy! Deliver them from the wicked! Hope is real! He is real!"

And so it goes as we read through the psalms. To know the truth, we read scripture relationally. The psalms become a spiritual director for us, shining a light into our nature and being. Thus, in the same way these authors of the sacred have written for us so that we may read ourselves, spiritual directors author a warm, spacious space for us to encounter our truest selves, all through the illuminating communion of the Holy Spirit. The practice of spiritual direction becomes an aide in familiarizing ourselves with the direction of the Spirit Himself, that we can better follow His leading.⁴⁵

⁴⁵ *As part of the ongoing collaboration and revision of this work, I developed a relationship with a theological editor to look over sections of this book to provide clarity and remove unintended theological misunderstandings. His insights will be added later, for that process is ongoing.*

Chapter 9—The Practice of Spiritual Direction

As we read scripture and as we meet with a spiritual director, life slows down and we can discern the way the Holy Spirit guides us. Sometimes we become aware of His thoughts. Sometimes we feel His gentle brushes upon our hearts, like tender emotions, guiding us toward a specific action or belief He wants us to embrace. We come away purposeful.

The spiritual director, then, creates space for this by offering hospitality, both physically and spiritually. Typically, the place one meets for spiritual direction is quiet and simply furnished. There may be reminders of beauty but not so much that it would distract from the direction. Instead, it is more evocative, reminding us that we were born and made for a garden called Eden, or “delight.”

The spiritual director practices being present to oneself and to God. They create an inner stillness in their soul, always inviting the Holy Spirit to abide, rest, and enjoy. The director themselves will rest in that same enjoyment, cultivating a delight in God and His love. As that love envelopes them they become ready for direction and invite each person into that love. This is spiritual hospitality.⁴⁶

We know that it is only the work of the Holy Spirit that accomplishes anything good in this world through us. By remaining in this love and inviting a person into this love, the spiritual director is allowing the Holy Spirit to work effectively. In this place of love there can be great hope and faith for God to accomplish His purposes in the moment, and so the director is typically calm and patient. Perhaps more accurately, the director is fully themselves. They are aware of being the beloved so completely that they can forget themselves and be present to God and the person they are in front of, like the Trinity.

As we approach spiritual direction, we may experience all sorts of emotions. We may quite naturally be nervous. We may also be anxious spiritually. By this I mean that when we come into the presence of God there is some fear because He sees all, knows all, and is all powerful. That can be quite frightening to realize; however, we don't normally rationally realize this. Instead, we are more intuitively aware of this experience of His presence. The Holy Spirit is also always at work within us, and as we approach spiritual direction, something revelatory is about to happen. A new experience of God is about to be given to us – a new thought and freedom. And what is new is often unknown to us, which can make us a bit nervous.

Accordingly, as we engage in spiritual direction, it is a good idea to pray. We pray beforehand for peace through the process, for trust in God, for clarity, courage, and hope, and always to be aware of His love surrounding us and providing for us. He is good to give us these things. We also pray for our spiritual director, that they may easily enter into hospitality for us and be always yielded to the Holy Spirit.

⁴⁶ *It is important for me to help the reader know what the minister is experiencing in these sessions. The hope is to remove possible ambiguity of intention and to enhance safety and trust.*

It is beneficial to rest before spiritual direction and to arrive relaxed and unhurried. It would be wise to remove stimulating objects from your environment in the two hours or so before an appointment, so television, your mobile device, and loud music would be best turned off. Many would benefit from taking some deep breaths before entering their appointment and allowing their bodies to relax. There are practices such as mindfulness that are helpful for calming your body and mind.

It is good to remind yourself that you are God's chosen child, beloved, and sacrificed for; that He has permanently implanted His Spirit within you, and that He will never abandon you. He has promised to fulfill your destiny of conforming you into the very image of Jesus.

Once in your session, it is good to simply be yourself. There are no real tips at this point other than to be yourself, trust that God is at work, and be as open and warm as you have courage for. It is good that you would choose to seek spiritual direction, for God richly rewards those who so diligently seek Him.⁴⁷

SPIRITUAL DIRECTION - LONGINGS REVEALED

For some, spiritual direction may reacquaint you with your truest desire, your true longing. When the quiet of direction envelopes us, we become aware of a longing within. This may take the form in our mind's eye of unaccomplished tasks or unmet hopes; it may be stirrings for the next day's activities or pictures of loved ones. However formed, the longing within is real. We are apt to associate it with any number of things; these don't need to be good or evil. But our longings are associated with something, and whatever that association, it is our choice.

We don't often wonder about our longing and why we choose to have it satisfied the way we do. Maybe we grew up for a few years in a warm, loving family and we want to recreate that. Or perhaps we found we love the thrill of the chase and so attach our longing to pursuing the next goal. Often we have impressions from events we no longer remember that have shaped our beliefs to the point that we simply assume that what we have chosen to long after is simply an extension of ourselves.

Before the choice, however, is the longing. The longing exists; it is real and existed before we conferred an object as its fulfillment. In fact, when we finally hold that object in our hands, we are usually no longer aware of the groan of our longing. We feel a sense of accomplishment or happiness. When we later enter into quiet, we become aware that underneath what we hold onto, however, the longing remains. This can be disturbing. We might even begin to question if we need something else, something new to pursue and hold onto: a new thing; perhaps even a new life. As we get older this realization comes with an increased level of anxiety, for we have begun to wonder if it is truly possible for the longing to be truly satisfied. The ache may be even more intense, which can be extremely disconcerting for those who take their truest self seriously.

⁴⁷ Hebrews 11:6.

We see it in parents' eyes living vicariously through their children or in the vacant look in the eyes of someone suffering loss. We certainly understand it when a loved one dies and the longing is then revealed. The Bible's culture saw the sea as a metaphor for our soul; it is often dangerous and difficult to navigate its depths.⁴⁸ When Jesus came, He showed that such dangers were not to be a concern. He walked upon churning waters during a storm. He calmed and stilled the waters just after napping through an upheaving storm. After all, Jesus brings peace.

⁴⁸ Hebrews 6:19.

Chapter 10—Practice at Home—The Sanctuary Prayer⁴⁹

Spiritual direction is something that we grow into as we mature. The Holy Spirit is to become our spiritual director over the course of our lives, always offering us space to know Him and know ourselves, with illumination to light our path more clearly. With that in mind, there are a couple of spiritual practices available to us that create hospitality for the Holy Spirit and His direction. The first we will call the Sanctuary Prayer. This prayer is intended to help our bodies and minds engage with the Spirit by first becoming aware and then quiet so we may be fully attuned.

The Sanctuary Prayer has three movements. The first two are not meant to be spiritual in the traditional sense, but as we are fully integrated beings made up of body, soul, and spirit, attending to our bodies is sacred and therefore quite spiritual. This is true of our minds and our emotions. Jesus told us that the most important commandment is to love the Lord your God “with all your heart, all your soul, all your strength, and all your mind.”⁵⁰ Love links everything together so that what we do in love is spiritual.

So, while the first movement may not be considered spiritual, as you may have learned, it is. As you begin, therefore, offer this time to the Lord and invite the Holy Spirit to commune with you.

FIRST MOVEMENT, THE BODY

Step 1: Breathe deep. Breathe normal, not fast or slow. Breathe out of your belly as well as the tops of your lungs. Don’t hold your breath; just breathe naturally. Breathe deep. Take about two minutes to do this.

Step 2: Focus on the top of your head. As you relax and continue breathing deeply, focus on the top of your head and release the tension there. You may even think to yourself something like this, “I give permission for all tension and stress to release from the muscles in my head.” Do this for every spot on your body, moving from the top of your head to between your toes, all the while continuing to breathe deeply. Focus on each muscle as you let the tension melt into your chair and the floor.

SECOND MOVEMENT, THE MIND

Next, we will utilize the gifts of our mind and imagination that He has given us. It is helpful to be aware that He has given us a new heart, a new mind, and a new spirit. We may have believed in the past that our thoughts, feelings, and general inclination were deceptive and bent. But not so any

⁴⁹ *This is a prayer I have worked out over the years in various contexts and have seen it to be a blessing. It combines aspects of mindfulness and imaginative prayer to help form a holistic and integrated time with God.*

⁵⁰ Luke 10:27 (NIV).

longer. We are now new creations in Christ. This step is a step of faith, trusting that the Holy Spirit is there to keep your heart and mind pure and your imagination as well.

Step 1: While remaining seated and continuing the breathing from the first movement, picture the safest, most enjoyable and sacred place that comes to mind. It could be anywhere and whatever that place is for you is your unique place. For some it may be the beach or the mountains. For another, it could be a place that gave a strong sense of security.

Step 2: Continuing to relax and breathe deeply, continue engaging with your imagination. Pay attention to any light. Where does it come from? Is there any movement that you see? If there is a wind, which direction is it coming from and going toward?

Step 3: Pay attention now to any warmth or coolness. Is the light warming? Is there a breeze upon your skin? Enjoy this.

Step 4: Pay attention to any smells. Is there any salt in the air? Any smell from the trees? Is anything cooking on a stove?

Step 5: Pay attention to any sounds. Do you hear wind? Animals? Water? Continue breathing deeply, taking this all in, and enjoying what you are experiencing.

Step 6: This is your safe place. Your sanctuary. Nothing up to this point has included anything outside yourself. You may feel peaceful as your body is super-oxygenated from the breathing and relaxed from the distractions being released. Jesus has given us a sound mind and self-control. No one can intrude upon your thoughts and feelings. Nothing is allowed to invade the inner space of your soul. We can take thoughts captive⁵¹ and detach from any harmful or tempting feeling (what the scriptures would call “crucifying the flesh with its passions” or not being “conformed to the passions of our former ignorance”⁵²). It is the Holy Spirit in our new creation that gives us these abilities, which means we can do them when we surrender our will to His and ask for His help, not from our own will power. We are truly empowered for this grace, so when you take these steps to enter a greater awareness of your thoughts and emotions, you do so with Jesus, meaning you are safe and within His delight.

THIRD MOVEMENT. THIS IS THE PRAYER.

With this last movement, we now move into intentionally engaging with the Holy Spirit. Jesus tells us that we can hear His voice⁵³ and that He has given us the Holy Spirit who personally teaches us

⁵¹ Romans 12:2.

⁵² Galatians 5:24, 1 Peter 1:14, 2:11.

⁵³ John 10:27.

all things and leads us.⁵⁴ Jesus tells us that the kingdom of God is within us, that we are His temple, and that He now lives in us as we abide and remain in Him.⁵⁵ Therefore, we are able to interact personally with God, to hear Him, to be taught by Him, and to be led by Him. When we come to a knowledge of God, it is not ethereal, abstract knowledge and concepts that we are understanding. It is the fully embodied Holy Spirit that we know intimately. With this in mind, let us engage this last movement of the Sanctuary Prayer.

Step 1: While continuing to relax, breathe deeply, and enjoy the temple of your imagination, welcome the Holy Spirit so that you may interact with Him and commune with Him more closely and intimately.

Step 2: Invite Jesus to reveal Himself to you in your sanctuary. You may or may not see Him. You may simply become more aware that He is *with you*. You may become aware of His presence more closely than before.

Step 3: If you do see Him, how does He appear to you? What do His countenance, His face, and appearance, communicate to you? What do His eyes communicate to you? What is He saying to you if He is speaking to you?

Step 4: How do you feel in His presence? How do you find yourself responding to Him? Take your time. There is no hurry or rush.

Step 5: Is there anything you'd like to discuss with Him? Is there a situation or person you want to bring into this space to share with Jesus? What does He say about this person or situation? Again, take your time here. This is your time of communion with Jesus.

In time, this prayer can become a launching place for intercession. In all matters it is important to pray until we gain the Lord's perspective; a perspective of rest and peace, hope and faith, and always with love. From here we find wisdom from God for life's circumstances. He is genius at helping us and knows just how to lead us in prayer both to unburden us and to give us hope and purpose.

You may find that you can engage with this type of prayer more quickly as you practice it. You may also be able to enter this while carrying on normal activities like washing dishes, talking to a friend, or even driving. The hope is that we become more constantly aware of God and His Presence and direction in our lives so we can live out our lives like Jesus, who taught us that a fully mature disciple

⁵⁴ John 14:26, Matthew 10:19-20, 1 John 2:27. See also Acts 16:6, Acts 9:17, 13:2, 20:22-23, 1 Corinthians 2:13, 7:10.

⁵⁵ Read through John 15.

will be like Him⁵⁶ and that as He is, so are we in the world.⁵⁷ Paul experienced this as He was led throughout Acts, as were the other disciples like Phillip, Peter, and Agabus.

⁵⁶ Luke 6:40.

⁵⁷ 1 John 4:17.

Benchmarks and Assessment

1st Benchmarking Criterion

Initially this benchmark read, "Completion of a book introduction and first two chapters (this may change per stakeholder input)". Since meeting with two stakeholders, I have been encouraged not to consider publication during the early writing stages which was the main reason for this earlier benchmark. Instead, their wisdom was to focus on what I am wanting to write, and write it, organizing it as I go along. As of this point in the project development plan it is clear that one benchmark needs to be in simply producing written material. With that in mind:

- a. What I will aim at is having material written that at least begins each of the four main areas of healing that will be brought together through the book: counseling, spiritual direction, deliverance and inner healing.
- b. Write at least 25,000 words. (This benchmark has been amended to become a personal benchmark with an explanation below)
- c. Receive editing feedback to help organize the current material to assess how the book is shaping.

Criterion 1: My initial benchmarking criterion included having written some portion of each section of my book. To that end I am on track. Each section of my book is illustrated in the Outline included in the Appendix.

As I began writing this project, I created folders of each chapter as well as folders for subsections labeled "testimonies" and "theological reflections" that I would later use to best fit into each chapter. The first two parts ("Onward, Upward" and "Spiritual Direction") have been organized enough to include in an edited and revised draft of the book's early chapters which is ready for a final revision. Furthermore, I have elicited the help of a theological editor to give me guidance as to whether or not my descriptions of each method are sound enough to hold under theological scrutiny.

Criterion 2: My next benchmarking criterion initially included writing 25,000 words. This was based upon the recommendations of my stakeholders who encouraged me that writing the content is initially more important than writing for quality as quality will later be addressed in the editing process. While the quantity benchmark will not be needed per the requirements of this assignment, I will nonetheless keep this here for a personal benchmark and motivation. As of this sitting I am at 22,000 words.

Criterion 3: This criterion elicited the editing help of my stakeholders and is described below in the 3rd Benchmarking section. Their help has been invaluable and proved the need of this benchmark.

2nd Benchmarking Criterion

My second benchmarking criterion is focused upon an audience survey that captured survey questions after folks have read *the initial portion of my book (first 2 parts)*. The criterion include:

Criterion 1: More likely to engage in a healing pathway than before reading

Criterion 2: Indicating improvement in the 4 CSF's (Critical success factors) whose goal is to build trust with the healing pathway:

- i. Competence of minister within the subject of the NPO's proposal
- ii. Trust with both the process and a possible minister
- iii. Growing awareness of need for community support
- iv. Stronger biblical/theological foundation for healing and wholeness

The questions for this survey were direct and did not use a Likert scale like I have previously used in determining my MVP. The rationale is that I want to simply know if these criteria are being met, not how effective or ineffective they are at being met. So, most of my questions were either/or to create a decision for the reader to determine if my work is either helpful or not helpful in achieving the benchmarks I had set out.

Because of the length of the material, I expected each participant to spend about 15 minutes on the survey. This reduced the total number of participants that I received feedback from and increased its possible variance. That said, the participants also were likely more invested in the survey because of its length, and I may perhaps give more weight to their answers.

The results of this survey are listed in Appendix D. They appear to support the goals that are listed above. I had 11 respondents to my survey which I posted on my Facebook page. The previous survey I posted, which was shorter in length, generated more respondents which I attribute to the length of this newer survey. The main audience I am aiming at is Christian.

3rd Benchmarking Criterion

My final benchmark sought recommendations from stakeholders and integrated into the project in the areas of quality, publication, distribution and marketing. Specifically, I planned 3 book readings and feedback meetings over the course of this project's delivery plan with at least 3 but with as many as 7 authors to ascertain this data. I ended up sending my material to 4 authors, two of whom are editors.

The results from my feedback sessions with my key stakeholders proved useful. I have included notes from these meetings in Appendix E. Their recommendations produced over 1400 edits to the current draft to improve syntax, grammar, and structure, and I have included examples of these in Appendix E. This process is ongoing and because of this benchmark, is expanding. For example, I am working with a theological editor at the recommendation of one of my stakeholders. The two previously worked together editing a ministry journal.

What this project has shown me is that my NPO will be accomplished and made successful through a collaborative and iterative process. What began as a desire to build an integrated healing center has become a book that will help build trust with those considering such a healing pathway.

This book and this project are not in my hands alone. The benchmarks have shown that I am on target. They have also enforced a need for others.

Further benchmarking documentation is found in Appendix E.

Project Launch Plan

Doctoral Project Description

Christians longing for inner healing and wholeness along with growing intimacy with Jesus need a confident, competent pathway to follow.

My project is the first ten chapters of a book integrating four methods of healing from an autobiographical and biblically reflective perspective. The goal is to give the reader confidence to pursue holistic wholeness in Jesus by giving a first-hand, relatable account from a pastor and counselor's journey alongside digestible explanations of the methods.

I am presenting the book in its current draft form. The book is part of a larger project to build an integrative healing center in Charlotte, NC, and will be given as a guide at the beginning of one's healing journey as they come to the center. It will help build trust with me, who will oversee the center, along with the other ministers from the various healing methods mentioned in the book: spiritual direction, counseling, inner healing, and deliverance.

The healing center is already being formed, which this doctoral program helped initiate. Already ministers are meeting to form the processes of the center. A nonprofit corporation has been formed and initial bylaws are drafted. During the various stages of the project the scope was narrowed down to accommodate the doctoral program's requirements and my own personal time and schedule. The book represents a project with a scope appropriate to the assignment and will be an integral part of the design process for the healing center.

Audience

The audience will be any Christian desiring wholeness and a closer walk with Jesus who struggles in some area of their life. The book will be available in print and online. It will be given to people who come to the integrated healing center I am establishing in Charlotte, NC whose audience will be the same as the book.

Development Plan

The book will continue in development around the following outline:

- I. Introduction
- II. Jesus as our Shalom – personal integrated harmony
 - a. **Theological Reflection:** Isaiah 61
 - b. The Church as Jesus: Corporate wholeness brings personal wholeness
- III. Jesus as our Guide – helping us to join with the Father's work
 - a. Testimony
 - b. **Theological Reflection:** Psalms
 - c. The Church as Jesus: Communal reflection reveals our Way
 - d. Healing Method – Spiritual Direction
 - e. Exercise

- IV. Jesus as our Counselor - wise reflections; warm attachment
 - a. Testimony
 - b. **Theological Reflection:** Proverbs
 - c. The Church as Jesus: Community helps us see what we cannot
 - d. Healing Method - Counselor
 - e. Exercise

- V. Jesus as our Healer - spiritually discerned, Incarnational transference
 - a. Testimony
 - b. **Theological Reflection:** John
 - c. The Church as Jesus: The priesthood of all believers carries the cross and the Spirit of Resurrection
 - d. Healing Method - Inner Healing
 - e. Exercise

- VI. Jesus as our Deliverer - set free from demons
 - a. Testimony
 - b. **Theological Reflection:** Mark
 - c. The Church as Jesus: Acknowledging oppression leads to freedom
 - d. Healing Method - Deliverance
 - e. Exercise

In collaboration with my new church plant, the healing center will continue its development. The center will exist under an umbrella of the church but will be separate from the church in all outward facing expressions such as website, location, etc.

February 2023:

Book:

- Continue writing with a goal to complete initial draft by August.
- Meet with theological editor; make revisions

Healing Center:

- Hold collaborative meetings with all ministers.

Goal: Establish relationships and trust on the team; develop processes for seeing people; create discernment criteria to decide when to send someone to another minister.

- Work with administrative team (of the church plant) to develop logo and website (end of April), backend payment processes, backend scheduling processes. Delegate to administrative team after initial meeting. *Much of the informational and descriptive work*

of the book will be used to construct the website for the healing center, especially describing the methods.

- Work with oversight team (of the church plant) to complete bylaws.
- Follow-up meetings with churches who have agreed to send congregants and staff to center. Work out payment arrangements and point of contact persons with follow-up plans. As of this writing we have 12 hrs/week of counseling availability from our team, 20 hrs/week of spiritual direction, 6 hrs/week of deliverance, week to week availability for body-soul work with a PT, 10 hrs/week of inner healing.

Benchmark: By the end of 2023 have 25 hrs of availability for each ministry for the center.

- Continue looking for locations for office space. Delegated to building team.
- Begin fundraising plan with business team (part of the church). Create materials such as pamphlets and plan vision nights to raise support.

Goal: By the end of May have at least one vision night. Throughout the summer setup.

March 2023:

Healing Center:

- Work with administrative team to develop website. Seek progress report from team.
- Work with oversight team to complete bylaws.
- Begin seeing people for healing within available hours. This will not be dependent upon a location as the ministers have access to individual meeting space. Long term we will have a central location.

Benchmark: At least 75% of clients report noticeable improvement in their healing journey and report increased intimacy with Jesus within 3 months of their engagement with the center. Develop survey to assess this.

- Begin weekly staff meetings with healing center team.

Goal: Create unity, best practices, Rule of Life, develop spiritual formation culture among team.

April 2023:

Healing Center:

- Seek progress report from administrative team about the website.

- Develop a team retreat for April-May. **Goal:** Team unity, soul care/spiritual formation, seeking the Lord together. Layout an annual, holistic plan for formation. *Encourage ministers to begin writing their healing journey, similar to my book's description, to be shared on the website or in their own book.*

Benchmark: Host quarterly team retreats.

- Hold reviews for current process successes/growth areas.

May 2023:

Healing Center:

- Hold vision night for fundraising.
- Launch website.
- Hold vision night to develop network.

Goal: to see other ministries as partners for holistic healing in the Charlotte area; to develop a discernment consciousness to know who to send people to with certain presenting issues.

June 2023:

Healing Center:

- Continue developing discernment consciousness, best practices, culture of formation and narrative approach to healing. Conduct individual meetings with ministers for spiritual formation. Begin developing cohort idea with prayer partners.

July 2023:

August 2023:

Book:

- Complete writing. Send to editors for review.

September 2023:

Book:

- Revise book through December.

October 2023:

Book:

- Send to editors for final review.

December 2023:

Book:

- Send book proposal to publishers. Consider self-publication.

Development Processes

Per my stakeholders' recommendations, I will write with the intention of simply getting on paper all that I would like in the book. Once I am finished with all sections, I will begin the quality revisions and send the manuscript off to editors. I will connect with two different ones who have been stakeholders for my project. One was helpful for the nuts and bolts of the editing while the other was helpful in syntax, style, and structure. After they have submitted their reviews, I will then work on revisions through the end of the year. After that, I will send the manuscript to publishers. There will likely be another final editing process if a publisher wants to go forward with this book which will begin another revision process.

The above development plan is a loose estimate outline of the steps ahead for the healing center. At some point the book will be integrated into its plan, being given initially as folks enter their healing journey as well as online. I will look to use a design process to help with the center. The ministers, administrative team and finance committee will all be collaborating on its development including developing benchmarks and critical success factors along the way. Built into our team meetings will be periodic self-review sessions where we go through a quasi-prototyping process of iterative improvement.

Appendix A— Milestone 1 The NPO Charter

Personal Research Manifesto

My research will be a tuning fork for the Lord's vocation by transforming internal biases, enfolding wisdom, and courage from trusted guides, all within prayerful awareness of the Fathering God.

NPO Statement

Believers desiring healing need a clear, trustable, and integrated path of effective and holistic modalities that elaborates intimate wholeness in Christ Jesus.

NPO Scope and Constraints

Ideally this project will provide the groundwork and foundation for a center where the NPO can be realized. That goal represents the furthest boundary currently foreseen. At its minimum, the project may need to be whittled down to a discernment tool or teaching that will both educate and create confidence in the validity, safety, and efficacy of the NPO within a local church setting, perhaps using a small group as a pilot. Consequently, a work similar Janet Hagberg's "Critical Journey" or even Richard Foster's "Streams of Living Water" may be in view within the scope of this project.

NPO Context

My NPO sits best within the evangelical fold in the Charlotte, NC area though because of its practical emphasis more so than theological or ecclesiological I hope it remains inviting to mainline, Catholic and Orthodox backgrounds. The various modalities within the pathway are designed to cover all demographics, whether age, stage or culture be the background of the believer. Underscoring this is the notion that practitioners are guides toward truth rather than experts of truths, expanding breadth of care then toward those that may be of a different demographic. Inherent bias nonetheless exists within both parties on the path and the aim of this project will be to promote trust enough to overcome any biases that otherwise might prevent care. It will remain true, however, that to the extent one holds onto a bias against a method of care within the pathway the pathway will become conversely limited.

Root Causes

Much of the perceived root causes that were discovered during the workshop and subsequent interviews involved ignorance of some sort. Developmentally, many in our context remain unaware of what is possible in the offered healing of Jesus as evidenced by acceptance of anxiety being the norm rather than the believer being on a quest for transcendent peace. Additionally, propositional and perhaps institutional descriptions of God over against ongoing intimate experiences with God have also blocked a furthering of the journey toward wholeness and certain modalities such as deliverance or inner healing. Next there is the obstacle of trusting God in order to fully yield to Him for healing. Last an institutional or personal bias toward known and familiar modalities may create

a “one size fits all” approach to wholeness rather than recommending open exploration of other modalities with trustable partners.

Discovery Workshop Stakeholders

Stakeholders for my workshop included a local startup business owner, local businesswoman, a lawyer who is also a Christian fiction writer and film producer, a corporate chaplain, a Christian counselor and pastor on staff at a megachurch, a housewife and film producer, a spiritual director, a Splankna practitioner, and a church planting pastor and prayer ministry leader.

One-on-One Interviews

My one-on-one interviewees included a former seminary professor and pastor, a psychologist and seminary professor and a former megachurch executive pastor and counselor representing three denominations.

3-5 Key Biblical Texts

The biblical concepts that I believe will undergird this project include σώζω and σωτηρία, the ongoing work of salvation to bring healing, saving, keeping and ultimately freedom. 1 Thessalonians 5:23 and Titus 3:5 will provide a framework for holistic healing and that through the Holy Spirit. τέλος will work with all of these toward wholeness, maturity and completion being mindful of the “not that I have already obtained” ongoing work of Philippians 3:12. Another is γινώσκω, the knowing and experiencing of God in intimacy as eternal life itself all while abiding within καταπαύω, the restful state of communion with Christ. I will hold that wholeness is thus defined by this restful intimacy within Jesus and not dependent upon where a believer is within their salvation experience. Therefore, this pathway will promote that more healing is pursuable, going from “glory to glory”, while remaining restfully aware of God’s loving and abiding Presence along the eternal way.

Academic Resources

Initially I will be aiming at qualitative help researching practitioners currently attempting to bridge two or more modalities. These will include Margaret Nagib, PsyD., John Eldridge for combining deliverance, inner healing and counseling, Francis MacNutt’s ministry of healing and deliverance.. Additionally, Henri Nouwen, practitioners from Renovare, Ken Boa and Adele Calhoun. Yvonne Martinez at Bethel Church’s Transformation Center that incorporates inner healing, deliverance and counseling together. Dissertations and academic writings that help validate the effectiveness and describe the need of integration will be researched. The power of story and testimony will be researched for safety along the path.

Appendix 1: Discovery Workshop Description

On Wednesday evening, November 4 from 5:30p until 9p I conducted a Discovery Workshop for my NPO. Hosted at my home, 7 people participated live and 2 participated over Zoom while I facilitated the discussion. Using a large white board, writing pads and a live google doc, participants interacted both reflectively and spontaneously.

The participants included five males and four females with ages ranging evenly from late 30s to late 60s, including:

- Local businessman
- Local businesswoman
- Lawyer who is also a writer
- Corporate chaplain
- Christian counselor
- Housewife
- Spiritual director
- Splankna practitioner
- Church planting pastor

Each also serves the local church in some capacity representing seven different churches and six denominations. Following introductions, we began using the structure outlined in previous assignments

Discovery Statement

The evening began by making introductions and sharing desires for the church body, specifically around a mutual pursuit for wholeness as exhibited over personal long-term commitments in this endeavor by each person. This created a shared focus for our time through a revealed love for Jesus and His bride with the discussion being constructive and overwhelmingly positive toward the project goal. We progressed into the first activity and all quickly and openly began sharing their reflections and insights with permission to make connections and additional observations upon the statements of others. This led to several expansive discussions where I found my task as facilitator was to help shape the direction around our questions while sensing when additional insight might be available through continued reflection upon a particular direction. The topics varied and included excursions into the obstacles to bringing the modalities together. As these discussions progressed, I discerned I was valuing open discussion as a means of discovery more so than sticking to a strict progression according to the activity's framework. The result is that the first activity went longer than the time I had allotted. As we transitioned to the next activity, I decided that substantial material concerning the root causes had been collected and thus cut the final activity so we could spend sufficient time on the second activity.

As a result of the workshop the following Discovery Statement was created:

Considering those who long to encounter the healing power of Jesus emotionally, mentally and/or physically,

we've discovered an opportunity for an integrated path of holistic modalities that provides expectancy toward becoming whole and intimately close with Jesus through the Holy Spirit

which is caused by current ignorance that wholeness is possible and ignorance that various modalities and ministries exist and are trustworthy to bring healing.

If solved, it would mean healing healers are formed along with wondrous intimacy.

Critical Insights from Discovery Workshop

A notable finding during the workshop was a genuine hunger for an authentic encounter with Jesus and intimacy with Him with the enduring result of those who have experienced this being a persistent quest for more of God. Thus a key insight was that encountering God within the aim of the NPO will produce persevering disciples, expectancy and hope. The group believed the phrase "Healing Healer" captured this desire well.

Another key insight is that at no point did healing efficacy come up. All had confidence through experience that wholeness was possible through various modalities the participants had been through. This implicitly showed the power of testimony as a means of building trust in the NPO. What became clear as well is that the chief concern is the need to integrate these methods clearly and holistically, with safety in mind, more than in needing to defend healing itself.

One-on-One Interview Discoveries

The interviews provided a needed focus for the scope of the project. The first interview was conducted with a former seminary professor and pastor in his early 60s whose emphasis has been on education. He was intrigued and positive about the project and its validity. To narrow the project scope, he suggested I frame the project within a methodological context and that I either place the project within a denominational context or create a diagnostic discernment tool that can be utilized in a group setting to help pilot the pathway's stated goal. He also suggested this is primarily a topic of sanctification.

My next interview was with another former seminary preaching professor, psychologist and international ministry leader who is in his mid-60s. He also was positive about the project's validity, suggesting a need for clarifying terminology and consideration of a developmental stage framework as part of a discernment methodology.

My last interview was with a former executive pastor of a megachurch in his mid-60s who served as a counselor (PsyD) who integrated spiritual direction, gifts of the Spirit, deliverance and inner healing into his practice. His focus was upon the inherent tension the topic of healing brings and the sensitivity required to its description along with a need to define terms well. Additionally he voiced

an observation that contemporary modalities seem against rather than for bringing their counterparts together.

Synthesis

Both workshop and interviews affirmed this project's validity and potential efficacy while acknowledging its obstacles, primarily ignorance and trust, and identifying a primary need of creating discernment for the pathway. Encouragement came through the genuine love for Jesus that had developed through each person's various experiences with the modalities themselves and agreement that a holistic and integrated path would be a blessing for the community at large. A common theme that came up during the workshop was a desire for story to help lead people into the pathway, both to create faith and trust. A nuance from the interviews suggested framing the story within developmental stages or a methodology. The agreed end goal for both was wholeness in Jesus defined more by intimacy with Him resulting in enthusiasm to bring others along than by the achievement of becoming healed. Thus the "healing healer" rang true for all.

And while the workshop helped flesh out and also spread out the scope of the project, the interviews helped narrow it. They suggested this more narrow focus in order to reduce the project's obstacles internally in research time and defense.

Next Steps

From here I will plan on contacting and researching ministries, practitioners and academics who are currently integrating some of these modalities effectively to ask what is working and what is creating obstacles. There will be a need to research the creation of safety and trust within a therapeutic setting along with researching language and creating definition to clarify what invites people to have confidence in their path or hinders it. Last, I want to research tools that help discern the need for certain modalities with the goal of creating an assessment tool for all of these coming together.

Discovery Workshop Documentation

Activity 1 (see also photos 1, 2 and 3 below)

- Equipping the final goal; not simply healing. This pathway will exist within a community and that community helps determine the health, along with the scriptures. What is the context of wholeness?, for instance.
 - "Kingdom Builder" is the end result

- Teaching along the way – “what is happening to me?” and “how is God involved with this?” – create a way for the believer to connect real time to their process and grow them into deeper connection with God.
 - Reflective approach to the process
- Addressing the whole person, body, soul and spirit – this meets multiple needs: healing from the past; more participation in the present; more hope for the future; creates self-awareness
 - To avoid underdevelopment of certain areas for a future fall
 - Must exist within expectation of holistic formation – this also supports the community aspect as folks begin to understand themselves and others better
- Create Sustainability for those who minister and go through the process
- Discernment – Is this issue spiritual warfare? Counseling? Inner Healing?
 - This became an ongoing theme – how will the pathway lead people into each modality?
- Diagnostic Integration – Assessment; one may believe they are more whole/healed/mature than they are
 - Stage of development – what is the “end goal” of our walk with Jesus? How to educate people in this?
 - **Root Cause of NPO** – Ignorance of development; i.e., what is maturity, where am I in my journey, etc.
- What is the pathology? What is health? What does it mean to walk intimately with Jesus alone and with others? – Define health. What does it actually mean to be with Jesus? This makes disciples instead of numbers.
 - Pathology often is based on not knowing how to actually “be” with Jesus. This is the ONE factor. “In Christ” we are new creations.

- Can we redefine pathology based upon “knowing” God according to John 17:3 and “ginosko,” to “know and experience” God?
 - Where is a person not experiencing God? How can one know? Can this pathway help people into that awareness?
 - **Root Cause of NPO** – lack of awareness of God
- Center this on “Knowing Jesus” – health means intimacy; being a disciple
 - Creates a desire for “more” (as in glory to glory from 2 Cor. 3)
 - Seeing Jesus helps believing Jesus
- Longing for a clear representation of Jesus in all of His kingdom
 - This was stated a few times in different ways.
- Safety and removal of barriers toward healing will be necessary
 - Development of trust imperative
 - How do you trust this?
 - Testimonies / Stories
- Story as the means by which people enter into the safety and the faith of the process of healing
 - Language is critical in this
 - Create courage to surrender to the Holy Spirit
 - **Root Cause of NPO** – fear of surrendering to God
- Wisdom from the Spirit – in community; unity in the Spirit
- The Holy Spirit must be elevated as the unifier of the process; strategy
 - If intimacy with God is the main goal, create an emphasis on the guidance of the Holy Spirit at each step in the pathway
- Feeling safety in our physical body – i.e., our body as a tool of discernment

- Create this type of awareness as a means of self-assessment while going through process
 - Physical ways to release stress in the body - let this pathway include physical acts to partner with God, such as raise hands in worship, "getting off your mat" so to speak
 - Teach people where they store up stress, for instance
 - Diet as a means of healing
- Being in tune with Jesus - hanging on His words - He is the healer
- Don't assume your pathway works for another
 - This is important - each person in on their own unique journey, and that within a larger community that is on a journey. Freedom to move through the modalities uniquely will be necessary as will ongoing development within each development. Each practitioner is "in practice" - create an R&D type of environment
 - **NPO Root Cause** - "One size fits all" approach to ministry - "Institutional" vs. Relational ministry
- Micro and macro environments - holistic healing - the individual healing exists within a larger community framework - see integration of a person within a broader discipleship environment
 - Removing Presumption - cultivate a "healing" culture...not a "healed" culture
 - **NPO Root Cause** - ignorance of wholeness
 - Blindness - letting the macro inform the micro and vice-versa; be open to listening and feedback loops
- Help someone become useful for healing - teach along the way (mentioned above).
- "Healing Healer" - this concept rings true more than "Wounded Healer" which could imply that woundedness is our identity more so than in process healing
- The eventual marketing becomes sharing stories - bringing people together.

- Collaborative leadership among churches important for the viability of the pathway if it is to be a regional center
- Also, discernment comes from recognizing those who have a hunger or are interested in going forward
- Who is the Audience?
- The discussion was split between leaders and the body as a whole
- Theological concerns, competition, insecurity exists within leaders making them at times hesitant to embrace different modalities
- In past ventures in similar arenas, leaders didn't make the time to receive their own healing
- Leaders most difficult audience
- Don't limit leaders to traditional roles; see leaders as influencers within a community
- Decentralized Leaders

Activity 2 (see also photo 4)

What would people say?

- * - I wish I would've known earlier
- I now know God really knows me
- * - Experience has been motivating folks more than biblical safety
- Finally!
- Here I am
- Testimonies

What would people feel?

- Affirmed
- Hope
- Intimacy

- Desire to give away what we've been given
- Healthy Expectations
 - Expectation / Expectancy (this led into a discussion on what would someone do)
 - Creates movement toward others
 - Fathering / Mothering
 - Setting proper expectations - sudden moves and slow processes

What would people think?

- God consciousness
- The body of Christ healed me
- This healing is really possible
 - Greater faith
- Resolve
- You will discover how God sees you...seeing through His eyes
- I am part of His story and see my story there within
- Generational / Missional mindset through discovering this healing

What would people do?

- God is faithful to turn water to wine
 - H₂O - Healing Healer 2 Others = Wine
- Does this work? Only with the Spirit.
- Give what we've been given

Final Reflections (see photo 5)

- Don't let the method guide you. Don't "overthink" this work. Just be with the Spirit listening.
- Barbarian Way - it will all be good - keep the process of developing this light
- *Integration a major theme - against compartmentalization

- Help current churches come alongside one another – will that be the best solution?
 - Not every church has to be an expert in what a believer needs for spiritual formation, for instance
 - Possibly see the “pathway” as bringing churches together on a practical, healing level
- Creating collaborative time and groups
 - Create a healing network with times to come together for best practices and ministerial support groups
- What ethical guidelines will guide the pathway and each modality?
 - Similar to above, maintain “Hippocratic”-like ideal while depending upon relational leadership of the Holy Spirit instead of method-led leadership.

- Equip into God-given design → healing/ministry to whole person
body, soul, spirit
- Openness to the Lord's voice
- "Healed Healers" - Team
- "Kingdom Builder" - sustainable/protective
- Diagnostic Integration/Assessment
- Blindness of Ignorance
- Image of Jesus & w/ others - Revelation of Jesus in a person through integration of body
- Goal - Intimacy w/ Jesus
- Becoming a Disciple
- What is Jesus really doing? → true image bearers
- Systematic & Functional platform to create awareness
 - clear methodology - in a counseling setting 1st
 - clear representation of Jesus
 - Develop willingness
- Why has this not been done? Division/Safety/Trust
- Common Community in the Spirit

Safety

- Willingness to Surrender - in our body | ways to help relax | be safe"
- Testimony / Anecdote / Stories

Motivation

- love the lord
- communal love

Assessment of "fullness"

Diagnosis

of
Jesus

Spiritual Maturity

Discernment / Awareness / Listeners / Expectancy "Faith"

Who is the audience?

- Leaders
- Community of Believers
- "Biblical" leader
- "Hungry" - Identify the leader, the 'influencer'

Safety qualifications

Says
 "I wish I would have known..."
 Say less and listen more
 Testimonies
 + experienced God knowing me
 + met God in a new revelation
 "myself..."
 Yes! Finally!
 Here I am

Take
 the body of Christ
 healed me
 This is possible
 + suddenly
 resolve
 generational
 missionally

Diagnostic:
 - mental peace
 - at peace w/ body

Feel
 Hope
 Freedom
 Intimacy
 Expectation
 Expectancy
 love / loved / compassion
 Affirmed

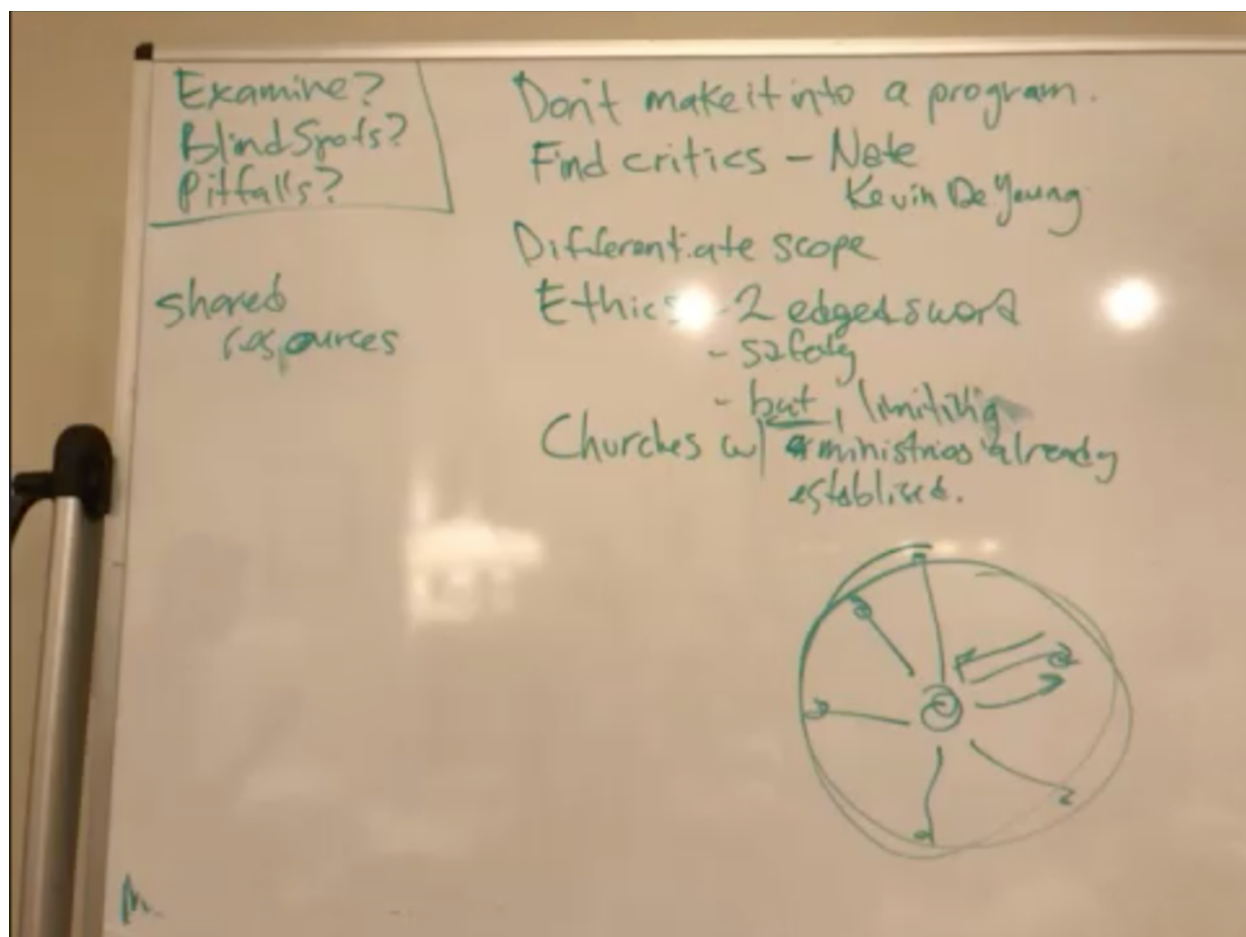
Do
 what's next
 Giving away what we've been given
 Fathering / Mothering

Wait
 healthy expectations
 Mental Peace

Guardrails:
 1. credentials
 2. testimonies
 3. scripture

God-consciousness → His story & your story

$H_2O \Rightarrow \text{wine}$



Post-Workshop Message To Stakeholders

Good day!

On Wednesday, November 4 I hosted a Discovery Workshop. The purpose of the workshop was to help collect observations, insights and suggestions to bring clarity and focus to my DMin project along with helping identify gaps, concerns and potential ditches as I begin researching. To that end I believe the workshop to be a success and a valuable contribution to the topic.

At the beginning of the exercise the NPO (Need, Problem or Opportunity) statement that we were exploring for the DMin project was: "Believers need a clear and unifying path of efficacious healing modalities that securely lead toward freedom and wholeness in Jesus."

We explored who we believed the main audience was and found that while all leaders and believers would benefit from such a path, focus might best be upon those who were truly hungry for encountering Jesus through healing, both for themselves and then to bring healing to others. This nuance was part of a greater theme that developed through our discussion of creating informed

expectancy that wholeness is indeed possible, we are all in some form of healing and the fruit of it will be a desire to bring others onto the path. The wonderful phrase “Healing Healer” was highlighted as a descriptor of our audience.

There was a noticeable longing in our discussion for encountering the authentic Jesus, not simply in theological ascent but more so in experience. This makes the project practical in nature.

I will be sure to keep you updated on the progress of the project and to ask for your ongoing input as I believe the success of this pathway will be in its collaborative approach of valuing the various giftings given to us as a body. Thank you again!

One-on-One Interviews Documentation

Interview 1: This first interview was with a former seminary professor of mine who emphasized education and development in his study. He has a background in the denomination my church has as its background.

Initial Discussion of Project Overview: This was helpful in terms of organizing the project

- What is my methodological model?
 - Keep it Pragmatic
 - Keep methodology and defense of work in mind throughout research
- Resources:
 - John Swinton, Harriet Mowat – “Practical Theology and Qualitative Research”
 - Structural Model – Richard Hodge, “Practical Theology, an Introduction” (priestly, sagely, prophetic)
- 2 areas of emphasis:
 - Research Data and Theological Data
- Thesis:
- Ch. 1 – NPO – What is driving the research? Research Question. We want to extend knowledge in some way
- Ch. 2 – theological or theoretical framework – lit. review
- Ch. 3. – theology of sanctification
- Chr. 4 – methodology – diagnostic model – question areas

- Ch. 5 - piloting the model - questionnaires to the group
- Ch. 6 - Findings, improvements - feedback loop; Pragmatic uses - Center
- Descriptive (Priestly) - data gathering, what it is I have done
- Interpretive Movement (Sagely) - what does the data mean; lit. review, theoretical framework; narrative and story of what I've found
- Normative (Prophetic) - how does God view my understanding of what I am seeing; scripture and normative about this? What is right with God about this?
- Pragmatic (Kingly) - How God evaluates this; what are the practical outcomes

Discussion specific to NPO:

- What is driving this? I talked about my experience in both seeking healing and being a practitioner in my various contexts (counselor, spiritual director, pastor, deliverance minister, discipleship group leader, preacher, prophetic prayer, intercessor)
 - Personal journey - extended footnote - it can't drive the purpose of the thesis
- Narrow this within a tradition? Anchor this within your community and/or theological tradition.
 - Explore approaches that deal with these problems within a certain tradition
- Sanctification is the theological term for your healing process
- What is lacking within this? Expectancy; Safety; Clear Path
 - THEREFORE, this study seeks to...
- Realized eschatology - sanctify body, soul and spirit
 - How "realized" do you want this pathway to put forth?
 - What would be normative?
 - Resource: "The Normal Christian Life" - Watchman Lee
- Necessities:
 - Progressive Processes, holistic, integrative, guided by discernment, shepherded

- Freedom, wholeness, “healing healer” – contemporary psych. concepts, clarify terminology;
 - What is the integration of these models? psych. and theol.?
- Resource: “Thinking in Tongues” – James K. Smith – for my current community background
- Research Sacramental Framework
 - Roman Catholic catechism for bringing adults into the church – very powerful model – same with Greek Orthodox – much of these healing issues are dealt with before baptism
 - Church Fathers talk about deliverance occurring before baptism
 - Steps 11 & 12 of 12 steps programs – necessary for admission into church.
- Baptismal Incorporation? – justification is through faith by declaration
 - Baptized they have put on Christ – what is this language? 2 parts of baptisms – white robes, then prayed and anointed for the Holy Spirit in fullness, more than Holy Spirit in regeneration and justification (church Fathers)
- Roman Catholic catechetical model – miss the dynamic aspect of Pentecostal approach
- Be mindful of mystagogy of sanctification
- Holistic Pathway
- Audience:
 - For new believers?
 - Or believers frustrated with an incomplete model?
- Helpful metaphor River of Sanctification – waterfalls, streams, etc.
- Current criticism - Progressive models but be aware of other models
- Idea for Project: Pilot the model within my church

- Idea for Project: Diagnostic Model or Approach that Christians could take a questionnaire; self-diagnose alongside someone like a mentor; pilot that until we come up with a working model
 - “where am I lacking?” discernment tool
 - the diagnostic tool as real possibility because of hodgepodge background of everyone
- Theological Considerations:
 - Justification
 - Deliverance
 - Issues of conscience - violation of principles - before God and man
- Report Considerations:
 - Evaluative approach - the project would be the development of a diagnostic tool
 - Case - all these modalities are part of the normative Christian walk
 - End Product - Survey that evaluative and educative - inner healing, spiritual gifts, etc.
 - End product - Book, workbook, curriculum,
 - Methodology - how I came up with the tool
- Current Roadblock / Root Cause: Theological growth meets again institutional growth
- Survey pastors

Interview 2: This interview was conducted with a psychologist who was a former preaching and counseling professor of mine. He also helmed the Christian development department of an international ministry and is a national speaker.

- Let the pathway be a Spiritual Guide - work their way through it
- Clarify definitions
 - Wholeness
 - Efficacious healing

- What do these mean?
 - Contextualize the definitions
 - The outworking of “wholeness” and “healing” and their respective definition depends on where God has placed me
 - Too many things wide open in these terms
- Narrow down the focus
- Give definitions to not make them personal
- Goal of pathway:
 - Thrive from wound or debilitated from it – is this a process continuum?
 - Will it be a journey of growth or survival?
 - Leaning into it and God using it for good
- Idea: As a continuum within a stage framework approach
 - What do we value at each stage of our life that affects our balance?
 - Modalities in terms of where people are in their walk – what is wholeness, security, etc. for them at that stage?
 - Therefore, what questions should I be asking no matter where I am with God?
 - Overall maxims no matter where you are?
 - Come up with critical questions where God has placed me
- Idea: Provide a Set of tools – equip along the way so as not to get bogged down
- Holistic
- Scazzero – emotional health – THAT is it?? There is more. That is just a piece. Else it becomes narcissistic
- Neglect of others if we neglect the other parts of our healing
- Resource: Grant Howard, “Balancing Life’s Demands” – there is no such thing as balance. You are instead balancing life’s demands.

- Discernment necessary to avoid presumption
- Resource: Janet Hagberg, "Power" and "Critical Journey"
 - She developed a helpful spiritual life inventory
- Today's contemporary concerns:
 - Wholeness in the midst of Transition and Trauma
- What are Distractions to healing?
 - Self-differentiation – emotional reasoning has taken over – if I feel it, it must be true
– now my value and feelings are based on your reaction to me – it's your fault I feel bad
 - Resource: "A Failure of Nerve: Leadership in the Age of the Quick Fix," Edwin H. Friedman
 - Goal: Develop an Internal locus of control – External locus of control
- How to get people back on the path?

Interview 3: This interview with a professional counselor, PsyD, and executive pastor, MDiv, who has integrated spiritual direction, deliverance, inner healing and some gifts of the Spirit into his practice. The interview was directed mainly toward understanding the tension inherent within the pathway and using that tension to be the soil from which a bridge between the modalities can arise.

- Define wholeness – do we lack if we are not healed? Is this physical? Emotional? Mental?
- Create tension for the journey – wholeness is given in Christ, not in physical healing. How will you clarify and differentiate this? On one hand there is the danger of an over-realized healing philosophy that potentially shames those who have physical ailments, casting them as "leprous" minorities. On the other there is stagnancy and a settling for a lesser salvation than Jesus seems to indicate is possible, specifically within the emotional and mental life. Within this tension, specifically withing the realm of physical healing, wholeness is always existent within Christ.
 - Don't fall on either side
 - Stay within the tension – the tension creates movement along the pathway.

- Where does healing end? Where does wholeness?
- Resource - Clark Pinnock, "Pinnacle of the Temple" - active faith vs. sin of presumption
 - Keep in mind the comfort level of the believer and be careful not to "force" them into a direction they are not comfortable with as has happened at times within the modalities, especially delievance.
 - Assumption of assent - practitioner danger
 - "I am not going forward until you feel you have the Lord's permission to go forward"
 - Potential Obstacle - where is a person's faith?
- "Believers need...**efficacious**...modalities..." - reformed theology defines efficacious as irresistible - perhaps clarify that you mean "effective."
- Experiencing Jesus in the healing process - the point is Jesus - not the healing
 - Ex. Paul's thorn in the side - to be humbled and protected against pride in order to find Jesus alone to be enough
- Does "healing" too narrowly define the process into meaning only physical? No, but that may need to be nuanced in its description.
- Obstacle - Letting go of control - One may discover trust issues with God along the way. How will I handle this?
- Be aware you are pushing a rock up a hill. There 43,000 denominations for a reason. Christians inherently lack cohesion on issues like this.
- Within modalities there is more acceptance of bringing in slices of other modalities. However, it is not currently common nor popular to bring them into the same practice.
- This is not a new modality; it is not including modalities into a new all encompassing modality - instead it is bringing modalities together, respecting their differences as unique offerings of healing within the larger body itself.

- "Differentiated Communion," as in the Trinity itself; i.e., the "body of Christ" as Paul defines it.

Appendix B– Milestone 2 NPO Topic Expertise Essay

Section 1: Topic History

Methodological integration has come to be known as how to bring religious and spiritual practices into a clinical setting. For the purposes of this paper, integration will be showing how various modes of healing have grown out of the initial planting of the church by the Spirit. Launching out from the ministry of Jesus we see within the earliest church writings the ongoing fulfillment of Isaiah's Jubilant vision: restoration is given, physically⁵⁸ and spiritually⁵⁹, while wholeness is restored mentally, emotionally, and communally.⁶⁰ In these accounts, the effect of the Christian witness of Jesus's Jubilation, the Messiah, continues to grow. The methods are not often discussed⁶¹ deflecting focus from both the person and the means and instead to the One whose love has given these gifts and perhaps preventing a religion based upon replicability⁶² instead of relational dependence and intimacy. That said, disciplines and practices begin to grow to instead cultivate the inner Christian life of wholeness.⁶³ Perhaps building upon the rhythms of grace we see in the life of Jesus, these early practices nurture sensitivity to the Spirit and attentiveness to the person more than reliance upon how healing and wholeness would be delivered.

It is therefore worth noting as a priority of future praxis that at the conception of the church, the Lord's community of healing to the world, a restoration of communion within the people of God is seen in the giving of the Holy Spirit and its gifts, aiding toward a unity and sharing of life together

⁵⁸ Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts* (Grand Rapids, Mich: Baker Academic, 2011), 511.

⁵⁹ John Eifion Morgan-Wynne, *Holy Spirit and Religious Experience in Christian Literature ca. AD 90-200*, Studies in Christian History and Thought (Bletchley, Milton Keynes, UK: Paternoster, 2006).

⁶⁰ Thiselton, Anthony C. *The Holy Spirit - In Biblical Teaching, Through the Centuries, and Today* (Grand Rapids: William B. Eerdmans Publishing Company, 2013), 163-192.

⁶¹ Though at times these methods are mentioned: Donald G. Bloesch, *The Holy Spirit: Works & Gifts* (Downers Grove, IL: InterVarsity Press, 2000), 94. "Bernard of Clairvaux was blessed with the charisms of healing, preaching, miracles and wisdom. According to tradition some persons were cured instantaneously when this saint made the sign of the cross over them."

⁶² Cf. 1 Kings 18:4

⁶³ "He persuaded many to take up the solitary life." said Anthony of the Desert along with many other fathers and mothers of the early monastic life. Within these structures there nonetheless existed a devotional life intertwined in personal experiences with God and unique, individual leadings by the Spirit within community. Athanasius of Alexandria, *Athanasius: The Life of Antony and the Letter to Marcellinus*, ed. Richard J. Payne, trans. Robert C. Gregg, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1980), 42. See also Henri J. M. Nouwen, *The Way of the Heart: Desert Spirituality and Contemporary Ministry*, 1st HarperCollins pbk. ed (San Francisco: HarperSanFrancisco, 1991) and Robert J. Wicks, *Crossing the Desert: Learning to Let Go, See Clearly, and Live Simply* (Notre Dame, Ind: Sorin Books, 2007).

that was remarkable.⁶⁴ This beginning makes a strong case that any modalities growing one in salvation be also understood within an interactive work with the Holy Spirit.⁶⁵

As the church branched out, revealing the new nature of humanity and its implications toward wholeness, various interventions are recorded over the centuries. When looked at from a high enough lens one may begin to see these interventions integrated together through the one body and one Spirit. To name just a few, Clement of Alexandria describes utilizing gifts of the Spirit in the practice of ministry along with the Shepherd at Hermas.⁶⁶ Origin emphasizes baptism and its restoration through forgiveness as a method for spiritual ministry.⁶⁷ From Athenaseus to Augustine of Hippo to Thomas Aquinas to Francis of Assisi⁶⁸ to the mystics of the fourteenth and fifteenth and sixteenth centuries the inclusion of various modalities for the bringing of salvation and wholeness to a believer is the pattern.⁶⁹

Writings from Martin Luther in 1522 give counsel while integrating his view of spiritual gifts into the interaction.⁷⁰ Additionally Luther's description of experience as an apprehension of the Spirit's work in a believer toward edification shows an awareness then of an integrated approach to wholeness.⁷¹

Thiselton's work shows well how the ministry of the Holy Spirit through different interventions of prophecy, healings, wisdom and knowledge was incorporated into ministry throughout history⁷², while Dauntton-Fear states, "The literature which tells us of the Church's healing activities in the

⁶⁴ Acts 2

⁶⁵ Thiselton, 51-57.

⁶⁶ Clement of Alexandria, "The Stromata, or Miscellanies," in *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, and Clement of Alexandria (Entire)*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, vol. 2, The Ante-Nicene Fathers (Buffalo, NY: Christian Literature Company, 1885), 434.

⁶⁷ Donald G. Bloesch, *The Holy Spirit: Works & Gifts* (Downers Grove, IL: InterVarsity Press, 2000), 79.

⁶⁸ Bonaventure, *Bonaventure: The Soul's Journey into God; The Tree of Life; The Life of St. Francis*, ed. Richard J. Payne, trans. Ewert Cousins, The Classics of Western Spirituality (Mahwah, NJ: Paulist Press, 1978), 298.

⁶⁹ Morgan-Wynee

⁷⁰ Pekka A. Kärkkäinen, "Luther's Theological Psychology and the Spirit," *Lutherjahrbuch* 85 (2018): 154-71.

⁷¹ Martin Luther, *Luther's Works*, 55 vols., ed. Jaroslav Pelikan (St. Louis: Concordia, 1955-1986), 21:299; see also LW 36:248. Both cited in Theodore R. Jungkuntz, "Secularization Theology, Charismatic Renewal."

⁷² Thiselton

second century is plentiful and varied...Several other writers made passing, but no less confident, mention of ... exorcism"⁷³ These observations lead Daunton-Fear to link spiritual oppression and possession from history to modern day mental illness such as schizophrenia, giving some confidence that past interventions have a long history of efficacy.⁷⁴

Craig Keener's extensive work on miracles reveals various types of healings, physical, mental, emotional and spiritual, throughout the history of the church.⁷⁵ Similar to Daunton-Fear's note, these miracles point to an efficacy available to modern practitioners of salvific wholeness. With these writings the author is not broadly describing a methodology but is setting a table where many dishes have been placed over the years that give a possible menu a practitioner can find satisfying in his or her hope of seeing wholeness within a beloved congregant. With a brief glimpse at history giving us confidence of this table's sustenance, we will now look to some current practitioners who have ventured to bring these together in some form.

Section 2: Key Players and Voices

Initial Discoveries

At the beginning of this section the author wants to state that researching integrating praxis and theory between disciplines has proven, at times, elusive: "While the psychological community investigates religiosity and spirituality as mediator and moderator variables of health, pastoral writers within the Christian tradition explore the topic of inner healing and produce a separate body of literature. But this literature—mostly popular in style—rarely affords the thoughtful Christian psychologist the opportunity to think critically about the *theological* foundations for healing since many of these works are based on a few support verses, Jesus's healing ministry, or vivid personal experiences."⁷⁶

Some disciplines do have more interchange than others. Psychology and spiritual formation have extensive integration discussions offering heeded wisdom, "One mark of a mature union (between

⁷³ Andrew Daunton-Fear, *Healing in the Early Church*, Studies in Christian History and Thought (Bletchley, Milton Keynes, UK: Paternoster, 2009), 67. Interestingly Daunton-Fear here makes a distinction of emphasis on healing between the educated and poor, less educated. The educated seem to emphasize it less; the poor more so. Both this line of thinking and the existence of healing and exorcisms continue through the 3rd and 4th centuries, including healings occurring in the ministry of baptism.

⁷⁴ Daunton-Fear, 163.

⁷⁵ Keener

⁷⁶ Philip G. Monroe and George M. Schwab, "God as Healer: A Closer Look at Biblical Images of Inner Healing with Guiding Questions for Counselors," *Journal of Psychology and Christianity* 28, no. 2 (Summer 2009): 121-29.

psychology and spiritual formation) is openness to mutuality, reciprocity, and interactive dialogue and influence...It will require the capacity to hold *both* certainty and mystery when it comes to investigating and articulating the ponderous depths of human nature, brokenness, and change."⁷⁷

The extensive and thorough works of Siang Yang Tan in these matters is helpful in creating room in the clinician's practice for efficacious and ethical interventions within a professional setting.⁷⁸ At the same time he laments that "pastoral care and counseling, since the twentieth century, have unfortunately become too clinical and therapeutic, with pastors often embracing secular counseling and psychotherapy principles and practices too quickly and naively. The historic care of souls, with deep biblical roots, has largely been lost in contemporary pastoral care and counseling, especially in clinical pastoral education approaches."⁷⁹

David Appleby of *Spiritual Interventions* may agree and press the discussion even further into the inclusion of supernatural intervention; "We hold that we, as therapists and pastors, need to be much more aggressive in our pursuit of His moving in our counseling practices. We need to be ready to have a Christ-derived supernatural ministry."⁸⁰

Perhaps these differences arise out of a question of setting as integrating interventions from different fields can be difficult. The forgiveness of sin as an intervention, for instance, will assume a

⁷⁷ Theresa Clement Tisdale, "Psychology and Spiritual Formation: The State and the Union," *Journal of Spiritual Formation & Soul Care* 7, no. 2 (2014): 220-28. See also, Steven J Sandage, David R Paine, and Nancy Gieseler Devor, "Psychology and Spiritual Formation: Emerging Prospects for Differentiated Integration," *Journal of Spiritual Formation & Soul Care* 7, no. 2 (2014): 229-47. "All the doctoral psychology training programs (Azusa Pacific, Fuller, George Fox, Regent, Rosemead, Wheaton) that contributed articles to the JPC special issue above on spiritual formation in training all mention the importance of supportive relational factors, and several implicitly or explicitly link this with faculty and students sharing personal narratives with one another."

⁷⁸ Tan, S. Y. *Counseling and psychotherapy: A Christian perspective*. (Grand Rapids: Baker Academic, 2011). Tan, S. Y., & Scalise, E. T. *Lay counseling: Equipping Christians for a helping ministry*. (Grand Rapids: Zondervan, 2016). Tan, S. Y. "Addressing religion and spirituality from a cognitive behavioral perspective". In K. Pargament, A. Mahoney, & E. Shafranske (Eds.), *APA handbook of psychology, religion, and spirituality*, Vol. 2. Washington, DC: American Psychological Association (2013), pp. 169-187. Tan, S. Y. "Use of prayer and scripture in cognitive-behavioral therapy". *Journal of Psychology and Christianity* (2007), 26, 101-111. Tan, S. Y. "Integrating spiritual direction into psychotherapy: Ethical issues and guidelines". *Journal of Psychology and Theology* (2013), pp. 31, 14-23. Tan, S. Y. "Inner healing prayer". *Christian Counseling Today* (2003), pp.11(4), 20-22.

⁷⁹ Siang-Yang Tan and John Ortberg, *Shepherding God's People: A Guide to Faithful and Fruitful Pastoral Ministry*. (Grand Rapids: Baker Academic, 2019), <https://public.ebookcentral.proquest.com/choice/publicfullrecord.aspx?p=5785250>, 116-117.

⁸⁰ David W. Appleby and George Ohlschlager, eds., *Transformative Encounters: The Intervention of God in Christian Counseling and Pastoral Care* (Downers Grove, IL: IVP Academic, 2013), 30-31.

perspective in pastoral care that secular counseling cannot.^{81,82} Some pastoral counselors reject that an answer to wholeness may lay outside of a scriptural reference of any sort, and certainly not a “secular” influence.⁸³

Furthermore philosophical and theological differences enter into the discussion when the discussion is limited to a Christian-only perspective.⁸⁴ There are divergent views on whether or not it is God’s will to always heal.⁸⁵ Francis MacNutt, a leading practitioner who integrates physical and inner healing along with deliverance into his practice at Christian Healing Ministries believes it is always God’s will to heal. Peter Mullen views this as a divergent claim than what Paul would make.⁸⁶ On this issue of whether or not physical or spiritual is meant regarding healing, or even if realized wholeness is within the biblical paradigm, many perspectives color the conversation and this also exists within each denomination at times prompting wide statements to their congregations.^{87,88}

These issues could arise from how we translate these concepts into our culture and language. “The building blocks of a biblical theology are the key words and phrases used in scripture. We see here that the terminology of healing in the Bible carries the sense of the restoration of what is abnormal or unsound in the human body...However, biblical writers extend the meaning of these words to the metaphorical—thus broadening the meaning beyond the physical. Taken together any biblical

⁸¹ Linda A. Hunter, “Epistemological Approaches to Inner Healing and Integration,” *Journal of Psychology and Christianity* 28, no. 2 (Summer 2009): 101-4.

⁸² See also Stephen M. Saunders, Melissa L. Miller, and Melissa M. Bright, “Spiritually Conscious Psychological Care,” *Professional Psychology: Research and Practice*, Religion, Spirituality, and Professional Psychology, 41, no. 5 (October 2010): 355-62. This article distinguishes approaches as “spiritually directive, spiritually integrated, and spiritually conscious” to help nuance this concern.

⁸³ Adams, J. E. (1970). *Competent to counsel*. Grand Rapids, MI: Baker House.

⁸⁴ For instance the holistic, perhaps “synthesized”, nature of spirit, soul and body would best not be separated argues Monroe and Schwab. Monroe and Schwab, 126.

⁸⁵ Gifts of healings will include natural, ie. medical, means for the purposes of this paper. Thiselton, 102.

⁸⁶ Peter Mullen, *Strange Gifts? A Guide to Charismatic Renewal*, ed. David Martin and Peter Mullen (Oxford: Blackwell, 1984), p.100, cf. pp. 97-106.

⁸⁷ For example, healing in its various forms is supported by the Church of England and encouraged within ministry settings. *A Time to Heal: A Contribution to the Ministry of Healing: A Report for the House of Bishops* (London: Church House Publishing, 2000), 284-85.

⁸⁸ The Lutheran Church, during the healing revivals of the 1960s, released a statement with 7 guidelines regarding healing ministries within a congregation. Kilian MacDonnell, *Presence, Power, Praise: Documents on the Charismatic Renewal* (Collegeville, Minn.: Liturgical Press, 1980), Vol 1. 128-131.

theological understanding of healing should consider both its physical and spiritual (or metaphorical) aspects.”⁸⁹

Many like Keener in *Miracles* have seen the need to take the time to chronicle the ongoing ministry of healing such as John Richards, in his chapter on healing ministry⁹⁰, who chronicles the history of the healing ministry through the twentieth century noting that the practice is common though with many variants.

And while these references bolster confidence that the work of the Holy Spirit is indeed active today, how this is practiced today is not widely studied and much remains unknown on the effectiveness of paraprofessional, or lay, counseling and interventions.⁹¹ Even within these interventions, various nuances exist making tracking their effectiveness uniformly difficult.^{92,93} For instance, inclusion of words of knowledge during time of ministry in large meetings⁹⁴ with John Wimbur and David Pytches have some literature behind it but very little. How do we integrate these into practice?

A brief and incomplete listing of ministries attempting to bring several disciplines together within a parachurch or church setting include Christian Healing Ministries by Francis MacNutt, Elijah House Ministries, Theophostic Prayer Ministry (TPM) by Ed Smith, Cleansing Stream Ministries from Chris Hayward, Freedom Encounters, Sozo Ministries out of Bethel Church, Freedom in Christ Ministry by Neil T. Anderson, the Dunamis Project of Presbyterian-Reformed Ministries International and Life Model Works.

⁸⁹ Monroe and Schwab, 123.

⁹⁰ Martin, David and Peter Mullen, eds. *Strange Gifts? A Guide to Charismatic Renewal*. Oxford: Basil Blackwell, 1984, 151-158.

⁹¹ Fernando Garzon and Kimberely A. Tilley, “Do Lay Christian Counseling Approaches Work? What We Currently Know,” *Journal of Psychology and Christianity* 28, no. 2 (Summer 2009): 130-40. Of note: “The later reviews often begin with a criticism of the previous reviews and then try to improve on the methodology. Yet, whatever refinements are made, whatever studies are included or excluded, the results show either no differences between professionals and paraprofessionals or, surprisingly, differences that favor paraprofessionals(quotting Christensen and Jacobson).”

⁹² Garzon, 132, 138.

⁹³ This finding shows a significant increase in efficacy using theophostic ministry over licensed mental health practitioners. Fernando Garzon and Margaret Poloma, “Theophostic Ministry: Preliminary Practitioner Survey,” *Pastoral Psychology* 53, no. 5 (May 2005): 387-96, <https://doi.org/10.1007/s11089-005-2582-1>.

⁹⁴ Cartledge, Mark J., “The Practice of Tongues”, in *Speaking in Tongues*, ed. Cartledge, p.206-34; 210.

The Need to Clarify

As research continued, it became apparent that some limitations will be helpful. The scriptural foundation built earlier provides some guidelines to this paper. The aim is to locate a healing pathway illuminated within the Holy Spirit's community. It is true that the church itself does not exist apart from the work of the Holy Spirit. An intentionality, therefore, ought to be given, writes Chan: "The very nature of the church is that she exists in total dependence of the Holy Spirit. Her actions are truly hers only as she acts by constantly invoking the Spirit to act."⁹⁵ At the heart of transformation is an encounter with the living God, experienced through a multitude of ways.⁹⁶ How is this described?

NPO Synthesis and Conclusion

As shown above, when looked upon at a high enough view, a healing pathway of holistic methods exists within the historical church. And yet it also seems that no replicable integration currently exists within a consistent academic nor cocurricular conversation. In terms of a holistic pathway we are dependent upon models that are hard to measure and describe across various non-integrated settings. And yet, it also seems that practitioners continue helping people and integrated ministry is growing.

If personal efficacy were the goal then perhaps looking more into individual integration for the minister or therapist⁹⁷ would be best going forward. If helping bridge the research gap between academic and cocurricular were the aim then focusing on hospitable and inclusive dialogue where it exists and perhaps adding a qualitative self-study to the research would be helpful. If the author's aim is to create a holistic healing pathway including various interventions that seem largely unstudied in the academic writings, then perhaps using Keener's wisdom will provide guidance: "Natural and supernatural factors (to use today's common language) can coexist, but the greater

⁹⁵ Simon Chan, *Pentecostal Ecclesiology: An Essay on the Development of Doctrine*, Journal of Pentecostal Theology Supplement Series 38 (Blandford Forum: Deo Publishing, 2011).

⁹⁶ For an informative examination of how we experience the Holy Spirit and its positive effects upon our body and soul from a philosophical lens and C.S. Lewis: Tony Richie, "Awe-Full Encounters: A Pentecostal Conversation with C.S. Lewis Concerning Spiritual Experience," *Journal of Pentecostal Theology* 14, no. 1 (October 2005): 99-122.

⁹⁷ Kottler's book remains a gift in giving therapists confidence that their personal connection with the client is the single most catalytic aspect for change within the therapeutic alliance. Kottler, Jeffrey A. *The Complete Therapist*. 1st ed. The Jossey-Bass Social and Behavioral Science Series. San Francisco: Jossey-Bass, 1991.

the extent to which a questioner of supernatural causation leaves the burden of proof on the supernatural claim, the smaller the pool of data that remains to support supernatural causation."⁹⁸

In staying consistent with the previously mentioned scriptural and historical references, this paper will support a focus that embraces spiritual gifts⁹⁹ within a ministerial setting along with methods that lack more academic conversational support¹⁰⁰ within an integrated therapeutic setting. In order to do so the author will briefly point to the breadth of contemporary voices on the subject of integrated healing within a cocurricular setting. Holistic healing will require a holistic community, at least one able to integrate the various gifts needed to bring one to wholeness.¹⁰¹

Additionally, the shared wisdom of both academic and cocurricular voices will continue to guide this project.¹⁰² Though individual healing will remain the focus of this ongoing project the author aims to keep an eye on community as an aspect of wholeness.¹⁰³ And, perhaps most importantly, as the model progresses it will do so within the work of the Holy Spirit, who, as mentioned above in scriptural reflection, birthed the church and provides the capability and wisdom to heal, restore and soundly attach persons within an intimate relationship with God as Father and Jesus as Son.

⁹⁸ Keener, *Miracles*, vol. p.3. Keener's introduction describes an academic world that makes the burden of proof great enough to leave little literature for supernatural claims. It seems greater hospitable dialogue is needed for such views and gives a reason why my own research into including *charis* gift interventions as part of a greater holistic pathway is not providing near as much conversation within the greater academic writings as non "supernatural" interventions.

⁹⁹ Wisdom is gained through these gifts to create character and sound judgement, leading one toward greater wholeness in the Lord according to Thiselton, 86.

¹⁰⁰ Notably the need to integrate scripture as a therapeutic tool needed its own paper. Fernando Garzon, "Interventions That Apply Scripture in Psychotherapy," *Journal of Psychology & Theology* 33, no. 2 (2005): 113-21.

¹⁰¹ Perhaps looking at African community concepts will aid in this task. Vhumani Magezi, "Positioning Care as 'Being with the Other' within a Cross-Cultural Context: Opportunities and Challenges of Pastoral Care Provision amongst People from Diverse Cultures," *Verbum et Ecclesia* 41, no. 1 (2020): 1-9. This article "draws from the African concept of Ubuntu to develop a care approach that is humane and relational in an effort to foster relevant care across different contexts."

¹⁰² For instance, testimonies of healing, and therefore any therapeutic success, should not exceed their reality Tom Smail, with Andrew Walker and Nigel Wright, *The Love of Power or the Power of love: A Careful Assessment of the Problems of the Charismatic and Word-of-Faith Movements* (Minneapolis: Bethany House), 43.

¹⁰³ Shaun Joynt and Noel Woodbridge, "A Sixfold Biblical Approach to Social Transformation in the Local Community in Terms of the ELIJAH Model: A Challenge for Today's Church," *Verbum et Ecclesia* 40, no. 1 (2019): 1-9.

Appendix C—Milestone 3 Design Workshop Report

Introduction

Some of the following sections will seem like a departure from my NPO Charter assignment. That is not the case. Rather, after this semester's design workshop I am less certain of my way forward while remaining convinced there is a way forward. Sometimes to provide a solution one needs to break open the problem a bit more and this semester's work has done that without giving much in the way of clarity as to the full solution. So this assignment represents a slowing down, breaking down, and hopefully a clarifying through simplifying of what it is I am after. That said, my NPO Charter still contains validity, perhaps giving a glimpse to a realized solution while these statements give clarity as to its heart, what is driving the NPO.

NPO Statement

Christians longing for inner wholeness, growing intimacy and healing with Jesus need a confident, competent pathway. Or, Christian leaders longing to bring inner wholeness, growing intimacy and healing with Jesus need a confident, competent pathway.

NPO Scope and Constraints

This NPO requires an awareness of longing for all that Jesus offers in His kingdom. Within the context of this longing each believer will define their own scope and constraints based upon their unique and individual longing. Some scopes and constraints will include self-awareness, confidence on one hand or disconnection from God's voice on the other, current state of healing from emotional and psychological pain, ministerial limitations such as lack of experience and tools, faith and hope of the individual, and accessibility to people and places to help process the longing, discernment capabilities of the pathway and past disappointments to name a few.

NPO Context

I am hoping this NPO will fit within any church setting, local or regional. The primary context will be those who hunger for more of God, feeling the pang of that pain, and not knowing how to search for its satiation. The inner life of a Christian is the primary context of this project and just as pain is a universal commonality among humanity and thus can define a context for bonding, so also a longing for wholeness and intimacy with Jesus can provide sufficient context within various Christian settings to begin a healing journey. Should this NPO take the form of small workbook to work through individually? Should the NPO expand into a center where several ministers work together to bring believers through a collaborative pathway across various modalities, teaching and equipping local church expressions? As the project continues and these questions of scope are clarified, the context will become clearer.

Root Causes

How can one know there is good news unless one is told? How can one tell of wholeness, healing and intimacy with Jesus unless one has experienced it for themselves? How can one know how to walk another into this good news who is different from them? Awareness, competence and discernment to aid in this journey toward wholeness seem to be lacking for believers creating issues of accessibility of grace to achieve these hopes. This leads to disappointment and disillusionment for congregants while creating frustrations and other negative consequences for ministers. Questions arise such as is this a need for counseling? Do I believe in counseling? What about spiritual direction or deliverance? Is this a theological issue or should I embrace mystery? How and when should I access faith for this longing for more of God or should I find contentment elsewhere? These questions form some of the root causes of this NPO.

Three Big Ideas

1. Design a center for healing and wholeness.
2. Develop a qualitative assessment of healing and wholeness as defined by the NPO.
3. Create content to lead individuals and groups through wholeness and healing

Definition of 'Done'

Christians longing for wholeness, intimacy and healing with Jesus will have a person or place they can confidently go to for aid on their journey.

3 Concept Pitches

1. **Design a Center for Wholeness and Healing** – a believer seeking healing, wholeness or greater intimacy with Jesus will have a place to go to where they will be assisted along a pathway that will include counseling, coaching, spiritual direction, deliverance, inner healing and the utilization of spiritual gifts. This idea aims to design this center.
 - *Audience:* future supporters and clients of the center
 - *NPO:* Christians longing for inner wholeness, growing intimacy and healing with Jesus need a confident, competent pathway. Or, Christian leaders longing to bring inner wholeness, growing intimacy and healing with Jesus need a confident, competent pathway.
 - *Benefit:* A clearly articulated design will help give confidence that the idea for the center can work.
 - *Approach:* Currently, there is no place I have found that combines the various modalities listed above which, in addition to assigning a shepherd to each person along the pathway, creates a novel approach.
 - *Risks.* For the center, various; including costs, need for ethical accountability and accreditation, theological considerations and integrating this into the local community while upholding unity. There is little risk to putting together the design outside of a gross expenditure of time.

- *Assumptions/hypotheses to test:* If the center is feasible, a clearly articulated design should communicate that to garner sufficient support to move forward with implementing the design.
- *Benchmarks of success:* Success will be the development of the center; lesser benchmarks will include a smaller description of a pathway that could be implemented in local congregations, or perhaps material that would lead an individual through healing on their own.
- *Other Approaches:* The church addresses this through traditional healing modalities including spiritual formation, psychotherapeutic fields, inner healing and education based discipleship. Most do not combine the modalities and those that do offer 2-3 options. None that I found try and combine all while assigning a shepherd or coach along the way.

2. **Develop a qualitative assessment of healing and wholeness as defined by the**

NPO – in order to test whether an intervention is meeting the NPO criteria.

- *Audience:* Those who go through a pilot of a pathway or center or material that addresses the NPO.
- *NPO:* Christians longing for inner wholeness, growing intimacy and healing with Jesus need a confident, competent pathway. Or, Christian leaders longing to bring inner wholeness, growing intimacy and healing with Jesus need a confident, competent pathway.
- *Benefit:* Give clarity to the viability of the NPO's interventions.
- *Approach:* This will generate qualitative data to aid intervention direction.
- *Risks.* The assessment and its findings should be as assessable as possible both to the audience and potential supporters of the interventions.
- *Assumptions/hypotheses to test:* Is an intervention effective
- *Benchmarks of success:* Qualitative findings that are more positive than negative.
- *Other Approaches:* online focus groups was one suggestion to gather support and test new ideas and approaches.

3. **Create content to lead individuals and groups through wholeness and**

healing – this may take the form of a book, online training and equipping

- *Audience*: The audience here is anyone interested in the subject, individuals, groups, churches, ministers, etc.
- *NPO*: Christians longing for inner wholeness, growing intimacy and healing with Jesus need a confident, competent pathway. Or, Christian leaders longing to bring inner wholeness, growing intimacy and healing with Jesus need a confident, competent pathway.
- *Benefit*: It may be a quicker point of entry than developing an entire center. Content also provides frontend information to affect comfort levels with what will be a sacred process.
- *Approach*: Educate then provide repeatable and transferable methodologies within each modality giving common language and praxis for wholeness, healing and growing intimacy.
- *Risks*. Content without proper application can miss the intention of the practice, meaning human relationship as a service to the divine grace would be preferable.
- *Assumptions/hypotheses to test*: Will people who go through the material say it was helpful? Will they refer the material to others?
- *Benchmarks of success*: People who go through the content material give testimony that they were helped in some definable way associate with the NPO. Another will be whether or not they refer the material to others.
- *Other Approaches*: hold seminars, organize community healing advocates to create a healing network

Design Workshop Stakeholders

Stakeholders for my workshop included a local startup business owner, local counselor and spiritual director, a lawyer who is also a Christian fiction writer and film producer, a Chinese church planter and local prayer network organizer, a Christian counselor and pastor on staff at a megachurch, a housewife and film producer and a local banking manager.

One-on-One Interviews

My one-on-one interviewees included a former Baptist megachurch executive pastor and psychologist/spiritual director, an Anglican vestry member, and a financial counselor and former Presbyterian elder.

Annotated Bibliography

Appleby, David W. and George Ohlschlager, eds., *Transformative Encounters: The Intervention of God in Christian Counseling and Pastoral Care*. Downers Grove, IL: IVP Academic, 2013.

Transformative Encounters is a collection of essays for any healing professional designed to examine various ways God intervenes through healing interventions,

primarily counseling and pastoral care. The essays include interventions my NPO is attempting to bring together such as inner healing, prayer, deliverance and coaching. The essay I want to focus on for the purposes of this paper is "Toward a Universal Experiential Helping Model" by George Ohlshlager. While describing the need for spiritual formation through various voices, he formulates five categories of applied transformational schema in the area of Christian counseling: secular models of change, religious-accommodating models, Christian-accommodating models, Christian-derived models and finally Christ-infusion. This last one includes the present moment focus of seeking the voice of God in a session, of letting an experience of the living God transform a person from their "heart of hearts." Ohlshlager quotes Richard Rolle and Teresa Avila to support this claim and traces these experiences through some influential writers of the past. He then proposes a model for intervention based upon assessment and followed up with aftercare. Through the model he offers a comprehensive approach to therapy that is a promising guide to what my NPO is searching to find.

Friesen, James G., et al., *Living From the Heart Jesus Gave You*. Rev. East Peoria, IL: Shepherd's House Inc., 2013.

Living From the Heart is a book detailing the process one goes through under the Life Model approach to recovery and wholeness. This approach, described in the book, is very similar to my NPO, combining several modalities of healing and wholeness to form a mature Christian. The book utilizes the findings of developmental and formation sciences, such as researched by Erik Erikson and Daniel Siegel, and creates diagrammed charts describing growth and healing while offering reflective questions and practical solutions along the way. What differentiates this approach is its emphasis on utilizing the model within community, specifically a multi-generational community, as they have discovered that recovery and healing best take place among family which in turn thrives when equipped to share their lives with the wounded. The authors are professional therapists and researchers who have been working toward their goal of offering this to the Christian community at large since the 1970s and have continued to expand their collaborative network which first began at Fuller Seminary. Their main audience is church leaders as well as the current wounded. Further engagement with this community will, I believe, greatly aid in my pursuit of my NPO.

Wilder, E. James, Fernando Garzon, and Eric L Johnson. "A Christian Multi-Modal Approach to Therapy Utilizing Inner Healing Prayer: The Life Model." *The Journal of Psychology and Christianity* 39, no. 1 (2020): 49-64.

This article takes a deeper dive into a specific intervention within the Life Model project mentioned above while giving an overview of the model and addressing some of the theological concerns around the project. The intervention, called the Immanuel Prayer Approach, is offered to clinicians aiming at utilizing spiritual approaches in their practice. The Approach is laid out over three clearly articulated steps which can be done alone but preferably with the aid of another. Pertinent and helpful for the purpose of the NPO is the matter of fact inclusion of hearing God's voice as a valid therapeutic intervention within an academically written paper. This writing and language approach within the paper itself provides a model to help

bridge gaps that exist within the church between clinical and lay approaching to healing.

Appendices

Design Workshop Description

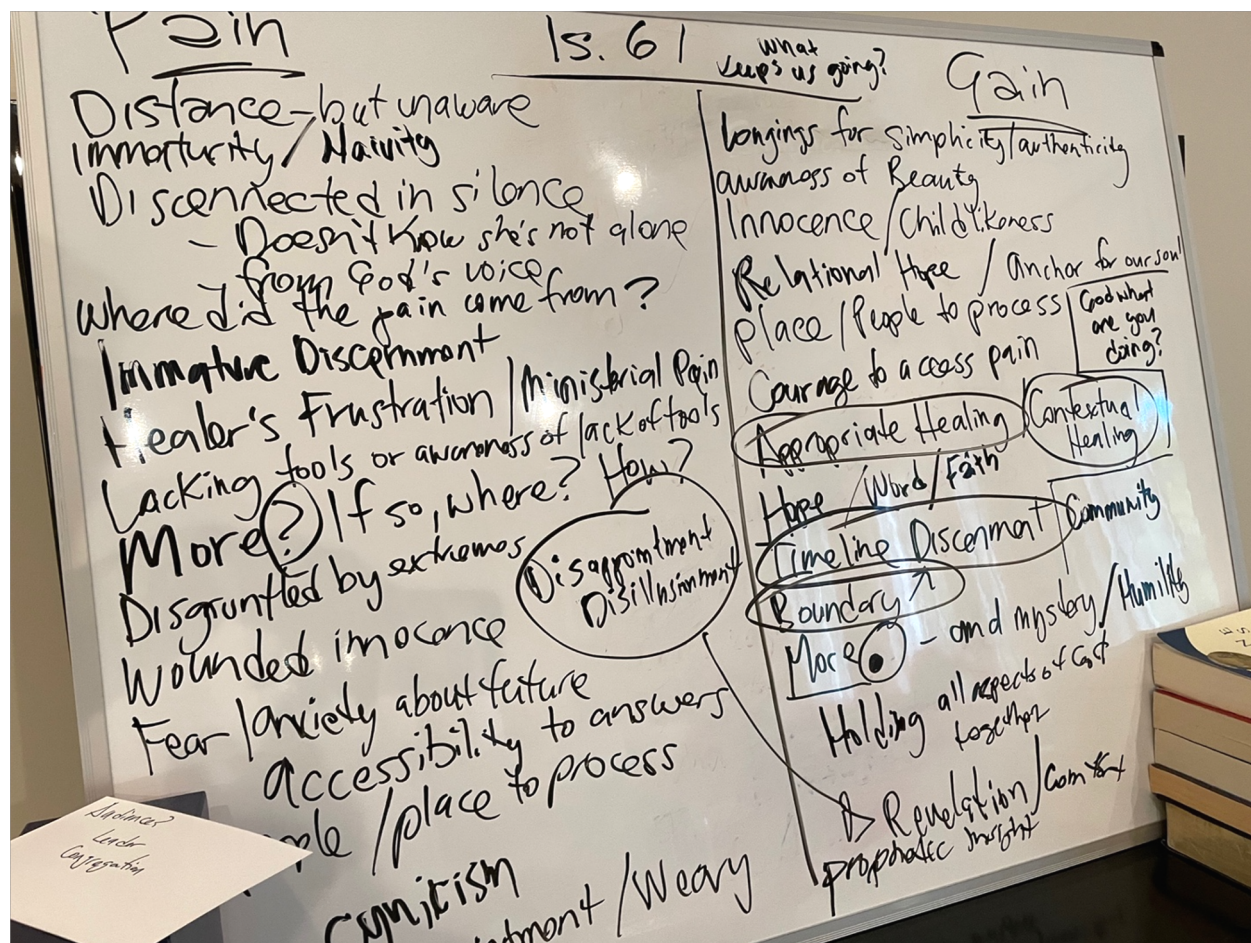
My workshop was conducted in my home on Tuesday, November 2 from 2:30p until 8:30p. We began with an introduction of the meeting followed by two gamestorming activities, dinner and finally an additional two more activities. Stakeholders for my workshop included a local startup business owner, local counselor and spiritual director, a lawyer who is also a Christian fiction writer and film producer, a Chinese church planter and local prayer network organizer, a Christian counselor and pastor on staff at a megachurch, a housewife and film producer and a local banking manager. The activities conducted were:

1. Pain/Gain Map with Imaginative Prayer utilizing a wanderer who represented the Bride of Christ
2. Context Map and Columbo combined
3. Brainwriting Examen - asked each participant to prayerfully ask for next steps
4. Impact and Effort Matrix using previous activity into Action Planning

On a scale of 1-5, I would say it was a four for encouraging the viability of the NPO, a two for generating new ideas and a one for clarifying a path forward.

Design Workshop Documentation

Pain-Gain Map Activity:



As this exercise began, I had each person take some time to quiet themselves. I then had them go through an imaginative prayer, asking them to see the Bride of Christ personified. I asked them to meditate on the NPO through the lens of Isaiah 61, one of the main scripture passages anchoring this project, and what pain she may be experiencing according to the activity's description: "pains identify the fears, risks, frustrations, and the obstacles those impacted by the NPO need to overcome," along with what gains she may be experiencing according to: "Gains identify successes in addressing the NPO, and how they obtained it. This will also include their ambitions, passions, goals, wants, and needs."

Pain for the Bride of Christ

Distance - but unaware - she is distant from God, people, and the wholeness presented by the NPO.

Immaturity / Naivety – she lacks awareness of even her own needs

Disconnected in silence, doesn't know she's alone

Disconnected from God's voice

Where did the pain come from?

Immature Discernment – she is like a “sheep without a shepherd,” not understanding her own pain

Healer's frustration / Ministerial Pain – the shepherds tire after a while of not seeing the results outlined in scripture and simply the practical outcome of the day-in day-out grind of ministry.

Lacking tools or awareness of lack of tools – where does she go for help? What questions are available for her to ask?

More of God? If so, where and how? – if she has a longing, what does she do with it? Who and how does she ask?

Disgruntled by extremes – it seems the all or nothing approach to ministry has jaded her

Wounded Innocence – can she dare hope anymore?

Fear / Anxiety about future

Accessibility to answers

People / Place to process

Cynicism

Disappointment / Disillusionment / Weary

Gain for the Bride of Christ

Longings for Simplicity / Authenticity - the bride is willing to be honest and willing to let go of unnecessary elements of their lives.

Awareness of Beauty - through the pain of life, an appreciation for beauty in many forms develops
 // ***Descriptions like this can become a future narrative for progress encouragement along the pathway

Innocence / Childlikeness - conversely to the cynicism of the pain, once healed and whole, innocence is restored and childlike trust develops.

Relational Hope / Anchor for Soul - "perseverance develops character..."

Place / People to Process - the hurt become the healers

Courage to access pain - a steady presence of courage is the reward to and for others after going through one's own darkness.

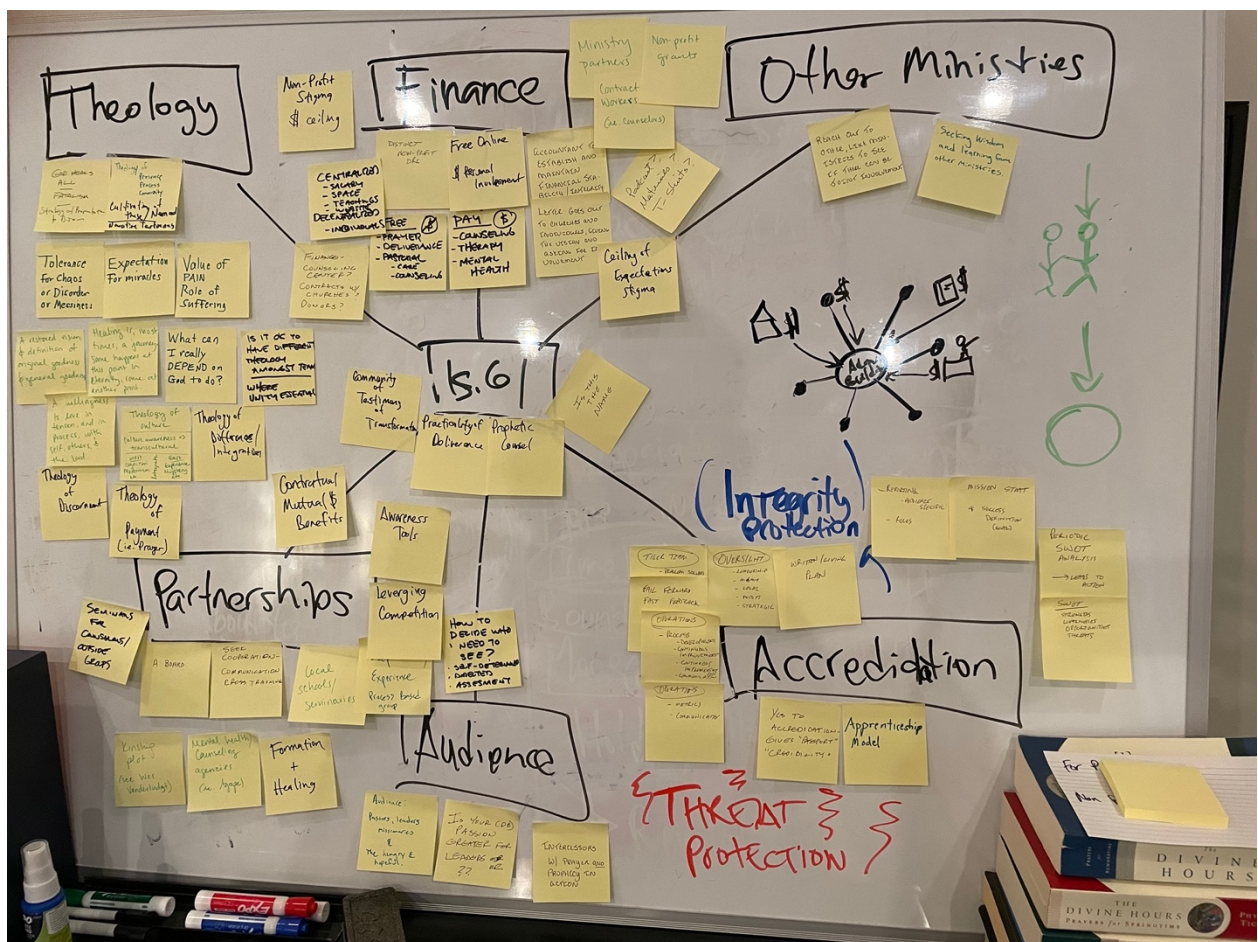
God what are you doing? - another question that the Healed Bride doesn't fear to ask, creating space for others to ask these as well.

Appropriate Healing / Contextual Healing - healing can happen in stages

Hope / Word / Faith - similar to above, the bride will have faith, words to comfort and hope to restore

Timeline Discernment - What are appropriate hopes for this season of their journey with God?

Community - community while healing is supportive instead of, perhaps, intimidated ala mental health aversion in churches.



For this activity, each person posted descriptions that “Identify key themes or external factors that can impact the NPO. These don't have to be all themes -- just those that are of particular interest or concern. ... Common examples include: Demographic trends, cultural and social trends, what others are doing to address the NPO, technological trends, uncertainties, and rules and regulations.” The NPO was represented in the photo by “Is. 61” and included the themes, Partnerships, Audience, Accreditation, Other Ministries, Finance and Theology. The moderator then asked questions of each of these developed themes in a “Columbo” style to dig deeper into the developed ideas.

Some notable reflections within each theme:

Theology – How will theological differences among potential ministers be handled?

- How much will you stress God’s original design for human goodness? Will this help to strengthen hope for healing and wholeness?
- How much will you lean into mystery along the journey? What is possible in the way of healing? What will you do with aspects of a person that remain “unhealed” according to their hopes?
- How will you cultivate the Presence of God?
- How can the NPO pathway help people connect with God in the midst of pain even while their pain remains?

Finance – Would you want to remain a nonprofit or for-profit?

- Can there be pay options and free resources options?
- Will you seek ministry partners and donors?

Other Ministries – Perhaps create a national organization for wholeness and healing to partner with others while increasing both visibility and confidence for the field.

- Partner with others in the region to improve effectiveness

Accreditation – how will the leaders diffuse abusive power?

- What will your oversight team look like?

- What kind of feedback loops and metrics will you have?
- Create SWOT analysis for continual improvement and goal clarification.
- Create an operations team as the ministry develops

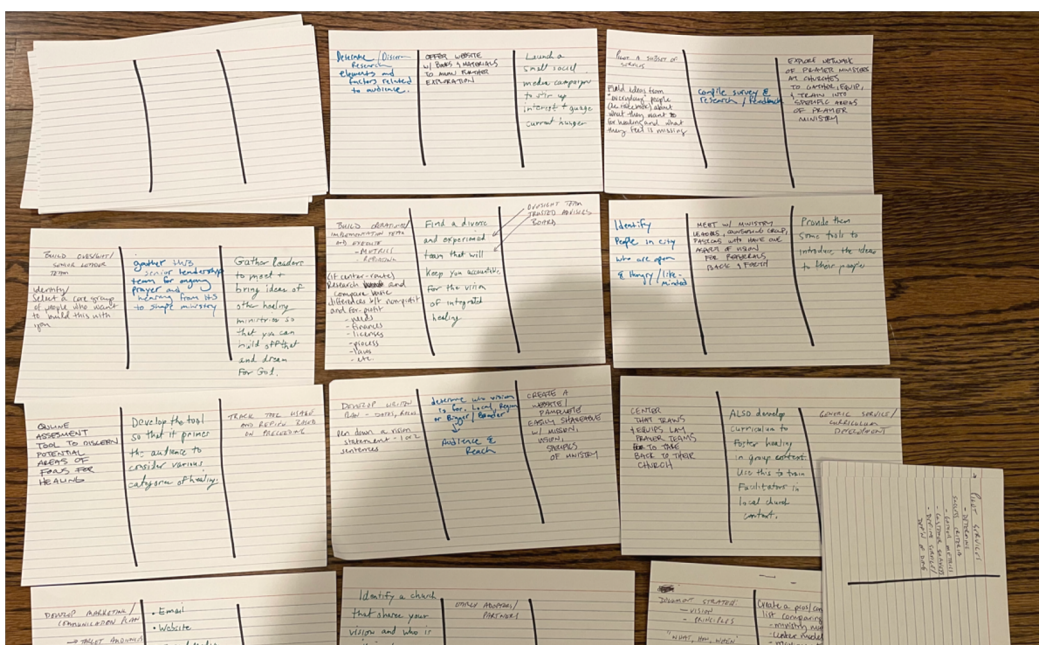
Audience - leaders or congregants or both?

- What is a "leader"? Perhaps "influencer" is a better term for what you are going after?
- Who is your passion greater for?
- Raise up intercessors to help.
- How to discern who to see and when?

Partnerships - this category was meant to be different from "Other Ministries" through intent as this theme was to look for specific entities to join with while the other was more about current practices in the landscape of this field. During the time this distinction did not come through clearly.

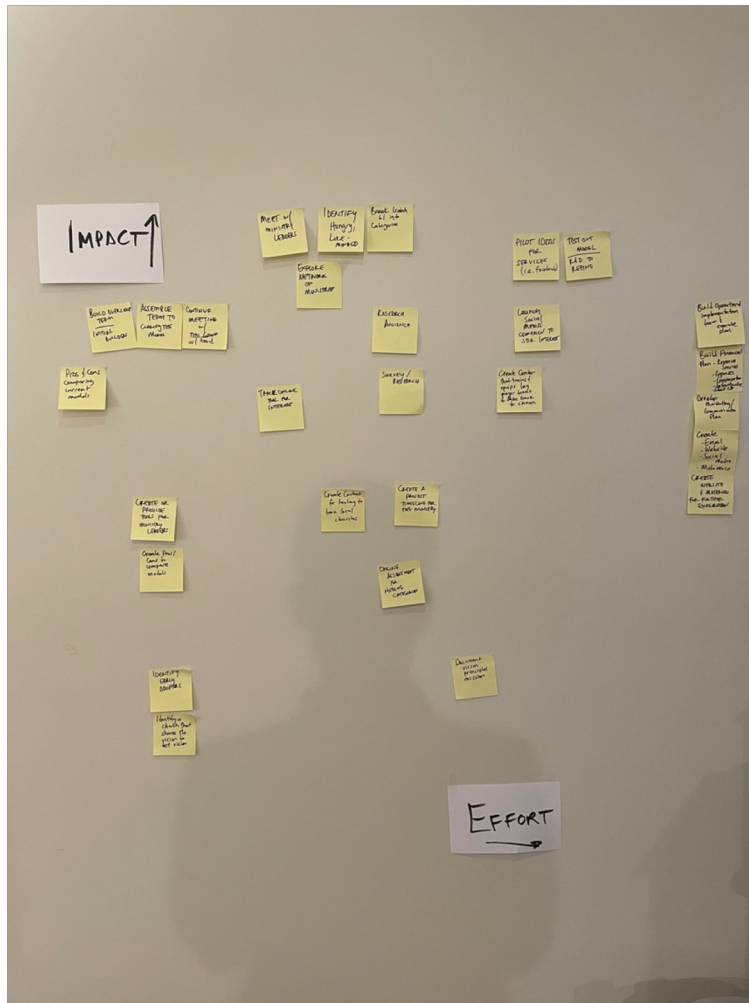
- Create a community where testimony, referral and narrative contribute to the culture of healing within the NPO pathway.
- Create 2-way contracts between ministries for mutual aid.
- Create seminars with local partners

Brainwriting:



This activity was meant to generate “Big Ideas” based upon the previous activities and discussions with each participant generating an idea within the left column of a three column divided notecard then pass the card along to another participant who would generate an accommodating idea to the first column or a new idea perhaps inspired by the first. Then the second participant would then pass to the third to repeat this process. The ideas were then recorded upon Post-It notes and immediately discussed and placed into the next exercise which is the Impact / Effort Matrix with subsequent Next Steps broken down to help formulate some clear goals going forward.

Impact / Effort Matrix with Next Steps:



Ideas generated from the previous activities:

- Build oversight team who would be the initial builders of a ministry that addresses the NPO, clarify the mission and vision while continuing to meet.
 - The board would assess pros and cons while comparing current models
- Meet with current ministries and ministry leaders to begin building awareness and collaborative partnerships in the region
 - Identify like-minded ministers
 - Explore developing a network of ministries focused on the NPO

- Break Isaiah 61 into smaller categories to identify modalities that assess it's theological implications
- Research the audience more to gain clarity where to go from here
- Pilot ideas for service at the Gate
 - Test and R&D the model over the next months
- Launch social media campaign to identify interest and needs
 - Track the results
- Create center that trains and equips leaders such as lay ministers and prayer teams
- Create content and tools that can currently help
 - Create online platform to host the content and further building information
- Identify early adopters of the ministry
- Create a project timeline
- Create online assessment for discernment purposes
- Build operational components of the ministry and all that it entails (masthead, email and web addresses, expense reports, etc.)

Final Thoughts on Activities

The last three activities took some time, perhaps two hours, and was helpful in generating plenty of ideas. The Impact Matrix was helpful in clarifying what ideas would be best going forward. That said, the number of ideas generated and the vast number of directions that are available as next steps was overwhelming to me during the end of the workshop and over the next few weeks. I found myself not knowing where to go and the 1on 1 interviews didn't provide clarity for me. What was clear from the interviews and as I have reflected, is that the NPO remains broad in scope at a time where I am experiencing a profound weariness and lack of clarity toward vision. I have considered this could be an invitation to put the program and project aside for a time. As I have presented this option to my community and in prayer, the wisdom instead has been to continue moving forward, one small step at a time and to rest along with way. The heart for the project is good; the mind to place the details toward implementation is not yet organized or aligned and thus as I have tried to press into clarity, I have experienced an inability to administrate the needs, hence feeling overwhelmed and even discouraged. That said, resting and relying upon community in

collaboration is providing support and, in the future, either direct help toward implementation or helpful ideas to help me find the next steps.

I say this because I don't believe this paper feels complete to me, not toward the purpose this semester is designed to achieve in giving ideas to then pilot next semester. As I have tried to press into that sense of completion, or wholeness if you will, I find the experiences mentioned above waiting. So the discipline for me remains to acknowledge a lack of clarity in where I am in this project and how that is reflected in this paper. I am "trusting the process" as we would say in counseling.

One-Page Post-Workshop Message to Stakeholders

Dear x,

I again want to tell you how thankful I am for your help in clarifying for me possible next steps toward my doctoral project. Your participation was invaluable while your interactions sparked further insight and most importantly, your company created the warmth of family.

Following our time I wanted to give you some summary statements from the project that continue to evolve as I move forward.

My "NPO" (Need, Problem or Opportunity) statement:

Christians longing for inner wholeness, growing intimacy and healing with Jesus need a confident, competent pathway. Or, Christian leaders longing to bring inner wholeness, growing intimacy and healing with Jesus need a confident, competent pathway.

The three "Big Ideas" that emerged from our time:

1. Develop a center for healing and wholeness.

Benchmarks of success: Success will be in the fruit of those who walk through this pathway: are they healed, whole and experiencing greater levels of intimacy with Jesus? Perhaps the greatest benchmark will be whether or not they refer the center to others.

2. Create a board to further explore the NPO.

Benchmarks of success: Board approval for a viable pathway.

3. Create content to lead individuals and groups through wholeness and healing

Benchmarks of success: Success will be in the fruit of those who walk through this pathway: are they healed, whole and experiencing greater levels of intimacy with Jesus? Perhaps the greatest benchmark will be whether or not they refer the material to others.

The definition of "Done" for the NPO:

Christians longing for wholeness, intimacy and healing with Jesus will have a person or place they can confidently go to for aid on their journey.

I would be grateful for any further insights and comments you would like to make about the project and our time together, and value your ongoing prayers and friendship toward seeing this come to fruition.

For Jesus,

David

One-On-One Interviews Documentation

Interview 1: Former Baptist megachurch executive pastor and psychologist/spiritual director

After hearing about how the workshop went, his suggestions were to continue thinking outside of a traditional context, possibly starting a home-church idea with a collective focus on wholeness and healing. I have known this man for fifteen years and he reflected to me that my leadership style is less “pulling on the string and instead pushing it.” He is fully supportive of the ideas going forward and wants to be involved, which is encouraging. His questions were more geared toward what was going on in my heart and where I am in my stage of life, ministry, etc., which were appreciated. He noted my grace in this season to simply rest.

Interview 2: An Anglican vestry member and former head of Gordon-Conwell Pearce Center for Disciple-making at the Charlotte campus

This man has served as a spiritual director for me for some years and I chose to meet with him as my need for clarity at this point is pointing less toward an operational direction and more toward what is going on in my heart. He reflected my weariness and noted that in times like this it is difficult and perhaps unnecessary to make any major decisions. He counseled to slow down any process, taking small steps forward as the project moves along. One of the main hopes I have through this program is to better discern a calling through a transition time in my life. His wisdom for me, which he made time for, was to spend some time in silence and see what raises to the surface of my heart.

In our time, nothing came to mind, which seemed to indicate a need to pause and rest, which has been a familiar theme for me these last months.

Interview 3: A small financial services business owner and former Presbyterian elder.

After talking through the workshop, this interviewer asked several probing questions concerning mission and vision, practical considerations such as finances and structure, and upon talking for a few minutes reflected that while my answers were somewhat formed they were not clear nor concrete and, most importantly, removed from my heart meaning I wasn't describing my vision first out of a place of my sense of calling or desire. Upon reflecting on this I recognized a profound weariness about the project, of trying to come up with next steps for me, and this produced some level of discouragement. I have a heart to fulfill what is a changing NPO but the steps to practically work it out become heavy for me. His counsel, similar to the other two interviews, was to continue to break things down into small, slow steps until clarity comes.

Appendix D—Milestone 4 Design Research Report

Prototype Summary and Findings

Prototype #1: Test NPO by using two or more therapeutic modalities for a healing pathway.

NPO Statement: Christians longing for inner wholeness, growing intimacy and healing with Jesus need a confident, competent pathway.

Research question: Is the pathway effective using multiple modalities?

Assessment benchmark(s): The individual(s) who go through the pathway will indicate growth in wholeness over the twelve weeks of assessment.

Participant description: The leader of an inner city ministry leader facing burnout; the second participant neglected to participate in the survey though from anecdotal discussions with this participant some relevant findings are possible. The main participant has been the leader of a ministry for about thirteen years in a neighborhood in Charlotte known for its crime and lack of upward mobility.

Learning summary: Having multiple ministers representing different disciplines was effective in increasing affection for Jesus and understanding His love. Additionally the hopes the two participants had in overcoming presenting difficulties were fulfilled. When combined with the background research, the core component to help with the healing pathway was the bond between congregant and minister. When I would then refer the congregant to another and work with another minister that bond helped transfer trust from the congregant to the other minister. In both cases, no one minister had the solution to help the individual. Both stated that it was a combined effort that helped them overcome the challenge they initially presented.

One notable learning was that having multiple ministers affirm the same wisdom was particularly beneficial.

Another notable was that one participant noted that prayer helped take ownership of their healing process.

Most important discovery: As noted above, the bond between congregant and minister helped create a relational healing network for the congregant to utilize that strengthened their healing. In short, it's helpful for ministers to share healing responsibilities.

Prototype #2: Develop a qualitative assessment of healing and wholeness for a healing and wholeness pathway

NPO Statement: Christians longing for inner wholeness, growing intimacy and healing with Jesus need a confident, competent pathway.

Research question: Does the questionnaire elicit material that effectively describes the experiences of those going through a healing pathway with multiple modalities/ministers?

Assessment benchmark(s): Clear descriptions are given of the experience of using multiple ministers.

Participant description: The leader of an inner city ministry. The second participant did not end up taking the survey at the end of the therapeutic setting.

Learning summary: The assessment elicited helpful feedback for me to evaluate Prototype 1. Utilizing open ended questions offered the participant an opportunity to reflectively describe the healing process. The responses helped paint a clearer picture of what helped overcome the presenting obstacle.

That said, utilizing an online qualitative survey also gave the participant the option of responding with very little words, which did not provide as much content through the survey as I was hoping for. Subsequently I elicited some feedback in a follow-up session to gain some more content.

Most important discovery: Developing a qualitative assessment to gather information would better be administered in a live interview rather than online. The online assessment generated less content than I had hoped for though over the course of follow-up, live interactions provided more content enough to answer the research question and meet the benchmark.

Prototype #3: Create content to lead individuals and groups through wholeness and healing

NPO Statement: Christians longing for inner wholeness, growing intimacy and healing with Jesus need a confident, competent pathway.

Research question: Is healing content wanted and if so in what form?

Assessment benchmark(s): Participants will indicate a desire for content and in a specific form.

Participant description: People who are connected with me as friends on Facebook through an anonymous online assessment.

Learning summary: This survey generated enough volume to help me evaluate which content would be helpful in educating folks on the components of a healing pathway. In addition the survey results helped clarify if this project's goal has support within a biblical community, which it does.

Here is an example of one question which seems to point to community support of the healing pathway idea (with the responses in the table below): "My hope is to incorporate multiple disciplines for a believer to have access to on their path toward wholeness, intimacy and healing with Jesus. These will include: inner healing, counseling, coaching, spiritual direction and

deliverance, all utilizing the various gifts of the Holy Spirit. How likely would you be to pursue this idea?"

Answer	%	Count
Extremely unlikely	2.97%	3
Somewhat unlikely	4.95%	5
Neither likely nor unlikely	9.90%	10
Somewhat likely	29.70%	30
Extremely likely	52.48%	53
Total	100%	101

Here is another: "From the list below, which best describes your thinking about this idea?"

Answer	%	Count
I don't see any reason to use this	3.33%	3
What I am currently doing is better than this	10.00%	9
This is essentially the same as what I am currently doing	27.78%	25
This would be slightly better than what I am currently doing	47.78%	43
I need it because nothing else solves this problem	11.11%	10
Total	100%	90

And last: "How would you describe this pathway?"

Answer	%	Count
Neither a need nor a want	14.44%	13
A want, not a need	1.11%	1
More of a want than a need	6.67%	6
Both a need and a want	55.56%	50
More of a need than a want	12.22%	11
A need, not a want	10.00%	9
Total	100%	90

These responses help point to the validity of the NPO. I also want to show the results relating to which content would be most helpful. When asked: "What format would you utilize to be more comfortable with each ministry (such as inner healing or deliverance)? (rank by dragging selection)", here are the responses:

#	Question	1	2	3	4	5	Total					
1	A short book	21.5%	20	26.88%	25	20.43%	19	16.13%	15	15.05%	14	93
2	In person group seminars or classes	20.4%	19	26.88%	25	23.66%	22	15.05%	14	13.98%	13	93
3	Video teachings (online or DVD)	9.68%	9	20.43%	19	22.58%	21	34.41%	32	12.90%	12	93
4	A one-on-one consultation	37.6%	35	18.28%	17	16.13%	15	12.90%	12	15.05%	14	93
5	Website content	10.7%	10	7.53%	7	17.20%	16	21.51%	20	43.01%	40	93

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	A short book	1.00	5.00	2.76	1.36	1.84	93
2	In person group seminars or classes	1.00	5.00	2.75	1.32	1.73	93
3	Video teachings (online or DVD)	1.00	5.00	3.20	1.19	1.41	93
4	A one-on-one consultation	1.00	5.00	2.49	1.47	2.16	93
5	Website content	1.00	5.00	3.78	1.35	1.82	93

As shown, the selection of a personal interaction with a minister is connected most with confidence in going forward with healing. This will contribute to how further content can be developed such as how a book can be written with the goal being to build trust.

Most important discovery: Personal trust and engagement with a minister is the most important factor in giving confidence to a person who is considering entering into a healing and wholeness pathway.

Background Research Essay on the Emerging Solution

Each prototype offered different perspectives and information relating to the NPO. While only offering parts of perspective, they provided enough for me to make a decision regarding the future of my project.

Finding a Path Forward Through Researching Effectiveness

The first prototype involved me providing pastoral care to two individuals over the course of three months with the idea of also working with other ministers such as counselors, deliverance ministers, spiritual directors, etc., to provide care. The plan was to then assess how well the process worked in improving their relationship with Jesus. Pargament¹⁰⁴ has discussed assessing the effectiveness

¹⁰⁴ Pargament, Kenneth I. *Spiritually Integrated Psychotherapy: Understanding and Addressing the Sacred*. New York: Guilford Press, 2007. P. 325

of spiritual interventions and observed the difficulty in such a venture, "Promising as studies such as these are," (referring to studies indicating the effectiveness of spiritual interventions) "they do not provide strong evidence in support of the effectiveness of spiritually integrated therapy. After all, it is well known that people with serious problems often change by drawing on their own personal and social resources without the help of psychotherapy."¹⁰⁵ What Pargament then researched was how well spiritual interventions worked when compared with those who received no psychotherapy. "These studies suggest that spiritually integrated therapy is more effective than no therapeutic help."¹⁰⁶ To this point, what the collective research indicates is that some type of spiritual intervention is helpful.

Pargament continued his digging to get more specific. He then asked, "Is spiritually integrated psychotherapy more effective than other treatments?"¹⁰⁷ What the research at the time (2007) showed was that "the weight of the current evidence suggests that spiritually integrated therapy has distinctive therapeutic benefits."¹⁰⁸ Since, the research has only confirmed the relevance and benefit of spiritual interventions.^{109,110} For the purpose of my NPO this is good news.

As my work this semester continued with my three prototypes I became less interested in trying to prove the effectiveness of the NPO, which has been a lingering concern of mine. In working out my NPO for the purposes of the program I have not wanted to presume that my idea addresses a true "need, problem or opportunity," especially after our readings such as Schultz's *Being Wrong*¹¹¹ and last spring semester's research. What that created within me was a pull to try and assess or prove the validity of my idea through current research. In going through the research again (after attending to it during my master's program and then again last spring for my research) I am confident that utilizing multiple spiritual interventions are effective in improving someone's life. Additionally I am confident that little research exists in integrating these disciplines through

¹⁰⁵ Pargament, 326

¹⁰⁶ Pargament, 326

¹⁰⁷ Pargament, 326

¹⁰⁸ Pargament, 328

¹⁰⁹ Oxhandler, Holly K, Kenneth I Pargament, Michelle J Pearce, Cassandra Vieten, and Kelsey M Moffatt. "The Relevance of Religion and Spirituality to Mental Health: A National Survey of Current Clients' Views." *Social Work* 66, no. 3, July 2021. pp 254-64. doi:10.1093/sw/swab025.

¹¹⁰ Oxhandler, Holly K, Kenneth I Pargament, Michelle J Pearce, Cassandra Vieten, and Kelsey M Moffatt. "Current Mental Health Clients' Attitudes Regarding Religion and Spirituality in Treatment: A National Survey." *Religions* 12, no. 6 (June 2021): 1-15. doi:10.3390/rel12060371.

¹¹¹ Schulz, Kathryn. *Being Wrong: Adventures in the Margin of Error*. New York: Ecco, 2010.

integrating different ministries or different ministers as my SLP work last spring showed. That said, the importance of having an integrated therapist who attempts to bring various spiritual practices to bear in their practice has been well researched as an emerging field.¹¹²

What this tells me is that a person seeking healing values spiritual interventions and values their helper having competence and confidence in these interventions. Combining this with the work of Kottler¹¹³ and others, enough work is out there to show that healing is facilitated through a warm, trusting bond between two people where “client” trusts in the confident, competence of the therapist. The competence of the therapist will always be limited by time, energy, expertise, personal gifting and interest, etc. Therefore if one therapist can develop a warm, trusting bond with another therapist whose competencies lie in differing disciplines, the person seeking healing from the former therapist will have a greater chance at establishing an effective bond with the latter therapist through the bond of the former. This relational bond, therefore, would form the connecting tissue, so to speak, of a potential center or pathway as my NPO is attempting to address.

Narrowing the Path Through Qualitative Research

Prototype 1 was drawing on this bond while utilizing multiple ministers to bring healing to the individual. In order to assess the effectiveness of the pathway I researched how to put together a qualitative survey for my second prototype.¹¹⁴ Ponterotto¹¹⁵ shows how qualitative research within the therapeutic community is increasing in utilization representing a paradigm shift in research methodology. Interestingly for the purpose of this NPO one of the main results of this increase is, “qualitative research has helped the counseling profession better understand the lived experiences, strengths and psychological needs of a broad swath of our society. We have engaged in dialogic discourse (i.e., constructivism) with many populations that have historically been stereotyped, silenced and understudied in the field. Counselors and other mental health professionals have an ethical and moral responsibility to serve competently all segments of our society, and the body of qualitative multicultural research reviewed here provides us some

¹¹² Holly K Oxhandler, James W Ellor, Matthew S Stanford, Client Attitudes toward Integrating Religion and Spirituality in Mental Health Treatment: Scale Development and Client Responses, *Social Work*, Volume 63, Issue 4, October 2018, Pages 337-346, <https://doi.org/10.1093/sw/swy041>.

¹¹³ This was the essential finding from Kottler, namely that trust between therapist and client was the primary factor in therapeutic effectiveness. Kottler, Jeffrey A. *The Compleat Therapist*. 1st ed. The Jossey-Bass Social and Behavioral Science Series. San Francisco: Jossey-Bass, 1991.

¹¹⁴ Denzin, Norman K, and Yvonna S Lincoln, eds. *The Sage Handbook of Qualitative Research*. Fifth ed. Thousand Oaks, California: SAGE, 2018.

¹¹⁵ Ponterotto, Joseph G., Jennie Park-Taylor, and Eric C. Chen. "Qualitative Research in Counselling and Psychotherapy: History, Methods, Ethics and Impact." In *The SAGE Handbook of Qualitative Research in Psychology*, 496-517. 55 City Road, London: SAGE Publications Ltd, 2017

evidence that we are now meeting this ethical and moral mandate.”¹¹⁶ In short, qualitative research increases competence across various and differing fields.

Also worth noting is that the field of psychology in general began with more qualitative and context driven research. It was more subjective. Over the course of time the research became more quantitative as the field became more utilitarian. The subjectivist underpinnings of the initial research were to help understand the reflective nature of psychotherapeutic healing, of knowing oneself. The quantitative observed the behavior.¹¹⁷ As one who believes that it is out of the heart that our life springs¹¹⁸, the qualitative research bears special emphasis in healing.

The benefits of qualitative research are also included within the actual means of the research; in simply utilizing qualitative research the subjective, reflective context of the “client” becomes better known. “Concretely, I learned that qualitative research methods could help my students and me in a number of ways. First, we learned to listen deeply to the needs of the people and the various contexts of our ministries in a rapidly changing world. Faith community leaders, who are expected to provide pastoral and prophetic leadership, should be able to read the patterns of change and the needs of people in this changing world. Second, we learned to integrate theory and practice, and also personal and communal spirituality. The pastoral and prophetic leadership based on engaged spirituality that my students are expected to provide can be exercised only when they are equipped with deep theological thinking and pastoral praxis and can see the systematic causes of injustice that lie beyond individual human sufferings. Theories isolated from the reality of living in the world and practices without critical analyses are neither healthy nor generative. Third, qualitative research methods helped my students develop a deep appreciation of the hermeneutics of both generosity and suspicion.”¹¹⁹

So, in simply engaging with qualitative research we come to understand better how the process is affecting the one we are hoping to help. If I could extrapolate out some meaning for the purposes of my project it would be that in engaging with a “client” in curiosity about the actual process of healing I will help strengthen the bond and trust of that relationship therefore aiding in the healing

¹¹⁶ Ibid

¹¹⁷ Rogers, W., & Willig, C. Introduction. *The SAGE Handbook of Qualitative Research in Psychology*, C. Willig, & W. Rogers 2017. pp. 1-14: “It was only when scientific enquiry began to be preoccupied with aggregates and generalization that the object of psychological study was reconfigured into the experimenter’s quantitative measurement of the ‘mindless’ response of the experimental subject.”

¹¹⁸ Proverbs 4:23, Matthew 12:34, 15:18-19

¹¹⁹ Mary Clark Moschella, and Susan Willhauck. *Qualitative Research in Theological Education : Pedagogy in Practice*. London: SCM Press, 2018. P. 89

alliance. What this also communicates to me is that the context of healing, which includes the inner experiences of the one going through the healing, is worth describing.

As a tangent, this is perhaps why fairy tales and their exploration of the human experience in an otherworldly environment, can be helpful in raising one's awareness of inner conflicts and bring some resolution and healing. "Why did one find it so hard to feel as one was told one ought to feel about God or about the sufferings of Christ? Why did one find it so hard to feel as one was told one ought to. I thought the chief reason was that one was told one ought to. An obligation to feel can freeze feelings. And reverence itself did harm. The whole subject was associated with lowered voices; almost as if it were something medical. But supposing that by casting all these things into an imaginary world, stripping them of the stained-glass and Sunday school associations, one could make them for the first time appear in their real potency? Could one not thus steal past those watchful dragons? I thought one could. ("Sometimes Fairy Stories" 37)"¹²⁰ What this research is pointing me toward is developing a helpful means of strengthening the bond and trust between a congregant and minister to help bring about the healing the NPO seeks, and story seems to be emerging as a viable option.

The Path Forward Clarified

As I researched Prototype 3 I mainly focused upon what online survey would be most helpful, easy to use and cost effective. What I settled on was a product called Qualtrics which provides an online platform to perform various surveys and assessments for a wide variety of purposes. I settled on a survey that would compute and give reports with the data collected after being sent through the social media platform I designated. I used a mixed quantitative and qualitative survey using various forms of a Likert scale. My goal was less about developing shared research to further a scholastic conversation and more about helping me personally assess questions of context surrounding my NPO and content to better describe the elements of the NPO. As such I believe the survey helped with that. As I state in the next section my Prototype 3 survey showed the importance of trusting the minister and the minister's competence.

As I dug into my findings I found four general groupings of answers that respondents recorded would help build confidence for a believer as they seek healing: competence, the trust or bond with the ministers, community support and a biblical foundation. When asked "What would help your confidence (in a healing pathway as described by my NPO)?", competence was listed in about 32% of the answers, trust/bond in the minister was in 27%, community support in 17% and a biblical foundation in about 7%. When asked "What would harm your confidence?", trust was mentioned in 26% while competence dropped to 9%, community to 2% and a biblical foundation to 5%. What this shows is a warm bond of trust in the minister builds as well as sustains or protects the healing process while competence helps mainly in the building of the congregant's confidence.

¹²⁰ Rice, Constance (2004) "In Defense of the Fairy Tale: C.S. Lewis's Argument for the Value and Importance of the Fairy Tale," *Inklings Forever*: Vol. 4, Article 31.

Last, the final bit of research helpful pertaining to Prototype 3 is what content to create to help give confidence in the healing pathway. The results showed that a one-on-one consultation was preferred. Next, in person group seminars/classes or a short book came in as nearly identical results. Next was video teachings and the least preferred of these options was website content. This again shows the importance of person, relational trust with a minister in pursuing healing and wholeness. With a short book and seminars being statistically the same this answer likely had to do with personal learning preference. It is notable that the video teachings and website content showed up last of the five options, showing the draw people have to more personal interactions when it comes to one's own pathway toward wholeness with Jesus. I found this significant in light of our post-pandemic, internet-driven culture.

MVP (Most Viable Prototype)

The testing of my prototypes ended up providing less direction on creating a pathway of healing and wholeness and more on how to create confidence in the pathway. As such I am taking the collected results of this semester's learnings and will create content in the form of a short book that can be used both during one on 1 consultations and in seminars that will provide a relatable and trustable introduction to my NPO and the multi-disciplined pathway that addresses the NPO.

It became apparent over this last year that the scope of my NPO was too large and cumbersome to fulfill the requirements of my project while fulfilling my family and pastoral responsibilities. This semester's work, in particular my third prototype, has justified the ongoing pursuit of the NPO in some form. Prototype one showed confidence that the idea works, though the results here are from a small sample size. With that said, was my project going to create a center? Would I limit the scope in some way such as creating a business plan for a ministry?

This semester's work answered the question of scope by homing in on what I see as the most important factor that came through in this semester's work, and I believe that to be trust: trust in the minister and trust in the process. In both my experience and this semester's research trust (or faith) aids a believer toward healing and wholeness. Accordingly, the main factor that will help build an eventual pathway will be relational trust. I believe relational trust is being strengthened through the leadership and spiritual formation corresponding portion of our DMin coursework cultivates, so I will then focus on the content form that was presented for showing competence while also incorporating elements to engender trust and that is by writing a book.

Appendices

Raw Data from Prototype 3 survey

This survey was conducted utilizing a Qualtrics survey offered through my Facebook account from my general "friends" list. The responses are anonymous and below is the tabulated raw data from the 109 responses I received over the course of nine days. In time I hope to spend more time looking into the data to see if I can find helpful patterns through the responses.

Q1 - Thank you for your help in being a part of this survey. My hope is that the results help give some clarity toward helping people grow in their relationship with Jesus. Please answer as authentically as you can. The answers are all anonymous. To begin, how true is this statement: "I am consistently experiencing fullness/intimacy in Jesus"

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Thank you for your help in being a part of this survey. My hope is that the results help give some clarity toward helping people grow in their relationship with Jesus. Please answer as authentically as you can. The answers are all anonymous. To begin, how true is this statement: "I am consistently experiencing fullness/intimacy in Jesus"	1.00	4.00	2.22	0.76	0.59	107

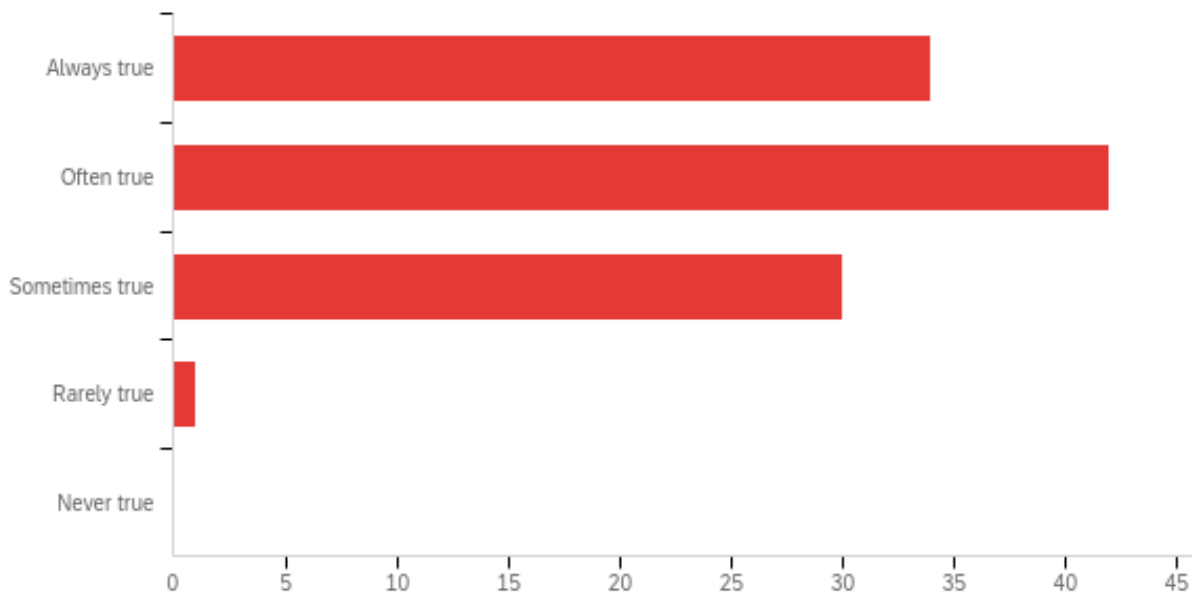
#	Answer	%	Count
1	Always true	17.76%	19
2	Often true	44.86%	48
3	Sometimes true	34.58%	37
4	Rarely true	2.80%	3
5	Never true	0.00%	0
Total		100%	107

Q2 - How true is this statement: "I desire more healing in my life with Jesus"?

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count	Bottom 3 Box	Top 3 Box
1	How true is this statement: "I desire more healing in my life with Jesus"	1.00	4.00	1.75	0.88	0.77	107	96.26%	21.50%

#	Answer	%	Count
1	Always true	50.47%	54
2	Often true	28.04%	30
3	Sometimes true	17.76%	19
4	Rarely true	3.74%	4
5	Never true	0.00%	0
Total		100%	107

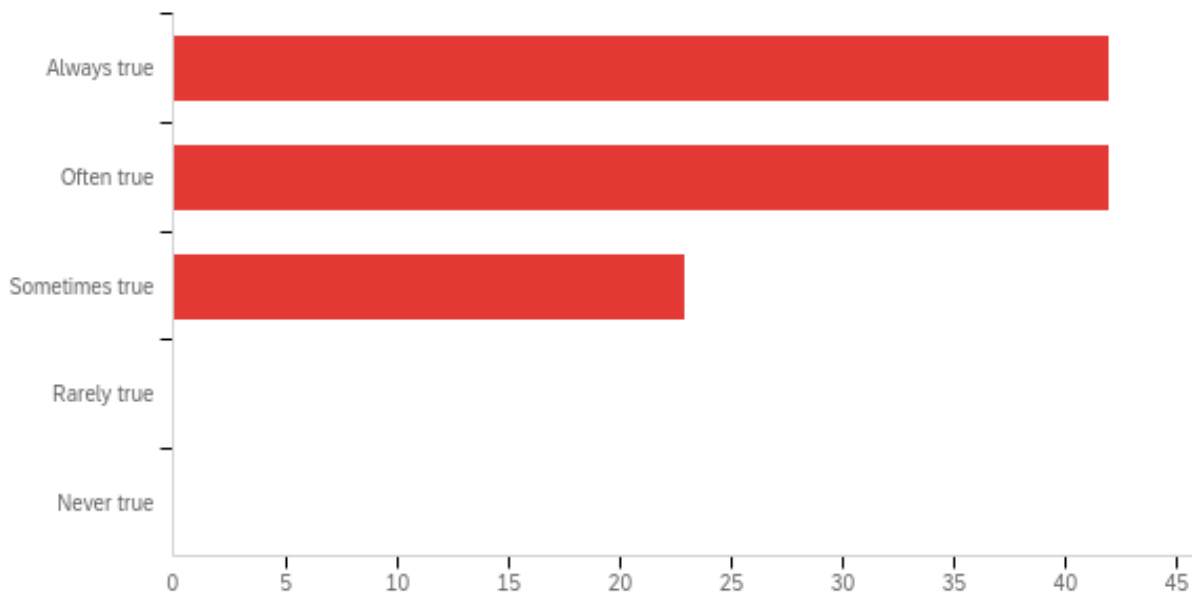
Q3 - How true is this statement: "I am confident how to find healing in Jesus"?



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How true is this statement: "I am confident how to find healing in Jesus"	1.00	4.00	1.98	0.80	0.64	107

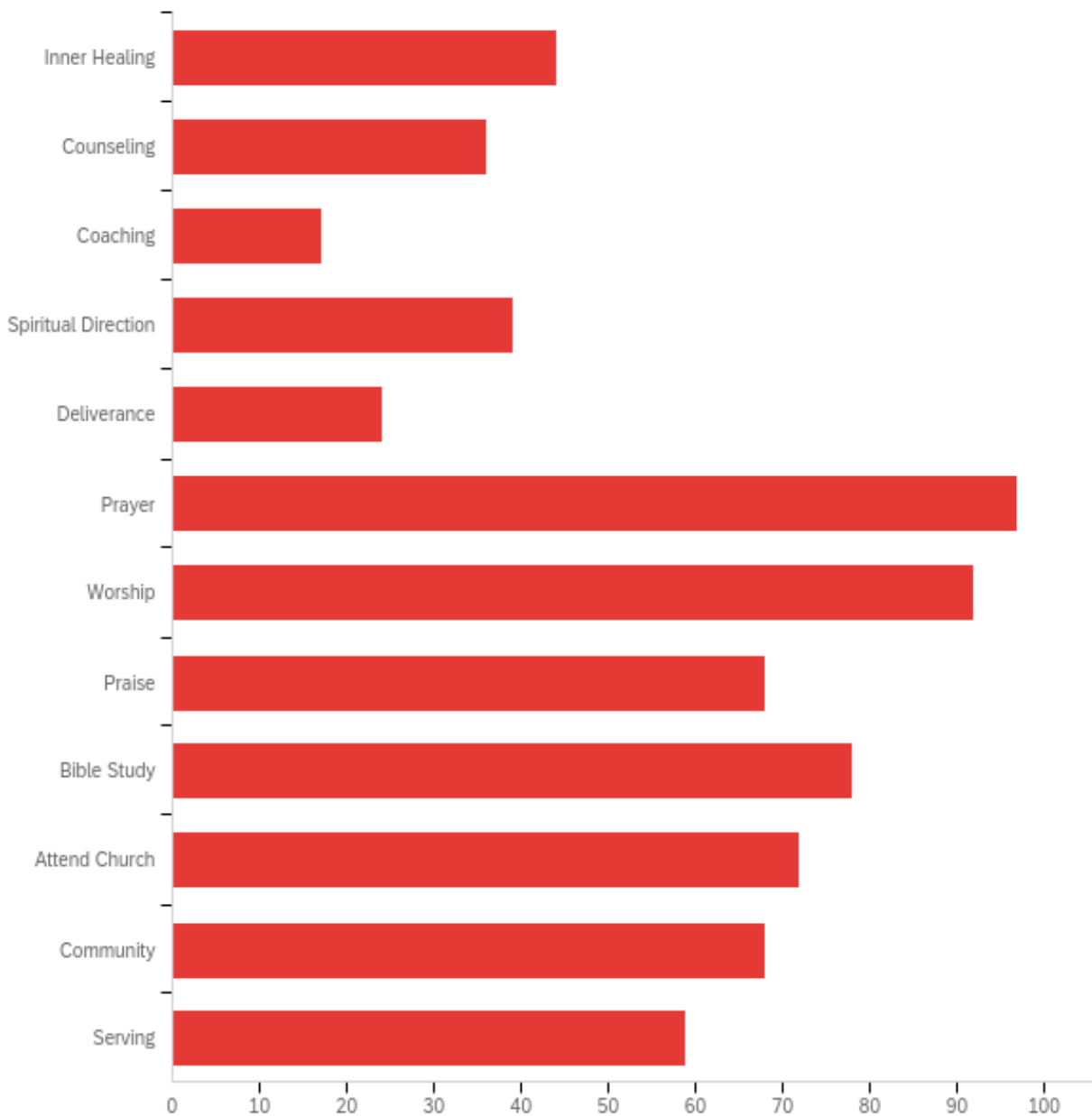
#	Answer	%	Count
1	Always true	31.78%	34
2	Often true	39.25%	42
3	Sometimes true	28.04%	30
4	Rarely true	0.93%	1
5	Never true	0.00%	0
Total		100%	107

Q4 - How true is this statement: "I am confident how to find fullness/intimacy in Jesus"?

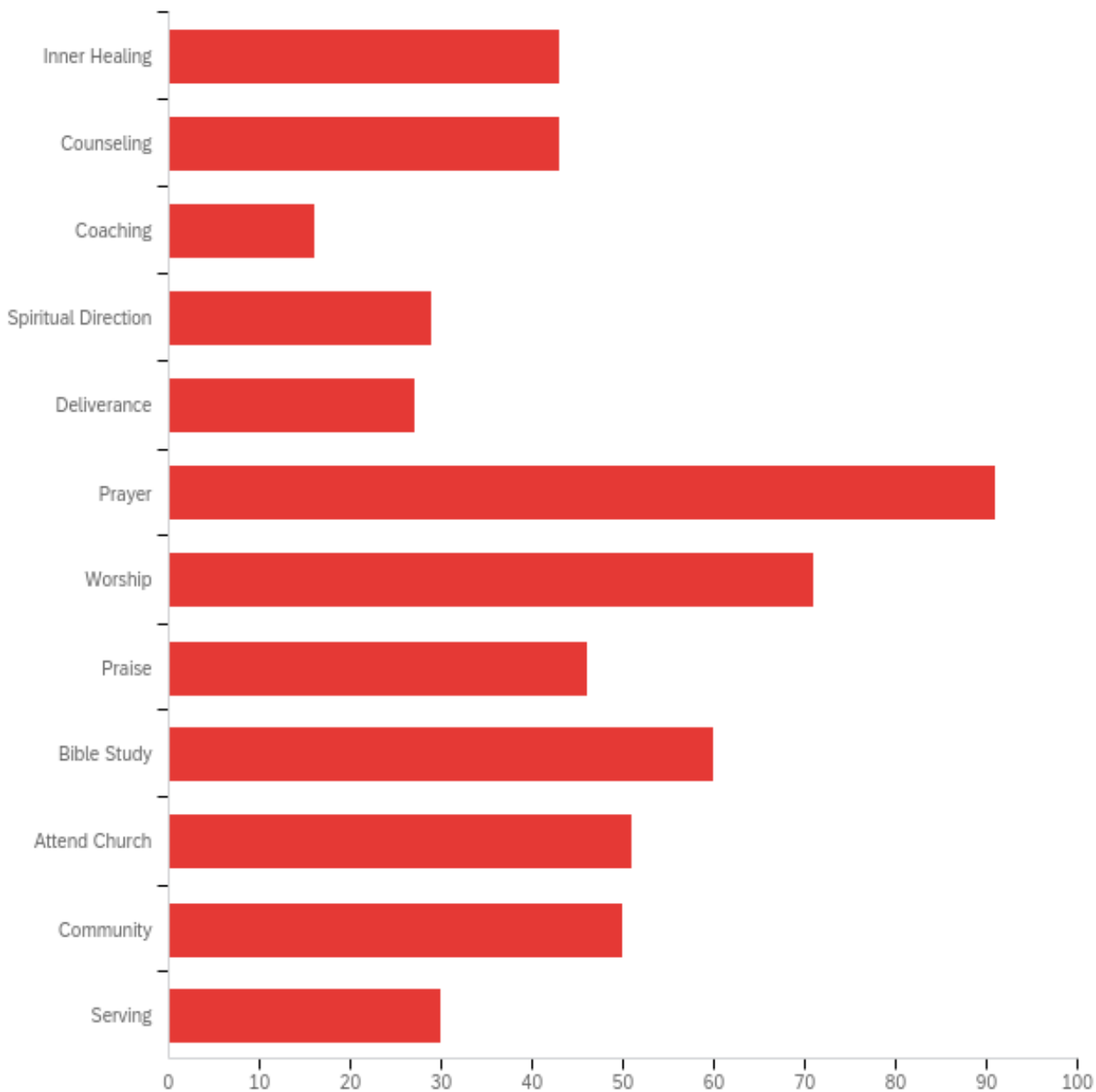


#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How true is this statement: "I am confident how to find fullness/intimacy in Jesus"	1.00	3.00	1.82	0.76	0.58	107

#	Answer	%	Count
1	Always true	39.25%	42
2	Often true	39.25%	42
3	Sometimes true	21.50%	23
4	Rarely true	0.00%	0
5	Never true	0.00%	0
Total		100%	107

Q5- What currently helps you experience fullness/intimacy in Jesus? (click all that apply)

#	Answer	%	Count
1	Inner Healing	6.34%	44
2	Counseling	5.19%	36
3	Coaching	2.45%	17
4	Spiritual Direction	5.62%	39
5	Deliverance	3.46%	24
6	Prayer	13.98%	97
7	Worship	13.26%	92
8	Praise	9.80%	68
9	Bible Study	11.24%	78
10	Attend Church	10.37%	72
11	Community	9.80%	68
12	Serving	8.50%	59
Total		100%	694

Q6 - What currently helps you experience healing in Jesus? (click all that apply)

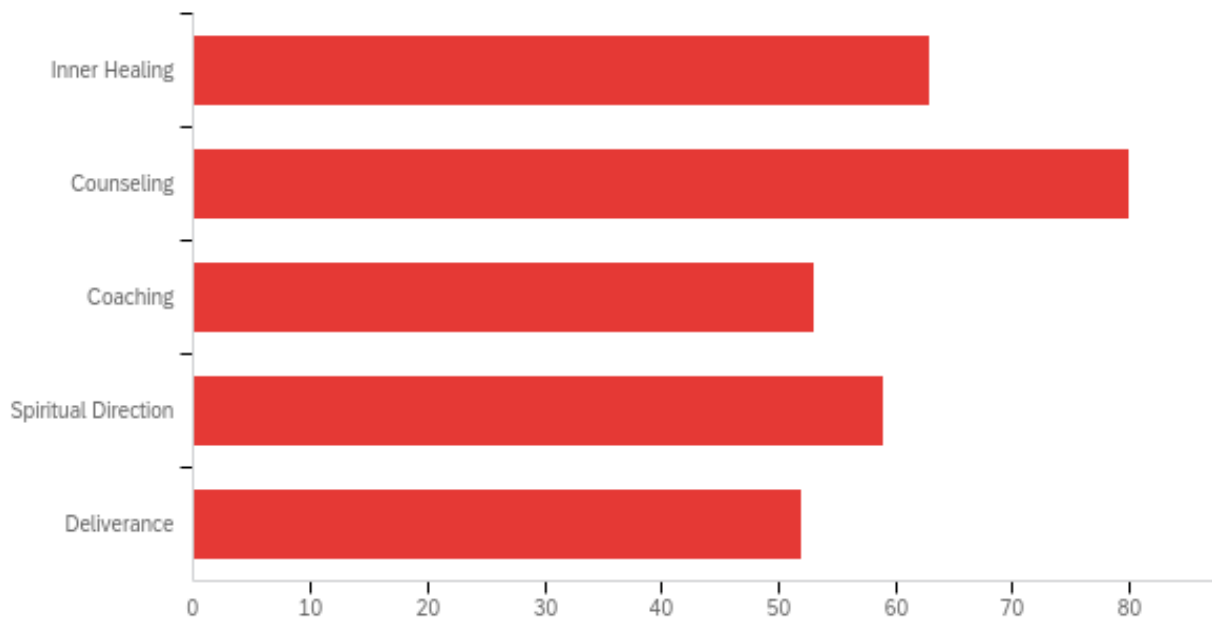
#	Answer	%	Count
1	Inner Healing	7.72%	43
2	Counseling	7.72%	43
3	Coaching	2.87%	16
4	Spiritual Direction	5.21%	29
5	Deliverance	4.85%	27
6	Prayer	16.34%	91
7	Worship	12.75%	71
8	Praise	8.26%	46
9	Bible Study	10.77%	60
10	Attend Church	9.16%	51
11	Community	8.98%	50
12	Serving	5.39%	30
Total		100%	557

Q7 - Which of these are you most familiar with? (rank by dragging selection)

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Inner Healing	1.00	5.00	2.79	1.31	1.71	101
2	Counseling	1.00	5.00	2.26	1.32	1.76	101
3	Coaching	1.00	5.00	3.37	1.26	1.60	101
4	Spiritual Direction	1.00	5.00	3.03	1.41	1.99	101
5	Deliverance	1.00	5.00	3.55	1.38	1.91	101

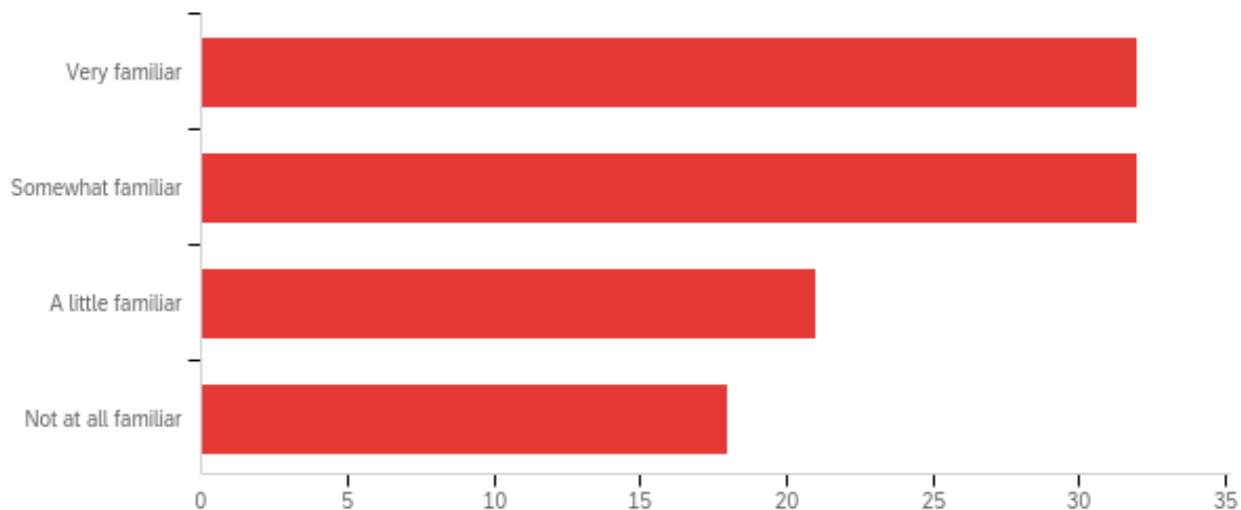
#	Question	1	2	3	4	5	Total					
1	Inner Healing	22.77%	23	18.81%	19	25.74%	26	21.78%	22	10.89%	11	101
2	Counseling	40.59%	41	21.78%	22	17.82%	18	10.89%	11	8.91%	9	101
3	Coaching	9.90%	10	17.82%	18	18.81%	19	32.67%	33	20.79%	21	101
4	Spiritual Direction	19.80%	20	19.80%	20	16.83%	17	24.75%	25	18.81%	19	101
5	Deliverance	6.93%	7	21.78%	22	20.79%	21	9.90%	10	40.59%	41	101

Q8 - Which of these have you utilized before?



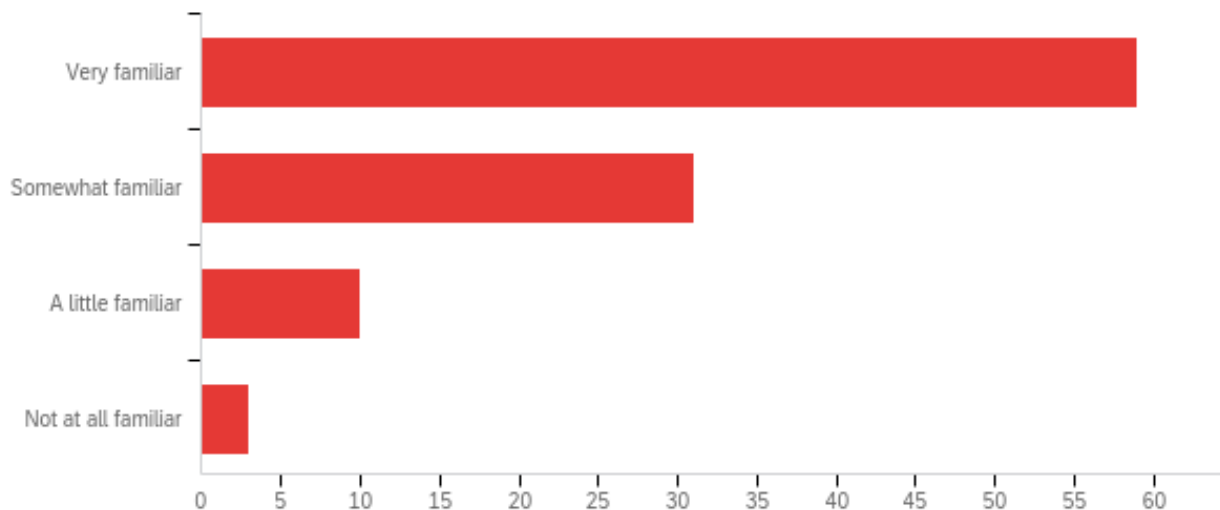
#	Answer	%	Count
1	Inner Healing	20.52%	63
2	Counseling	26.06%	80
3	Coaching	17.26%	53
4	Spiritual Direction	19.22%	59
5	Deliverance	16.94%	52
Total		100%	307

Q9 - How familiar are you with Inner Healing?



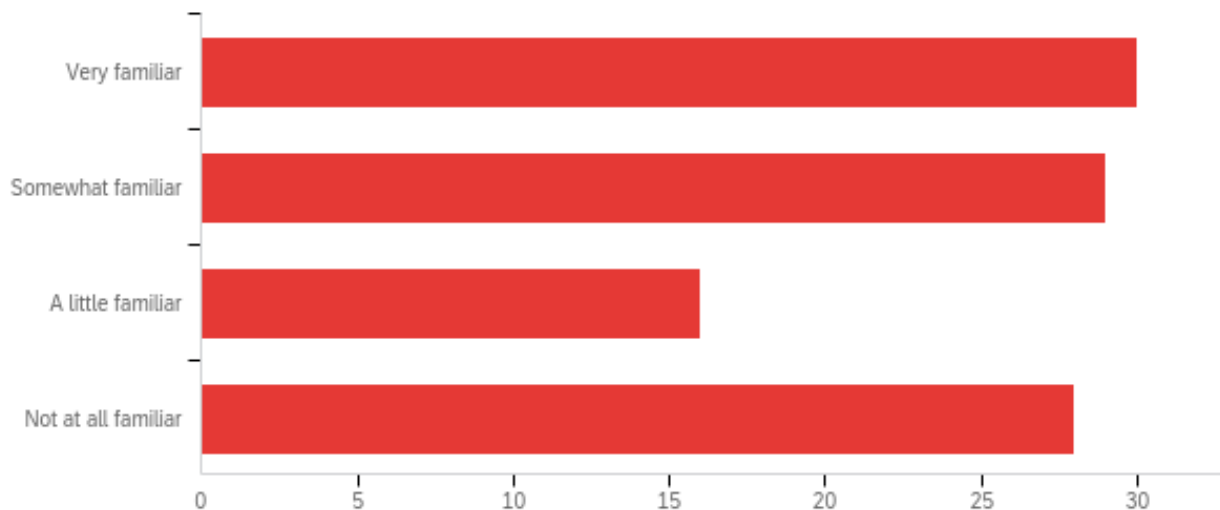
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How familiar are you with Inner Healing?	1.00	4.00	2.24	1.07	1.15	103

#	Answer	%	Count
1	Very familiar	31.07%	32
2	Somewhat familiar	31.07%	32
3	A little familiar	20.39%	21
4	Not at all familiar	17.48%	18
Total		100%	103

Q10 - How familiar are you with Counseling?

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How familiar are you with Counseling?	1.00	4.00	1.58	0.78	0.61	103

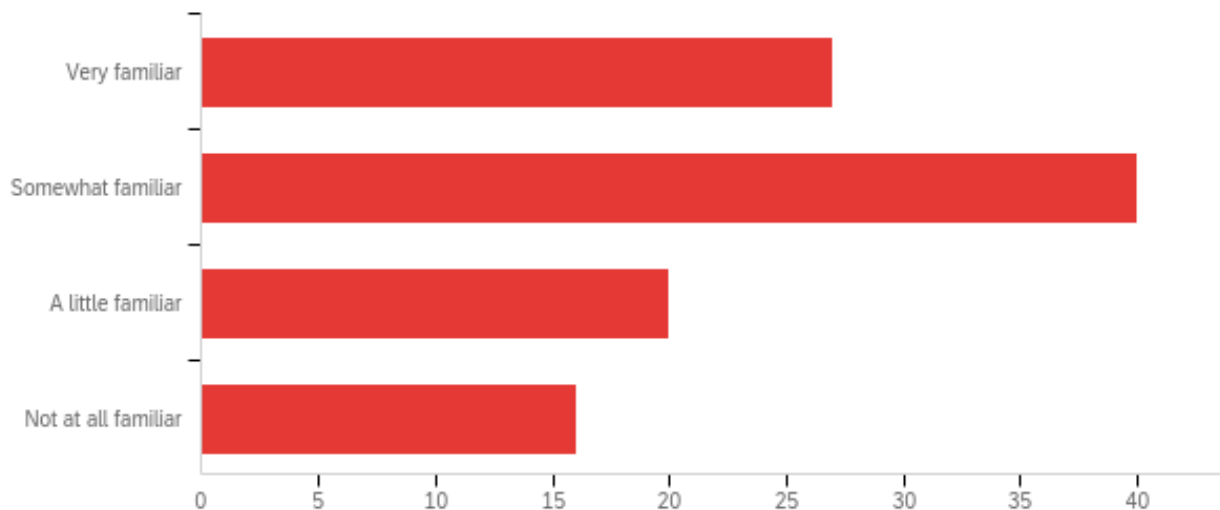
#	Answer	%	Count
1	Very familiar	57.28%	59
2	Somewhat familiar	30.10%	31
3	A little familiar	9.71%	10
4	Not at all familiar	2.91%	3
Total		100%	103

Q11 - How familiar are you with Deliverance Ministry?


#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How familiar are you with Deliverance Ministry?	1.00	4.00	2.41	1.17	1.37	103

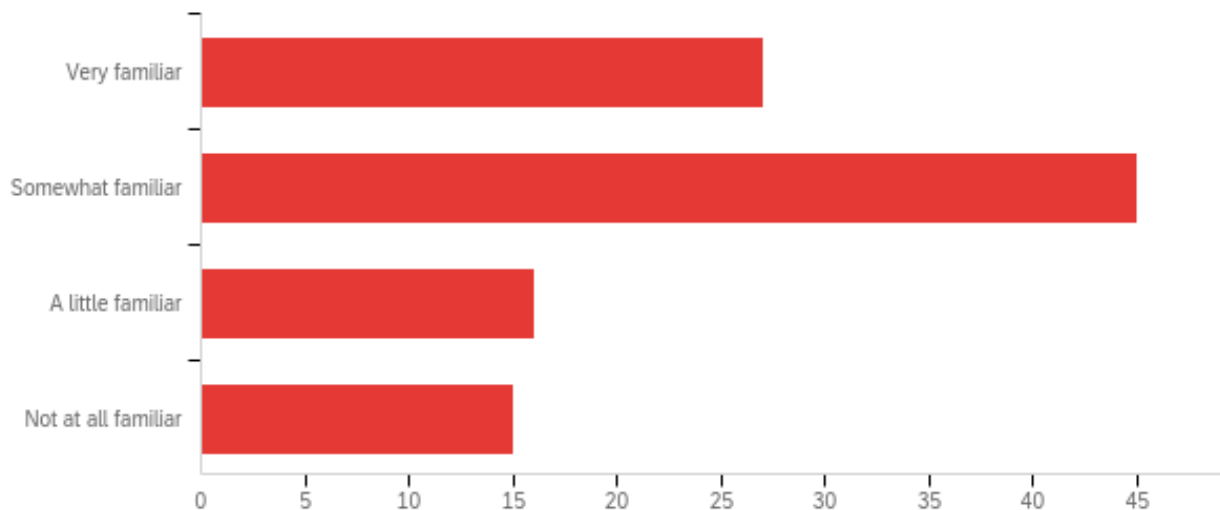
#	Answer	%	Count
1	Very familiar	29.13%	30
2	Somewhat familiar	28.16%	29
3	A little familiar	15.53%	16
4	Not at all familiar	27.18%	28
Total		100%	103

Q12 - How familiar are you with Spiritual Direction?



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How familiar are you with Spiritual Direction?	1.00	4.00	2.24	1.01	1.02	103

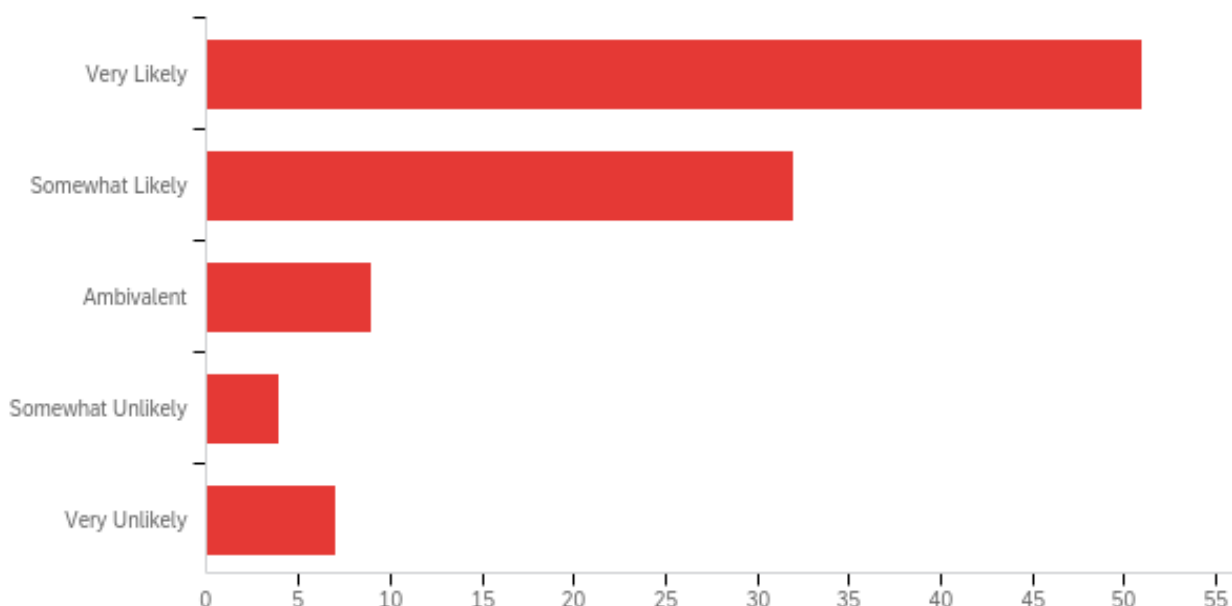
#	Answer	%	Count
1	Very familiar	26.21%	27
2	Somewhat familiar	38.83%	40
3	A little familiar	19.42%	20
4	Not at all familiar	15.53%	16
Total		100%	103

Q13 - How familiar are you with Coaching?

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How familiar are you with Coaching?	1.00	4.00	2.18	0.98	0.97	103

#	Answer	%	Count
1	Very familiar	26.21%	27
2	Somewhat familiar	43.69%	45
3	A little familiar	15.53%	16
4	Not at all familiar	14.56%	15
Total		100%	103

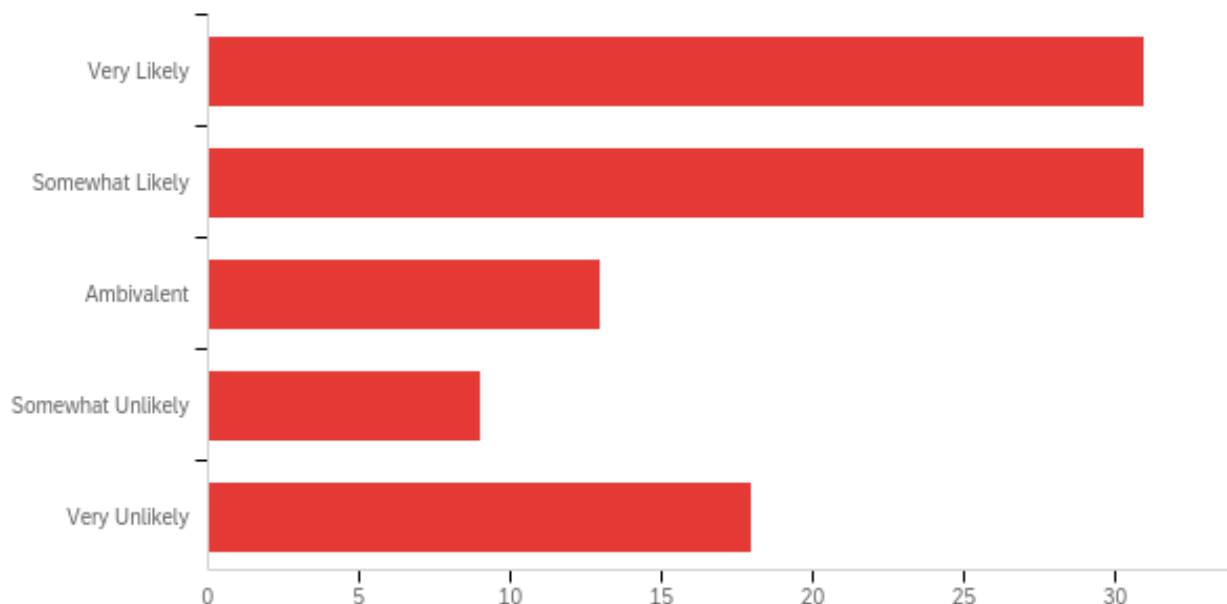
Q14 - Inner Healing can be defined as "working with a minister and the Holy Spirit to prayerfully discover any hidden hurts or beliefs that hinder your experience of Jesus in order to bring healing, truth and a deeper trust so that you may have a healthier ongoing experiential connection with God." With this definition, how likely would you be to seek Inner Healing?



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Inner Healing can be defined as "working with a minister and the Holy Spirit to prayerfully discover any hidden hurts or beliefs that hinder your experience of Jesus in order to bring healing, truth and a deeper trust so that you may have a healthier ongoing experiential connection with God." With this definition, how likely would you be to seek Inner Healing?	1.00	5.00	1.87	1.15	1.33	103

#	Answer	%	Count
1	Very Likely	49.51%	51
2	Somewhat Likely	31.07%	32
3	Ambivalent	8.74%	9
4	Somewhat Unlikely	3.88%	4
5	Very Unlikely	6.80%	7
Total		100%	103

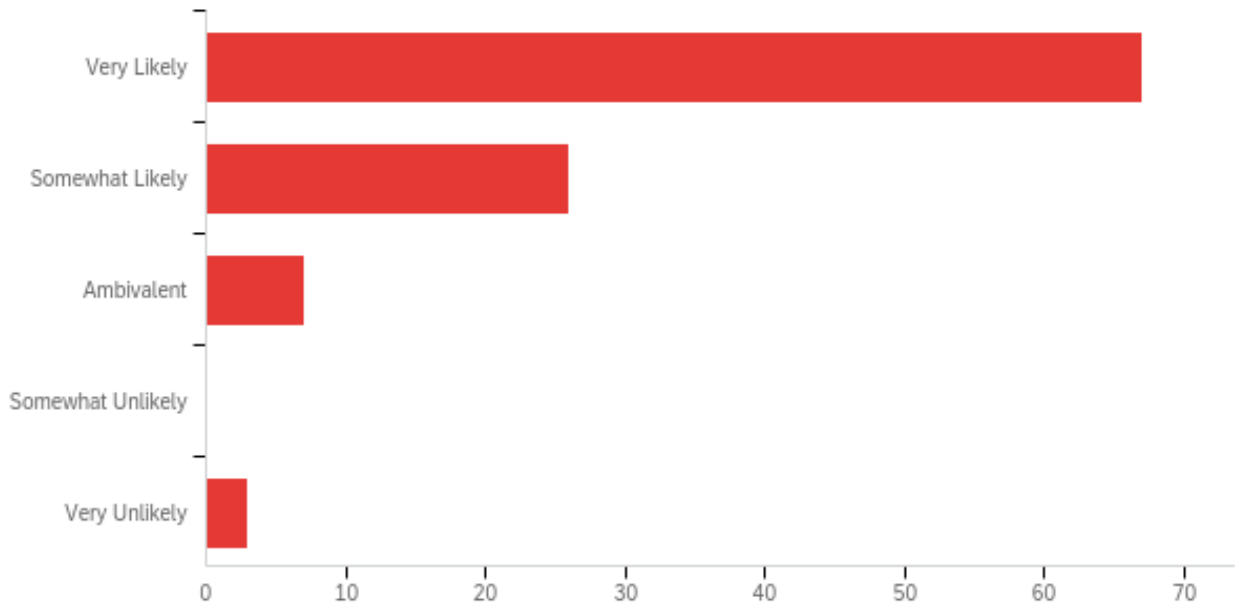
Q15 - Deliverance Ministry can be defined as "working with a minister to remove spiritual oppression caused by demonic spirits in order to have a healthier ongoing experiential connection with God." With this definition, how likely would you be to seek Deliverance Ministry?



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Deliverance Ministry can be defined as "working with a minister to remove spiritual oppression caused by demonic spirits in order to have a healthier ongoing experiential connection with God." With this definition, how likely would you be to seek Deliverance Ministry?	1.00	5.00	2.53	1.45	2.09	102

#	Answer	%	Count
1	Very Likely	30.39%	31
2	Somewhat Likely	30.39%	31
3	Ambivalent	12.75%	13
4	Somewhat Unlikely	8.82%	9
5	Very Unlikely	17.65%	18
Total		100%	102

Q16 - Spiritual Direction can be defined as "working with a minister who listens as you share your life, helping you become more aware of God's presence and direction." With this definition, how likely would you be to seek Spiritual Direction?



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Spiritual Direction can be defined as "working with a minister who listens as you share your life, helping you become more aware of God's presence and direction." With this definition, how likely would you be to seek Spiritual Direction?	1.00	5.00	1.50	0.86	0.74	103

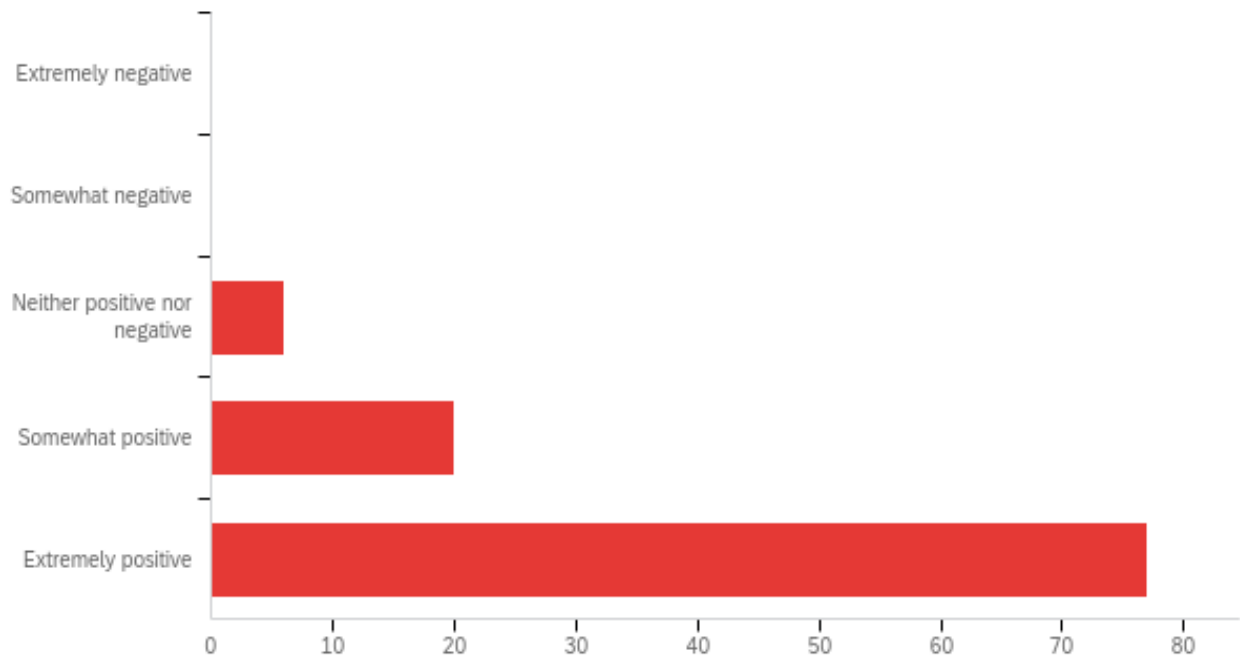
#	Answer	%	Count
1	Very Likely	65.05%	67
2	Somewhat Likely	25.24%	26
3	Ambivalent	6.80%	7
4	Somewhat Unlikely	0.00%	0
5	Very Unlikely	2.91%	3
Total		100%	103

Q17 - What format would you utilize to be more comfortable with each ministry (such as inner healing or deliverance)? (rank by dragging selection)

#	Question	1	2	3	4	5	Total					
1	A short book	21.51%	20	26.88%	25	20.43%	19	16.13%	15	15.05%	14	93
2	In person group seminars or classes	20.43%	19	26.88%	25	23.66%	22	15.05%	14	13.98%	13	93
3	Video teachings (online or DVD)	9.68%	9	20.43%	19	22.58%	21	34.41%	32	12.90%	12	93
4	A one-on-one consultation	37.63%	35	18.28%	17	16.13%	15	12.90%	12	15.05%	14	93
5	Website content	10.75%	10	7.53%	7	17.20%	16	21.51%	20	43.01%	40	93

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	A short book	1.00	5.00	2.76	1.36	1.84	93
2	In person group seminars or classes	1.00	5.00	2.75	1.32	1.73	93
3	Video teachings (online or DVD)	1.00	5.00	3.20	1.19	1.41	93
4	A one-on-one consultation	1.00	5.00	2.49	1.47	2.16	93
5	Website content	1.00	5.00	3.78	1.35	1.82	93

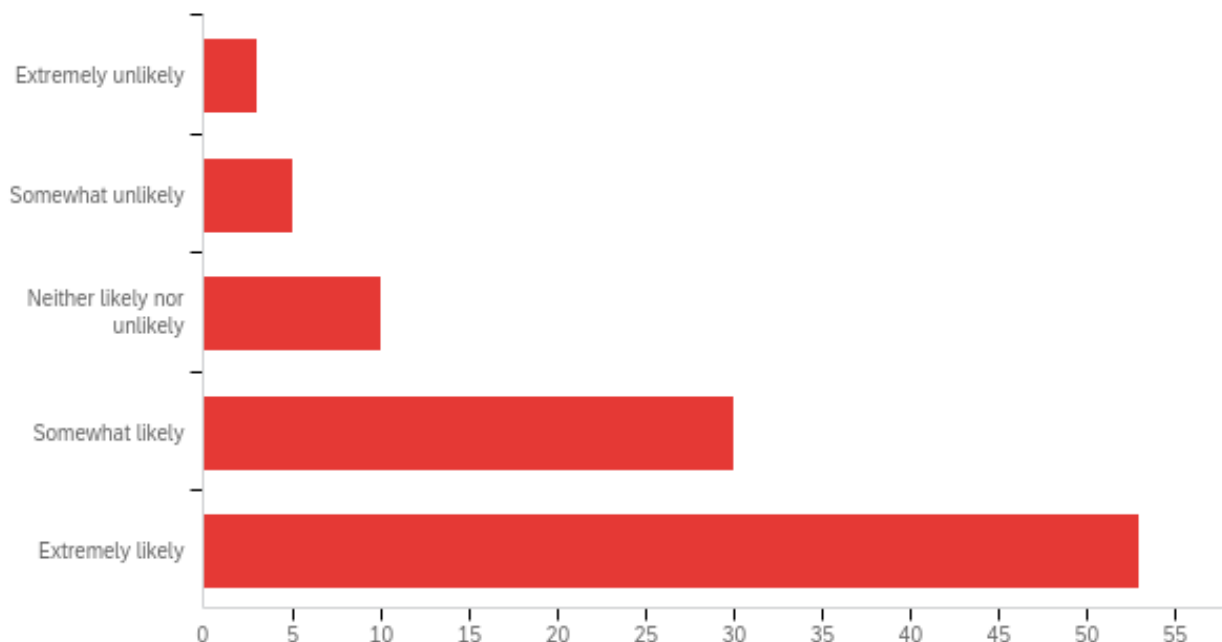
Q18 - Thank you for your help to this point with this survey. My hope is to help Christians find a confident, competent pathway who are longing for inner wholeness, healing and a growing intimacy with Jesus. What is your initial reaction to this idea?



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Thank you for your help to this point with this survey. My hope is to help Christians find a confident, competent pathway who are longing for inner wholeness, healing and a growing intimacy with Jesus. What is your initial reaction to this idea?	3.00	5.00	4.69	0.58	0.33	103

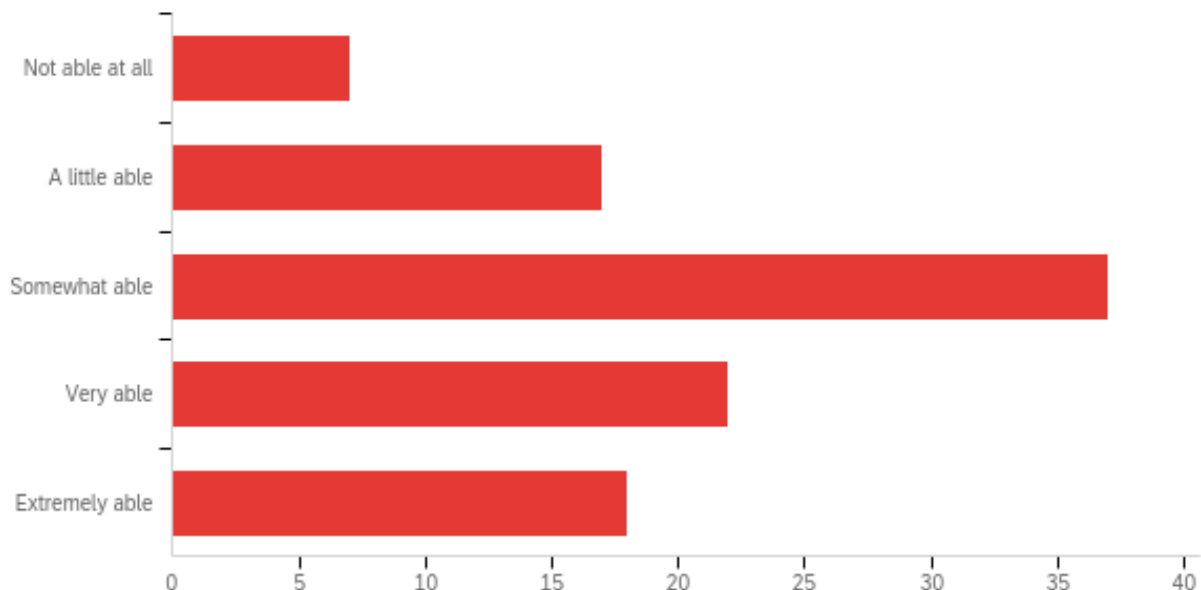
#	Answer	%	Count
1	Extremely negative	0.00%	0
2	Somewhat negative	0.00%	0
3	Neither positive nor negative	5.83%	6
4	Somewhat positive	19.42%	20
5	Extremely positive	74.76%	77
	Total	100%	103

Q19 - My hope is to incorporate multiple disciplines for a believer to have access to on their path toward wholeness, intimacy and healing with Jesus. These will include: inner healing, counseling, coaching, spiritual direction and deliverance, all utilizing the various gifts of the Holy Spirit. How likely would you be to pursue this idea?



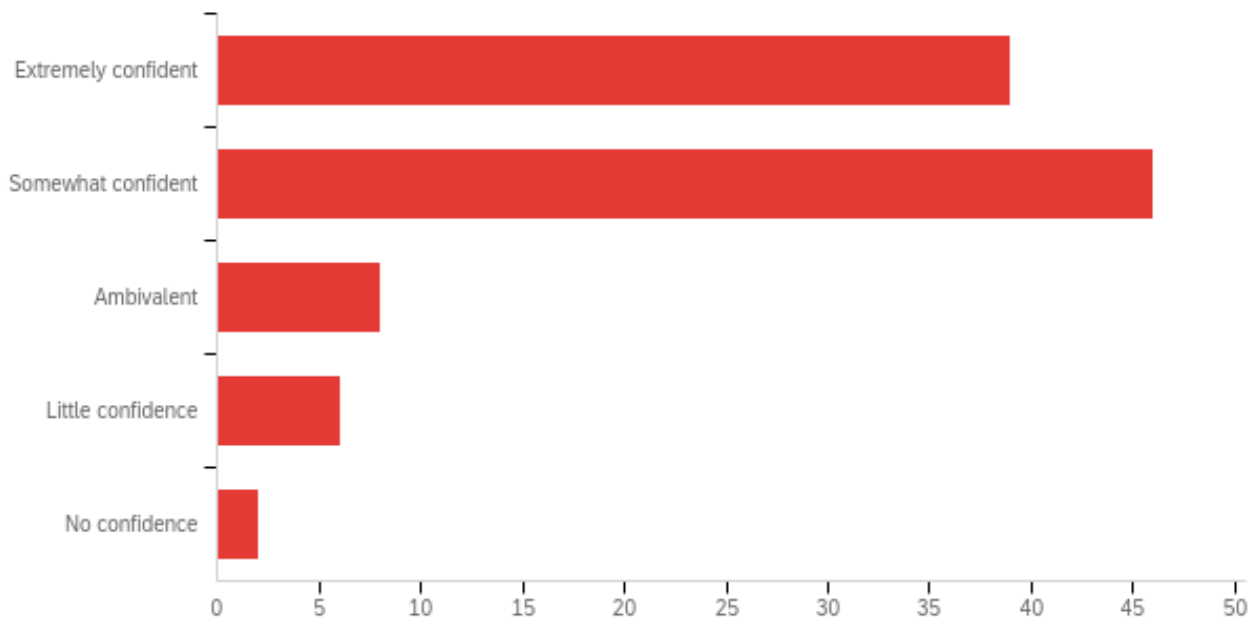
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	My hope is to incorporate multiple disciplines for a believer to have access to on their path toward wholeness, intimacy and healing with Jesus. These will include: inner healing, counseling, coaching, spiritual direction and deliverance, all utilizing the various gifts of the Holy Spirit. How likely would you be to pursue this idea?	1.00	5.00	4.24	1.02	1.03	101

#	Answer	%	Count
1	Extremely unlikely	2.97%	3
2	Somewhat unlikely	4.95%	5
3	Neither likely nor unlikely	9.90%	10
4	Somewhat likely	29.70%	30
5	Extremely likely	52.48%	53
Total		100%	101

Q20 - Are you currently able to find a pathway like this in your context?

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Are you currently able to find a pathway like this in your context?	1.00	5.00	3.27	1.14	1.30	101

#	Answer	%	Count
1	Not able at all	6.93%	7
2	A little able	16.83%	17
3	Somewhat able	36.63%	37
4	Very able	21.78%	22
5	Extremely able	17.82%	18
Total		100%	101

Q21 - How much confidence would you have in such a pathway?

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How much confidence would you have in such a pathway?	1.00	5.00	1.87	0.93	0.86	101

#	Answer	%	Count
1	Extremely confident	38.61%	39
2	Somewhat confident	45.54%	46
3	Ambivalent	7.92%	8
4	Little confidence	5.94%	6
5	No confidence	1.98%	2
Total		100%	101

Q22 - What would help your confidence?

With this question I observed four groupings of answers and highlighted them accordingly for further analysis.

Competence = 16 of 56 responses (29%)

Trust/Bond with Minister = 19 of 56 responses (34%)

Community Support = 10 of 56 responses (18%)

Biblical Foundation = 4 of 56 responses (7%)

Responses:

Not sure

More understanding

Prayer & study of Bible.

I am not sure beyond study and experience

To continue to learn and be around like-minded!

unknown.

An affordable cost for an in person session

Hearing about the ongoing opportunity there is to heal and be restored

My confidence grows when I trust the person or ministry they are familiar with due to my experience with them or others' experiences.

Access to more people who read and believe what the Bible tells us

Greater availability

A higher degree of hands-on service for those in need and building true friendships there.

More teaching in certain areas.

Nothing. I have complete confidence in this pathway as I have experienced these first-hand.

Holy Spirit and positive feedback from friends

The ease of pursuing this pathway, and the knowledge of "how and where" to link into the resources.

🙄 unsure

Having a mentor

The path interrupting my current route...meaning all of these ideas are amazing but it's hard to find if you aren't looking.

A website with resources and links to ministries that provide this, bonus if it was covered by insurance which it never is.

I'm already confident after my experience in the Charlotte area at Gordon-Conwell & Fire Group.

Hearing other people's experiences

Testimonies

Professional staff

A safe community of trusted advisors and relationships to experience this with. A professional and well trained group of leaders who can administer this process.

Just trying it out myself to see what works and what part(s) I feel comfortable with

Consistent teachings from people who walk with the lord

Hearing this type of message from a minister/ministry I trust and could confide in.

Connection with trusted people and confidence in the leaders.

Trust

Knowledge of the process....resources and discussion.

Having an in-depth knowledge of the people/ministers doing the ministry

One-on-one time spent friend or pastor. Also seeing God work in me.

I'm a confident believer - I know that I know

Finding and establishing a home church, getting connected with Bible study groups and establishing a community of believers to walk with...but need to not work six days a week...that makes it impossible to get connected

Knowing and trusting the person(s) that would be leading / facilitating the process

More clarity in the process and opportunity

Being glory carrier of Jesus

Time and the freedom to pursue it.

Stressing Gospel centeredness in approaching these concepts and as a guardrail for these methods.

Experiencing God one-on-one as well as through community has helped my confidence greatly

Being in community (currently) would boost my confidence

A conversation

Confidentiality

The quality of the minister

Knowing the ministers of the healing.

Knowing the people who were doing the different methods.

Stop believing lies

Sound testimony and background of those doing this work

I don't trust pastors who are already overwhelmed with this. Most pastors are not qualified.

Testimonies of people I trust, easy to understand content and layout of pathway

Reliability and accountability of teaching within church community.

More experience with each.

Myself

1:1 conversations with friends

I have to trust the minister that I am partnering with.

I am not one to seek outside councilors. I have a one in one with Jesus and He has not let me down. I am not claiming to have it all together but when I am down Jesus is always there.

Feeling like the person I was working with actually had time for me and actually knew something I didn't already know

Q23 - What would harm your confidence?

I also observed the same groupings here in order to look at further analysis.

Competance = 4 of 48 responses (8%)

Trust/Bond with Minister = 18 of 48 responses (38%)

Community Support = 1 of 48 responses (2%)

Biblical Foundation = 2 of 48 responses (6%)

Responses:

Listening to the World.

Negative experience

Thinking I know it all or need to :) not having community and encouragement.

pushed too much in any direction.

If someone betrayed my trust in a group setting or one-on-one setting and shared my issues with someone else.

Doubts that the Lord can truly heal me

Subtle manipulation or control.

New age influences and processes

Absolutism on the part of the counselor/provider

Deliverance sessions and over spiritualization and business of spiritual meetings without much working with people need around us

Lack of belief on the part of the minister or pastor.

Nothing. I've seen and experienced the goodness of God through all of these.

Satan

That is hard to say: I think Jesus always shows up in abundance when we seek Him. Most likely the only thing that would harm my confidence would be my own inability to connect and receive.

Duplicity between words and actions with actions being far more meaningful than words.

Staying out of Bible study, worshipping at church with other believers, and serving

Cost

Hearing about or seeing the process being misused or abused.

I can't think of anything that would harm my confidence, but it's been discouraging to struggle to find accessible/affordable pathways like that in Indiana.

Not trusting the ministers involved

Lack of confidentiality

Inexperienced staff

A thing that feels manipulative or unbiblical.

Not sure yet

Hectic worldly stuff getting in the way of spending time with brothers in Christ

Not feeling safe, or feeling like a cog in a wheel where the ministry is just trying to check a box verses actually helping a real person heal in a authentic way that would last long term.

Lack of trust in leadership or author. Is there a fruit coming from the system.

Not seeing results

Nothing at this point.

Feeling like the healing was a group thing & not personal/private

Stress, being too busy.

That's a hard one....my feet are on the Solid Rock

What harms my confidence is believing that it's too late to get back in the game in rebuilding my relationship with Christ

Lack of follow through

Unsure

Inner conflicts

Group settings, lack of time or freedom to pursue it.

A lack of gospel centeredness

Unrelenting pain and confusion - otherwise it's hard to imagine.

No response

Ridicule

Not feeling safe to be fully transparent

Although I was involved with a Deliverance Ministry for 1-2 yrs I am skeptical. The way in which it was taught I could not find an example of how Jesus did it (telling them to leave and then blowing out). I was fairly new Christian at the time and kind of just went with the teaching, but I'm not 100% sure deliverance valid. Also, since Jesus said it is finished I've been confused as to why anyone would need deliverance (casting out demons and blowing out).

Not being mature enough to receive feedback

Misuse of God's spiritual gifts

The current statistics on pastoral health.

Being afraid of it being lofty and not practical.

Flakey, superficial teaching

N/a

Myself

Breaching of trust and confidentiality

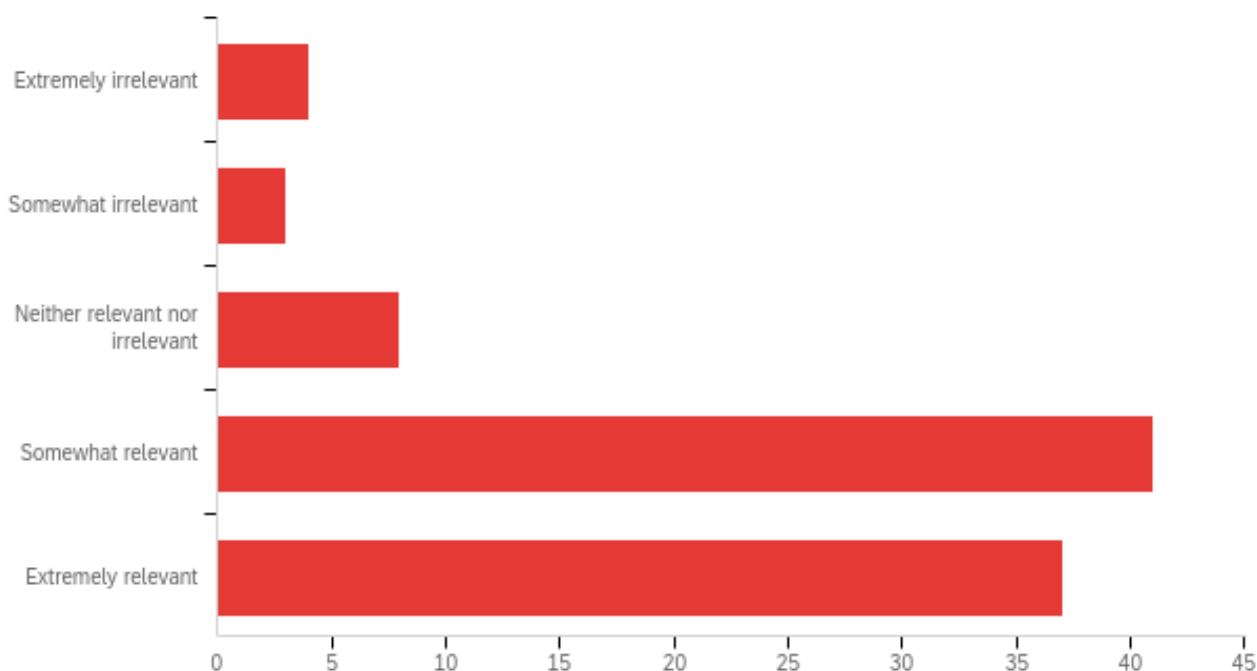
Not feeling safe.

For now nothing.

Feeling like the person I was working with didn't actually have time for me and didn't actually know more than me about the topic

Past experience

Q24 - How relevant would this pathway be to you personally¹²¹?



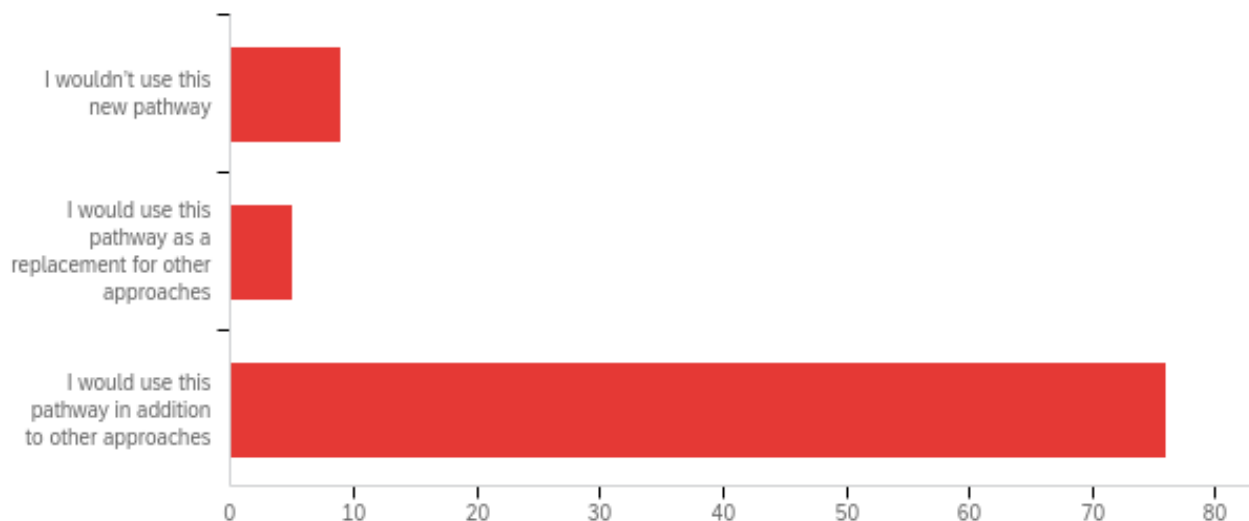
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How relevant would this pathway be to you personally?	1.00	5.00	4.12	0.99	0.99	93

#	Answer	%	Count
1	Extremely irrelevant	4.30%	4

¹²¹ The following questions were generated with the aid of Qualtrics, a leading experience management website that specializes in customer surveys, who hosted my survey. Their question bank offers pre-tested questions with strong reliability scores. www.qualtrics.com. For a further explanation, see: "Question Types," Qualtrics, accessed February 13, 2023, <https://www.qualtrics.com/support/survey-platform/survey-module/editing-questions/question-types-guide/question-types-overview/#Compatibility>. and "Pre-Made Qualtrics Library Questions," Qualtrics, accessed February 13, 2023, <https://www.qualtrics.com/support/survey-platform/survey-module/editing-questions/question-types-guide/pre-made-qualtrics-library-questions/>.

2	Somewhat irrelevant	3.23%	3
3	Neither relevant nor irrelevant	8.60%	8
4	Somewhat relevant	44.09%	41
5	Extremely relevant	39.78%	37
Total		100%	93

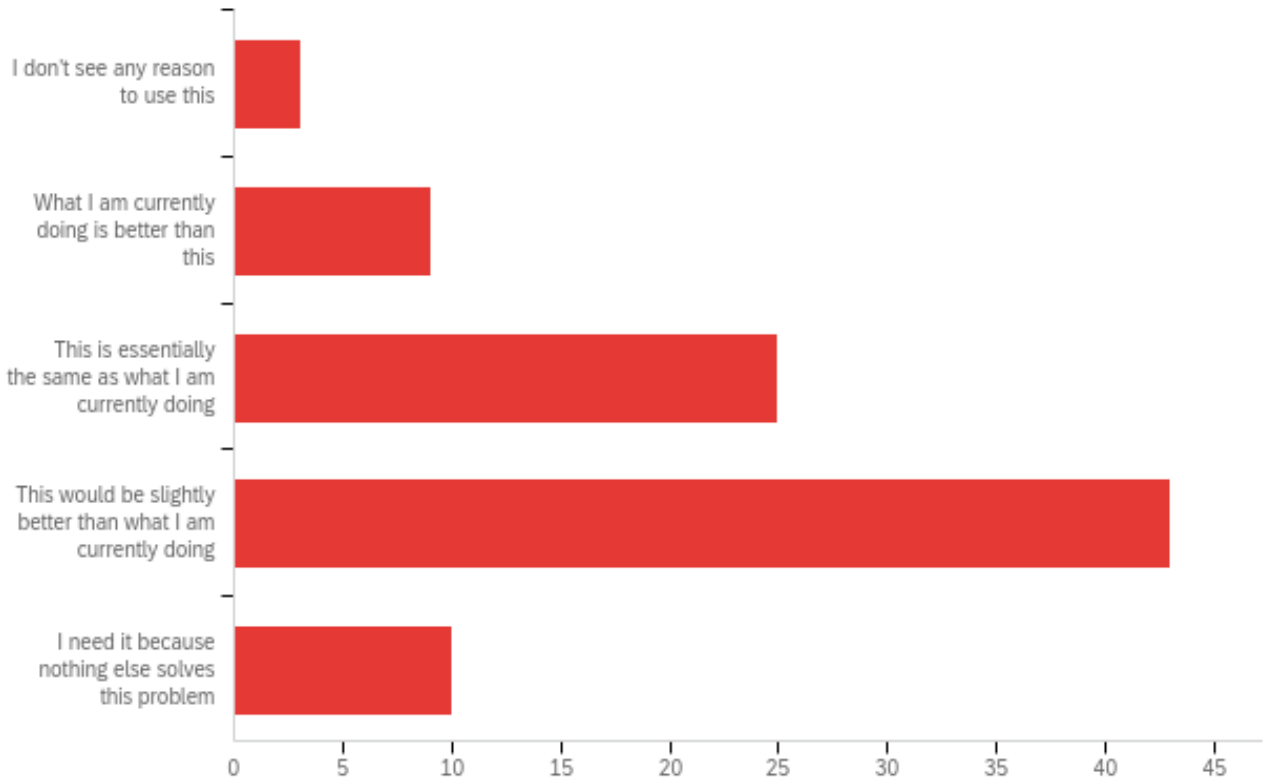
Q25 - Would you utilize such a pathway as an addition to or as a replacement for how you currently seek wholeness, healing and intimacy with Jesus?



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Would you utilize such a pathway as an addition to or as a replacement for how you currently seek wholeness, healing and intimacy with Jesus?	1.00	3.00	2.74	0.62	0.39	90

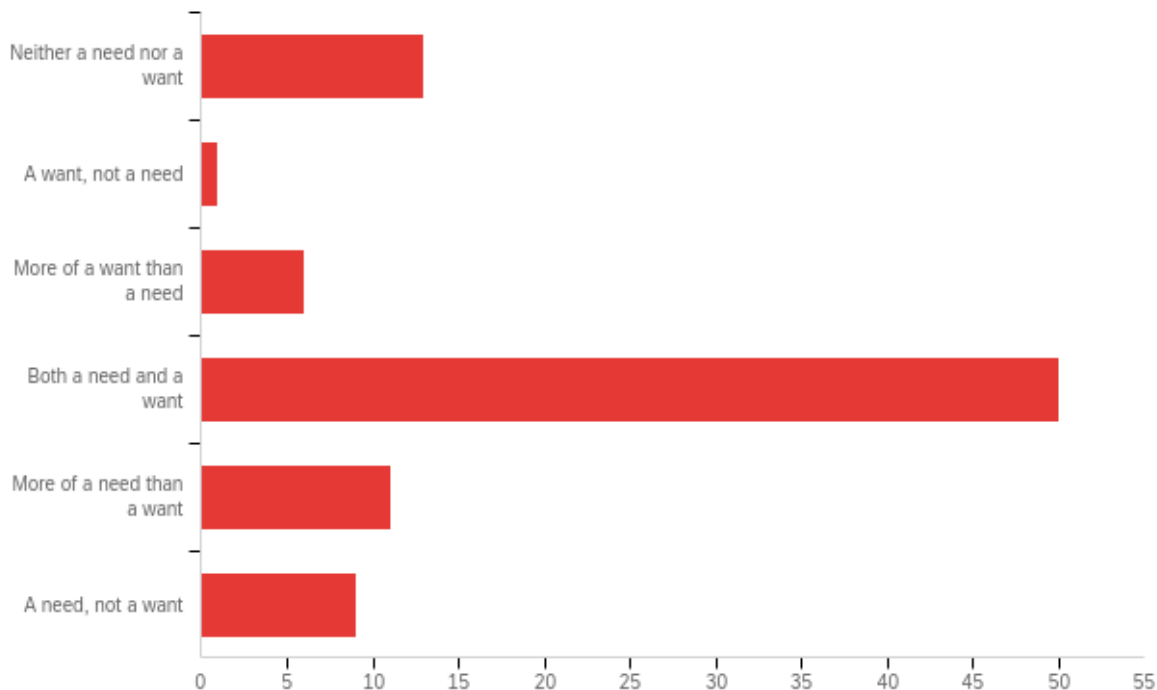
#	Answer	%	Count
1	I wouldn't use this new pathway	10.00%	9
2	I would use this pathway as a replacement for other approaches	5.56%	5
3	I would use this pathway in addition to other approaches	84.44%	76
Total		100%	90

Q26 - From the list below, which best describes your thinking about this idea?



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	From the list below, which best describes your thinking about this idea?	1.00	5.00	3.53	0.93	0.87	90

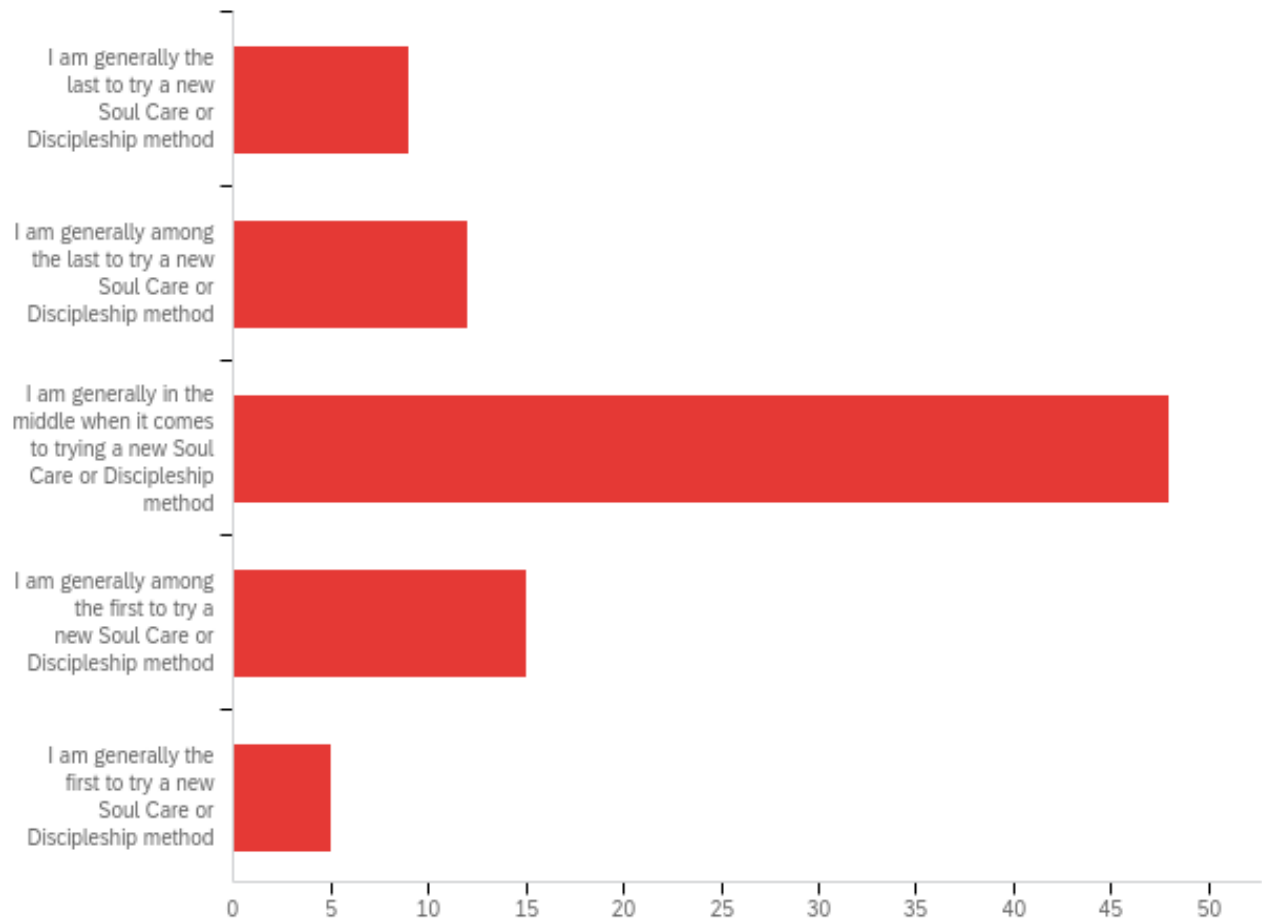
#	Answer	%	Count
1	I don't see any reason to use this	3.33%	3
2	What I am currently doing is better than this	10.00%	9
3	This is essentially the same as what I am currently doing	27.78%	25
4	This would be slightly better than what I am currently doing	47.78%	43
5	I need it because nothing else solves this problem	11.11%	10
Total		100%	90

Q27 - How would you describe this pathway?

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How would you describe this pathway?	1.00	6.00	3.80	1.38	1.89	90

#	Answer	%	Count
1	Neither a need nor a want	14.44%	13
2	A want, not a need	1.11%	1
3	More of a want than a need	6.67%	6
4	Both a need and a want	55.56%	50
5	More of a need than a want	12.22%	11
6	A need, not a want	10.00%	9
Total		100%	90

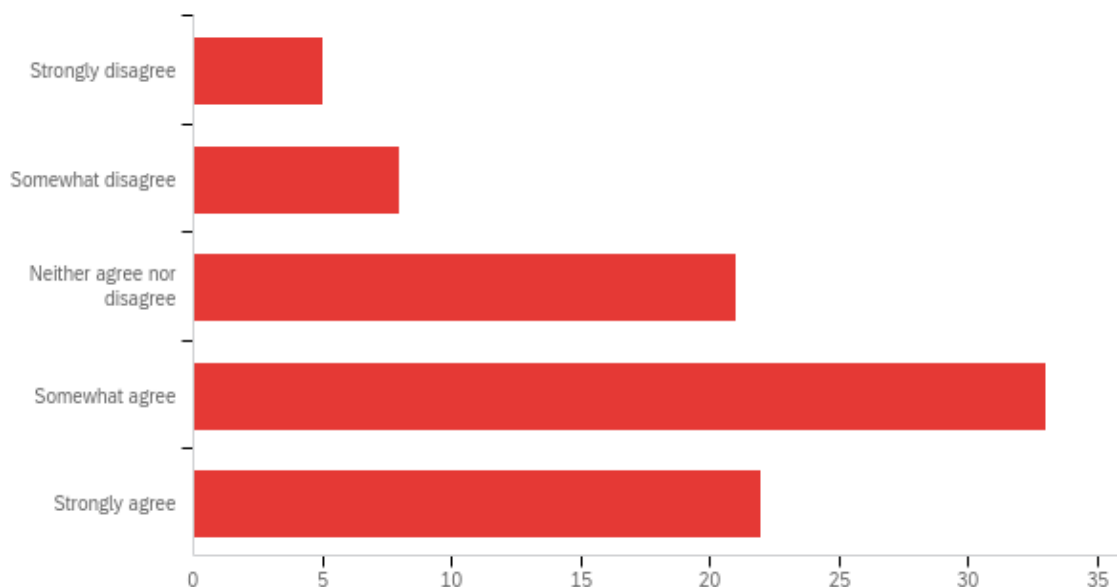
Q28 - Compared to other people you know, how would you describe yourself?



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Compared to other people you know, how would you describe yourself?	1.00	5.00	2.94	0.96	0.93	89

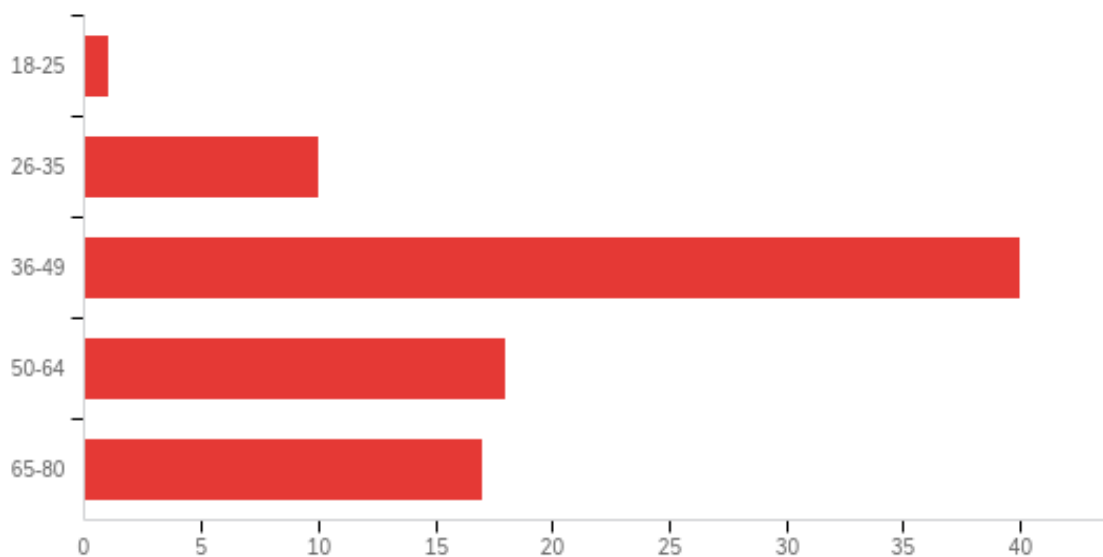
#	Answer	%	Count
1	I am generally the last to try a new Soul Care or Discipleship method	10.11%	9
2	I am generally among the last to try a new Soul Care or Discipleship method	13.48%	12
3	I am generally in the middle when it comes to trying a new Soul Care or Discipleship method	53.93%	48
4	I am generally among the first to try a new Soul Care or Discipleship method	16.85%	15
5	I am generally the first to try a new Soul Care or Discipleship method	5.62%	5
Total		100%	89

Q29 - How much do you agree or disagree with the following statement? My friends and family come to me for advice on wholeness, healing or growing intimacy with Jesus.



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How much do you agree or disagree with the following statement? My friends and family come to me for advice on wholeness, healing or growing intimacy with Jesus.	1.00	5.00	3.66	1.11	1.23	89

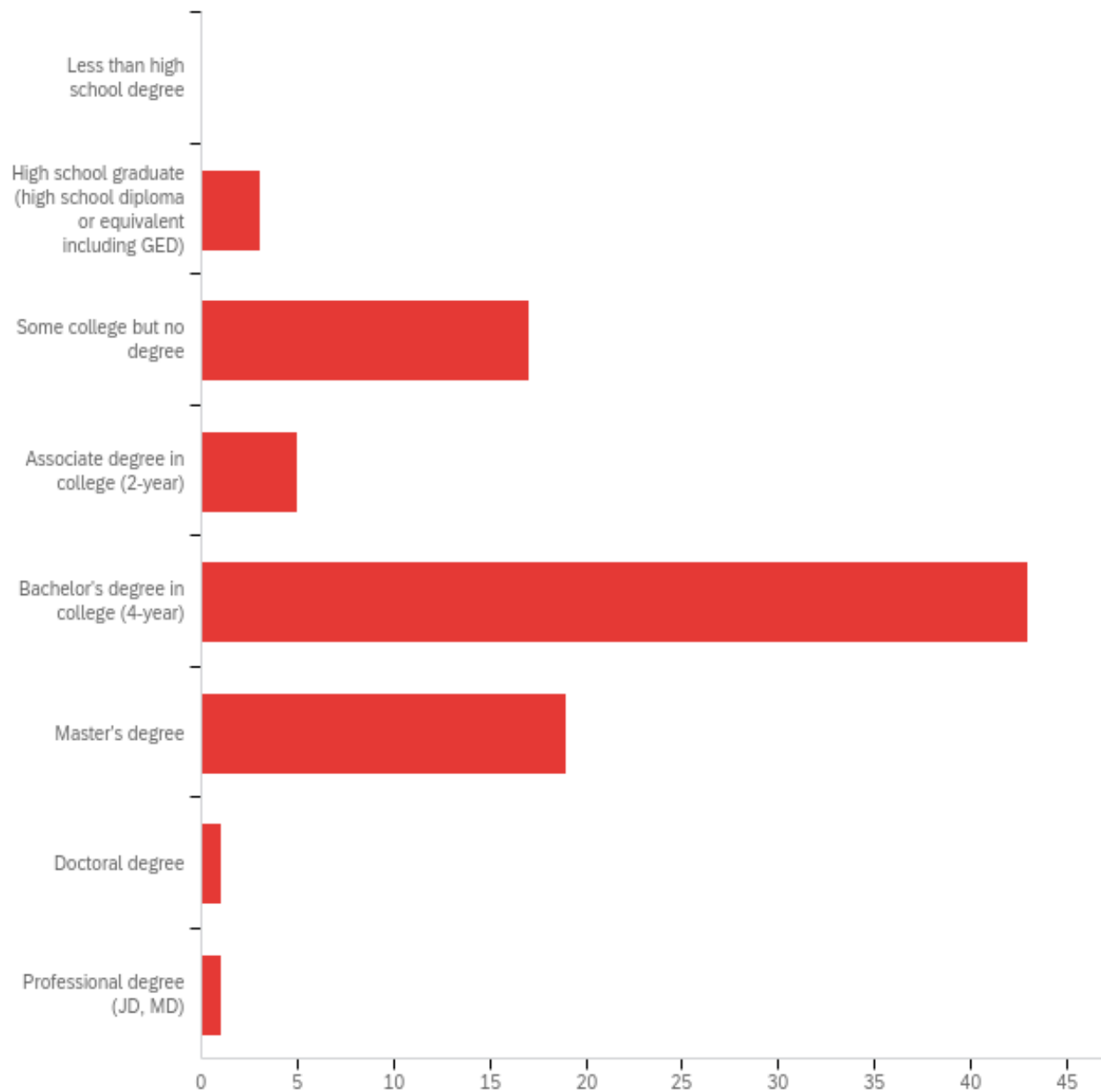
#	Answer	%	Count
1	Strongly disagree	5.62%	5
2	Somewhat disagree	8.99%	8
3	Neither agree nor disagree	23.60%	21
4	Somewhat agree	37.08%	33
5	Strongly agree	24.72%	22
Total		100%	89

Q30 - What is your age¹²²?

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	What is your age?	1.00	5.00	3.47	0.97	0.95	86

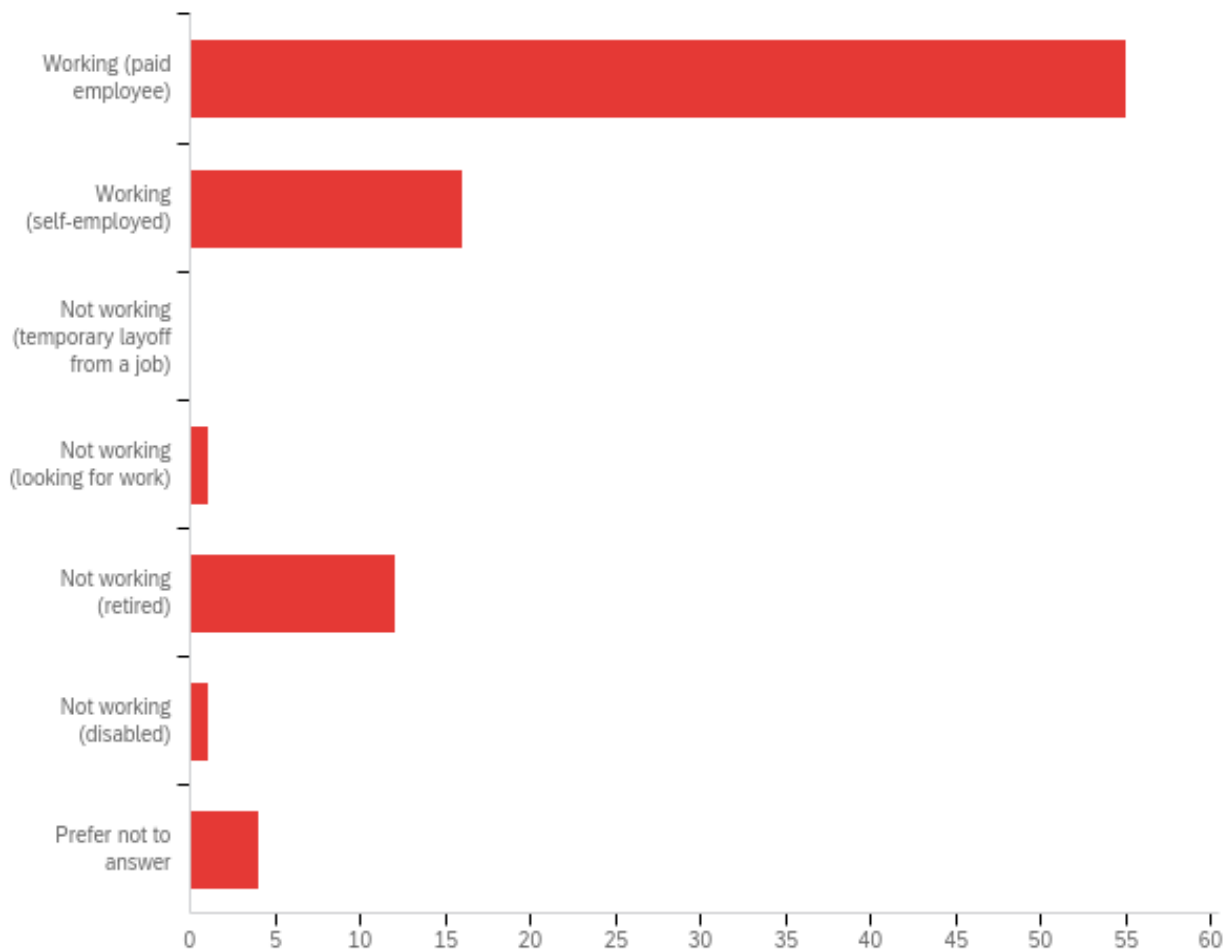
#	Answer	%	Count
1	18-25	1.16%	1
2	26-35	11.63%	10
3	36-49	46.51%	40
4	50-64	20.93%	18
5	65-80	19.77%	17
Total		100%	86

¹²² The following demographic questions were generated by Qualtrics, a leading experience management website that specializes in customer surveys, who hosted my survey. www.qualtrics.com. As an example, see: <https://www.qualtrics.com/blog/demographic-survey-questions/>

Q31 - What is the highest level of education you have received?

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	What is the highest level of education you have received?	9.00	15.00	11.73	1.19	1.41	89

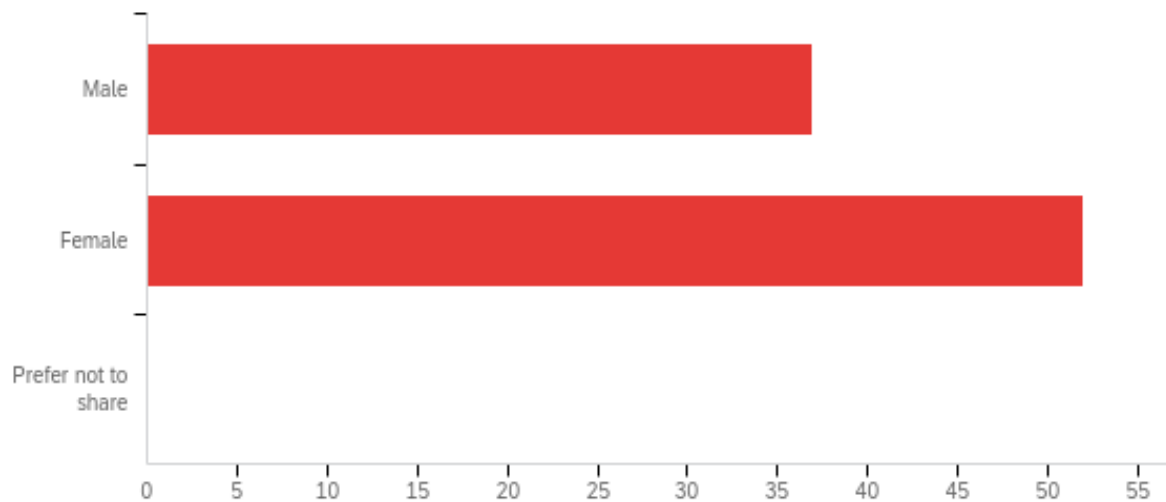
#	Answer	%	Count
1	Less than high school degree	0.00%	0
9	High school graduate (high school diploma or equivalent including GED)	3.37%	3
10	Some college but no degree	19.10%	17
11	Associate degree in college (2-year)	5.62%	5
12	Bachelor's degree in college (4-year)	48.31%	43
13	Master's degree	21.35%	19
14	Doctoral degree	1.12%	1
15	Professional degree (JD, MD)	1.12%	1
Total		100%	89

Q32 - Which statement best describes your current employment status?


#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Which statement best describes your current employment status?	1.00	7.00	2.08	1.78	3.17	89

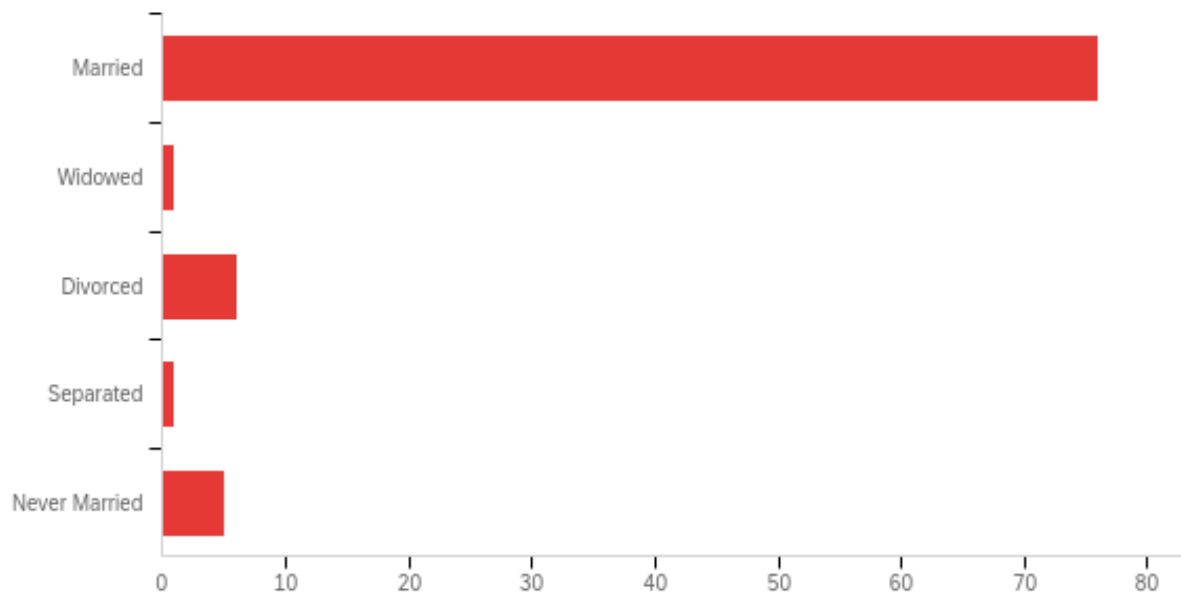
#	Answer	%	Count
1	Working (paid employee)	61.80%	55

2	Working (self-employed)	17.98%	16
3	Not working (temporary layoff from a job)	0.00%	0
4	Not working (looking for work)	1.12%	1
5	Not working (retired)	13.48%	12
6	Not working (disabled)	1.12%	1
7	Prefer not to answer	4.49%	4
Total		100%	89

Q33 - What is your gender?

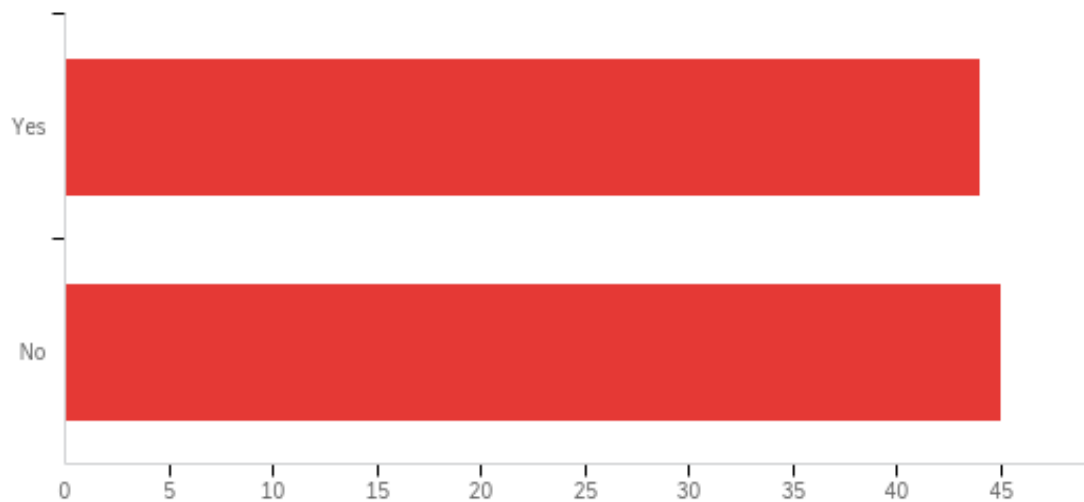
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	What is your gender?	1.00	2.00	1.58	0.49	0.24	89

#	Answer	%	Count
1	Male	41.57%	37
2	Female	58.43%	52
3	Prefer not to share	0.00%	0
Total		100%	89

Q34 - Are you now married, widowed, divorced, separated or never married?


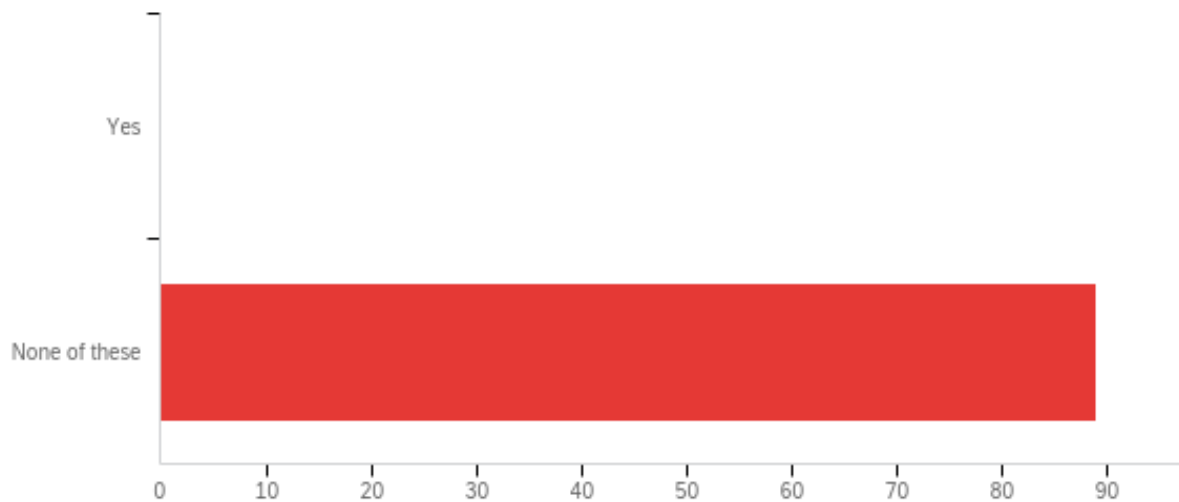
#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Are you now married, widowed, divorced, separated or never married?	1.00	7.00	1.70	1.73	3.00	89

#	Answer	%	Count
1	Married	85.39%	76
4	Widowed	1.12%	1
5	Divorced	6.74%	6
6	Separated	1.12%	1
7	Never Married	5.62%	5
Total		100%	89

Q35 - Do you have any children (under age 18) living in your home?


#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Do you have any children (under age 18) living in your home?	1.00	3.00	2.01	1.00	1.00	89

#	Answer	%	Count
1	Yes	49.44%	44
3	No	50.56%	45
Total		100%	89

Q36 - Are you Spanish, Hispanic, or Latino or none of these?

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Are you Spanish, Hispanic, or Latino or none of these?	2.00	2.00	2.00	0.00	0.00	89

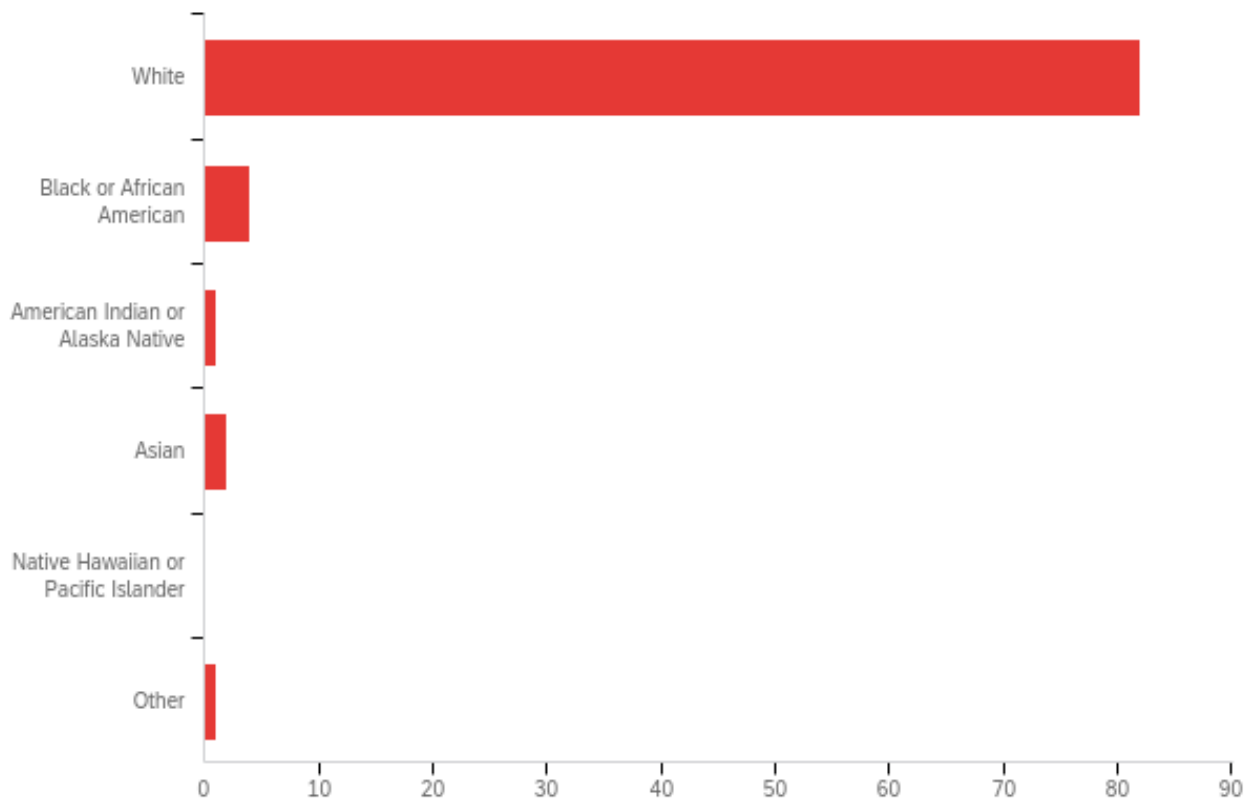
#	Answer	%	Count
1	Yes	0.00%	0
2	None of these	100.00%	89
Total		100%	89

Q37 - Are you Spanish, Hispanic, or Latino?

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Are you Spanish, Hispanic, or Latino?	0.00	0.00	0.00	0.00	0.00	0

#	Answer	%	Count
1	Spanish	0.00%	0
2	Hispanic	0.00%	0
3	Latino	0.00%	0
Total			0

Q38 - How would you describe yourself? (Please select all that apply.)



#	Answer	%	Count
1	White	91.11%	82
2	Black or African American	4.44%	4
3	American Indian or Alaska Native	1.11%	1
4	Asian	2.22%	2
5	Native Hawaiian or Pacific Islander	0.00%	0
6	Other	1.11%	1
Total		100%	90

Appendix E—Project Appendix Documentation

First Benchmark: Guiding Outline of Book

- VII. Introduction
- VIII. Jesus as our Shalom – personal integrated harmony
 - a. **Theological Reflection:** Isaiah 61
 - b. The Church as Jesus His body knit together – corporate wholeness brings personal wholeness
- IX. Jesus as our Guide – helping us to join with the Father’s work
 - a. Testimony
 - b. **Theological Reflection:** Psalms?
 - c. The Church as Jesus: People can open up for us the path of Jesus – Communal reflection reveals our Way
 - d. Healing Method – Spiritual Direction
 - e. Exercise
- X. Jesus as our Counselor – wise reflections; warm attachment
 - a. Testimony
 - b. **Theological Reflection:** Proverbs
 - c. The Church as Jesus: People can see what we cannot – right thinking and feeling are a foreign ethos
 - d. Healing Method – Counselor
 - e. Exercise
- XI. Jesus as our Healer – spiritually discerned, Incarnational transference
 - a. Testimony
 - b. **Theological Reflection:** John
 - c. The Church as Jesus: Priesthood of all believers – we carry the cross and the Spirit of Resurrection
 - d. Healing Method – Inner Healing
 - e. Exercise
- XII. Jesus as our Deliverer – set free from demons
 - a. Testimony
 - b. **Theological Reflection:** Mark
 - c. The Church as Jesus: All authority has been given to the church – acknowledging oppression leads to freedom
 - d. Healing Method – Deliverance
 - e. Exercise

Second Benchmark: Survey Results

See Appendix D (Appendices) for the survey results.

Third Benchmark Meeting Notes

FIRST STAKEHOLDER, INITIAL ENCOURAGEMENTS FROM PHASE 1 MEETING

The first stakeholder has ghost written for several prominent Christian ministers and has served as an editor. She recommended that I write using an outline, ordering the chapters according to the goal of the book which is to give confidence to someone considering a healing journey of some type with Jesus. Once I had the order figured out then I simply begin to go through the outline, writing as I go along. During this conversation I mentioned to her that I have noticed that the way I write doesn't often follow an outline, meaning I will at times get stuck going through an outline but will be able to write more from flow within a topic if I don't have an outline. She then recommended that I simply write, and keep writing, and write some more. Then as the content is developed, I can go back and put the content in order and edit accordingly.

We talked during this first meeting quite a bit about how to write with the Holy Spirit. There have been some authors who will get what we called a "download" from the Holy Spirit, which the author then puts to paper. Some will use dictation software and speak first, grabbing their content as they walk or pray and then later transcribe what they said into a written form. The hope I brought to her is to develop a way for me to personally know the Holy Spirit as I write. There is a belief I have that we can co-labor with God in our work and have some level of confidence that the Spirit is inspiring my work. The hope is for me to represent Jesus well as well as growing in Him during the process. I will sometimes fear that I do a good work for the Lord, but He does not know me through the process. So, we spent a good amount of time on how I can do this.

We talked for a little bit about the various Christian publishers and the different perspectives they emphasize. She was encouraging me to have a sound biblical and scriptural support if I wanted more prominent publishing houses to look seriously at my work. All that said, she also encouraged me not to write with a publisher in mind.

A couple of main takeaways for me were her encouragements to simply write and that it is possible to prayerfully write with the Holy Spirit. This affected my initial benchmark which included a word count. The reason I initially included this was that writing the content will help produce quality as I simply write. The thinking is that creative and inspired flow occurs as I concern myself less with quality initially. Cliff then sent out a clarification that benchmarks should be based upon quality, so I dropped the initial benchmark I had for 25,000 words. As I look back, I think it would still nonetheless be wise for me to incorporate a quantity benchmark as it is tied to quality for me and how I personally write.

SECOND STAKEHOLDER, INITIAL ENCOURAGEMENTS FROM PHASE 1 MEETING

The second stakeholder is another ghostwriter for several prominent ministers and an editor and author. She used to be the administrator for a US Senator and has begun an international ministry to help give resources to women early in pregnancy to help advocate for the women to carry their pregnancy through full term. Her approach to writing is to put my material into folders and simply write as I am inspired and organize the work later into an outline. She is less concerned initially about the editing as that will come later. Like the first stakeholder, she emphasized simply writing. She emphasized researching publishers and spending some time getting to know that world for when it will come time to reach out to them.

We also talked about how to “flow” with the Holy Spirit and write with inspiration. She did not have any specific suggestions for the writing other than to let it come from my heart as that is what connects the content with the people. Her philosophy is that a good editor is needed for any project to help draw out what the Lord is speaking through a specific project.

During the course of this project this stakeholder moved out of town. She has been having some health problems and her move exasperated some of these, so she was not able to help review my material after I had reached that point in the project.

THIRD STAKEHOLDER, INITIAL ENCOURAGEMENTS FROM PHASE 1 MEETING

The third stakeholder is an author and has produced a few films from his Christian fiction books. He has also edited for some prominent Christian authors as well as has served as a lawyer in Charlotte. He recommended that I write first and be concerned about the editing and syntax afterward. He also recommended that I not concern myself with publishing the book nor that I should focus on how a potential publisher would view the book.

He has a critical eye toward writing style, grammar and syntax and will be a help with this when it comes time. He will encourage my voice to uniquely develop over the course of this process. He also believes in the vision I have for an eventual healing center and wants to see this book help folks with that goal in mind.

A main takeaway for me was to reduce the time I spend on researching publishers and simply write. The editing process will take care of the flaws I will have in quality and syntax, etc. Instead, as has been mentioned by the previous stakeholders, one of the main goals is simply to write.

FIRST STAKEHOLDER REVIEW, PHASE 3 MEETING

The second session with my first stakeholder occurred after I had written about 22,000 words within installments of several chapters. About 2/3 through the semester, in early November, I decided to put together an outline to begin organizing what I had written. Up to this point I had taken the counsel of my second stakeholder who suggested I use a “folder” approach to my writing, meaning as I was inspired I would organize my subjects by folders more than an outline. That seemed to work for me. After some time, however, I began having difficulty seeing how the whole was going to come together so I created an outline.

So what I sent out to each of my stakeholders was an opening chapter introducing the book. The next chapter I included introduced healing and the third chapter was a description of spiritual formation, all using the main themes of my writing which is story, authenticity, warm tone, theological reflection, methodological introduction and practical exercises. Her feedback included syntax editing, text editing and content editing, all higher level with selected examples of her editing. She was initiating a conversation which we will have ongoing as I progress, meaning she did not want to get too much into the weeds of the editing until the work was nearing completion. She emphasized me not spending too much time looking back over the quality and editing at this point but to instead focus on getting out the content.

That said, she affirmed the quality was good, that it told a compelling story that drew the audience into an example of healing and gave confidence that healing was biblical and available. She said my syntax needed some work and that she would address that later in the writing process. Her main focus was for me to get the content on paper and then later make content and syntax corrections. It is "always better to have too much content than too little. You can always reuse the unused content for another book." Overall, she said that the work was achieving the goals I had set.

She mentioned that a main positive of the book was its ecumenical nature. It is inclusive toward Catholics, Charismatics and Evangelicals. She liked that intentionality as it presents itself in a time when the church is undergoing a massive change in our nation and the time is ripe for bringing together multiple "streams" of Christianity.

I asked her if my story in the second chapter was too personal and she said no that it for her it was the most compelling part of the book and drew the reader into a genuine healing process. Her main emphasis was on how I "turned to the Lord," which would be a first step in someone's healing journey and therefore foundational to the rest of the book.

She talked about how the book can be useful in removing fear from people who are encountering the Lord in different ways. She liked its focus on the gospel and how it pointed to Jesus as the change agent in our healing journey. The book does not shy away from difficult topics and that can give people courage because it brings to light things that are not often talked about in Christian circles.

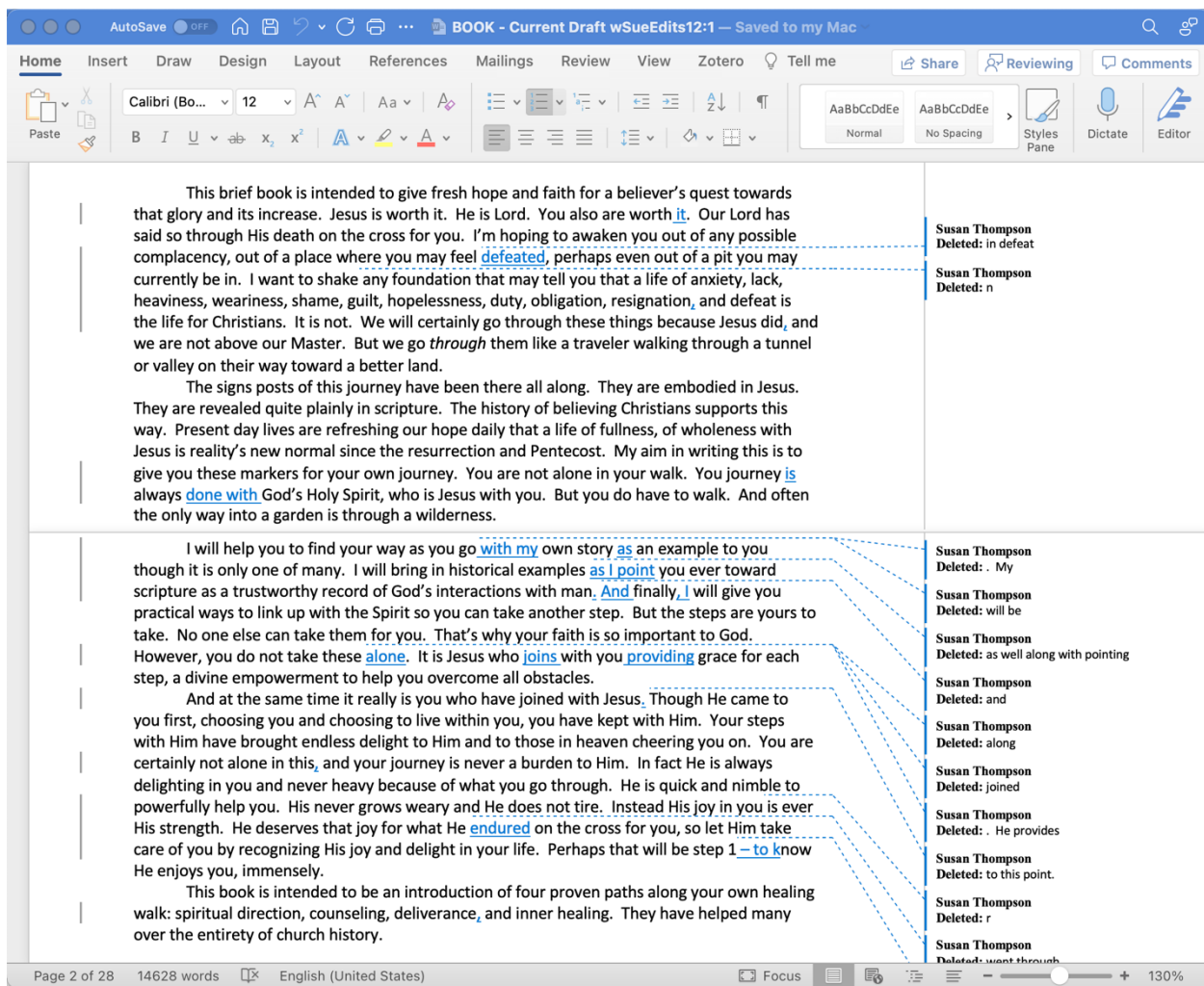
One of the main goals of the book is to help build confidence in the competence of ministers to bring about healing. She said that this book so far is doing that job by showing how I have been healed. She pointed out that the book emphasizes the relational connection with Jesus and with each other to aid in the healing process.

We then talked about word count, and she was wondering what I was considering. I had initially thought of the work similar to a Henri-Nouwen-like length which may be about 23,000 words or so. She said that the way it is currently structured with the inclusion of exercises at the end of chapters and possible historical reflections it may be longer. We talked about structuring the book so that each chapter has some elements of story that emotionally pull the person into the healing journey

then pull out to more logically think through how the healing would work and the theological and scriptural helps to strengthen their confidence.

We then talked about the editing process for her and what that might look like in the future. As this continues to be a full project then we would need to talk about compensation. To this point she has generously given of her time to help me with this process.

Example of her editing:



SECOND STAKEHOLDER REVIEW, PHASE 3 MEETING

This review meeting was helpful. This stakeholder is a practicing lawyer in addition to being a well published author of Christian fiction, essays, and legal briefs. He was able to provide straightforward help.

To begin with he strongly suggested that I include more description of the four healing methodologies that will be highlighted in the book. The current arrangement includes a brief overview of each method. His reasoning is that folks need to know what the book is about. If we lose some folks in the audience because they are not into these types of healing then that is fine as it will gain more folks who need the clarity to keep them engaged with the material.

As was emphasized in my previous stakeholder meetings, getting the content written is important and the first main goal. To quote this stakeholder, "I tell this to writers all the time. Just get it down. And then you can work with it and massage it and redo and edit it. You know, one of the main things people do is they write four chapters and spend twenty years revising them. And, you know, you need to get everything out there and then work on it." His encouragement was that a first draft will be overwritten and lacking publishing quality. He said this was true of my material to this point. He said the editing process will help alleviate quality concerns.

Another main point of revision and change going forward for me will be using less passive voice and more active voice. I have a lot of passive voice in my work to this point. He wants my work to be more assertive. My counseling background utilizes less interjection so folks can come to conclusions themselves. This book is less about helping folks draw conclusions and confidently putting forth what I have discovered, according to my stakeholder. He said to think of it more like how I preach.

Additionally he is recommending I utilize less of my favorite words, in this case words that are more open. Instead, he wants to see more words that convey confidence in the material I am presenting. He recommends I purchase "Elements of Style" by William Strunk to give me greater imagination and conceptual understanding of voice. He said there are times when editing when he can pick out anointed phrases that will stand out to folks and make the material memorable and that is part of what he is looking for. When he discovers these he does not touch them but leaves them as is for he believes these are phrases the Spirit has inspired.

He said the work itself will shape into a quality work that can be submitted for publication as I continue the process, that there is enough in it to achieve the goals of my project. I asked if I should continue to include the activities at the end of chapters and he said these were important to the book, helping people to encounter the Lord through the material. He did recommend shortening the chapters and so what I believe I will do is create sections of the book around each method and within each section have a chapter on the specific elements supporting the healing method. So, for instance, I will make the change to include under the section "Spiritual Direction" chapters called "Testimony," "Theological Reflection," "The Church as Jesus," "Healing Method," "Exercise."

I also asked if my testimonies are too personal, too vulnerable and he said they were not but instead were compelling and will help draw people further into the material. This is a consistent mark from the first stakeholder as well. He also liked that I included a non-evangelical example in a “not proud” way, simply describing what my time and influence was like in the Catholic setting. He also remarked that my usage of scripture worked in that he didn’t simply skim over it like most do with familiar passages but instead he was drawn in.

THIRD STAKEHOLDER REVIEW, PHASE 3 MEETING

This stakeholder was a late addition to my plans as my previous stakeholder had to bow out due to health concerns. He is an author of several works, all theological in nature, and a former leader of a teaching ministry. His review was all positive. Here is a short quote, “The thoughts are progressive, they build one upon another. Your vulnerability is endearing to the reader. Your style includes theological depth without being exhausting. It is engaging.” This was helpful for me.

In his works this author has challenged some theological norms and knows the difficulty of trying to establish an idea or teaching to an audience that has not previously accepted or been exposed to them. The work I am attempting will bridge some theological divides between Catholic, Charismatic and Evangelical audiences. My hope is that I will be able to build trust with the audience which his review gives me confidence will occur as I continue. Additionally, the ability to keep a reader’s focus while introducing scripture and perspectives from scripture that build up the ideas of the book is important to me. From this stakeholder the project is accomplishing that task as well.

EXAMPLES OF EDITS BASED UPON STAKEHOLDER REVIEW

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Chapter 1

Jesus came to save us. We often think of this in terms of ~~from~~ what He has saved us ~~from~~: sin, self-centeredness, death, the devil and ultimately hell. This is certainly good news. I ~~was once~~ was bound up in these things, unable to ~~loose~~ break free from the chains that kept me from living fully alive and ~~able to love~~ loving consistently. Since believing in Jesus I have become a different person. I now have hope ~~now~~ that only grows as I age. The habits that previously were destructive in my life ~~have been~~ are broken, and the patterns of unhealthy ~~thought~~ thinking that yet remain are continually being overcome. This is indeed good news.

~~As I've walked~~ After walking with Jesus for ~~some amount of time~~ a while, I recognize have realized that while we now have power over these elements in our current lives, we still ~~nonetheless still~~ have to deal with them on a daily basis¹. And according to Jesus ~~they~~ we will continue to do so until He returns. ~~If this were all we were focused upon, however, life~~². Life would not be all that it was meant to be. ~~if this were all we were focused on.~~

Thankfully, Jesus came to save us, not only from these elements but into much more. He has blessed us with an abundant life full of otherworldly peace, joy that bubbles up and out ~~no matter~~ regardless of the life around us, and love, ~~the~~ best of all love, sometimes warm, sometimes fierce, but always available for it is because God Himself who is love. Experience teaches us that we normally live our lives somewhere between sin, death, and the devil and God's God's life and love is where we normally live out our lives. We can get used to this and, along the way, forget there is always more of God and His life within us to receive and delight in.

"But whenever someone turns to the Lord, the veil (of understanding God) is taken away. For the Lord is the Spirit, and wherever the Spirit of the Lord is, there is freedom. So all of us who have had that veil removed can see and reflect the glory of the Lord. And the Lord—who is the Spirit—makes us more and more like him as we are changed into his glorious image." – 2 Corinthians 3:16-18

This brief book is intended to give fresh hope and faith for a believer's quest towards that glory and its increase. Jesus is worth it. He is the Lord. You also are worth it. Our Lord has said so through His death on the cross for you. I'm hoping to ~~awaken~~ shake you out of any ~~possible~~ complacency, ~~out of~~ a place where you may feel ~~in defeat, perhaps defeated, or~~ even ~~out of~~ a pit you may ~~currently~~ be in. I ~~want~~ am trying to shake ~~dispel~~ any foundation ~~myths~~ that may tell you suggest that Christians are to live a life of anxiety, lack, heaviness, weariness, shame, guilt, hopelessness, duty, obligation, resignation, and defeat is the life for Christians. It is. We are not. We will certainly go through undoubtedly experience these things because

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Breaking Point

I received a call one morning that forever changed my life.

“Tyler was killed. A sniper ambushed his squad and he died on the way to receive help.” My friend on the phone was in shock himself, and when he hung up that was where I found myself.

1st Lt. Tyler Hall Brown was a good friend of mine in college and had deferred an opportunity to be stationed in Washington, DC as part of the Old Guard, the prestigious 3rd Infantry Regiment which are is tasked with supporting the protection of civil sites and authorities such as the President. Tyler and I were fraternity pledge brothers, had traveled Europe in college, staying with my family who lived in Austria Vienna at the time. He and I served in student government together while at Georgia Tech and I learned much from him in how he treated others with earnest hope and enthusiasm for life.

His death deeply affected me. For weeks, I had a hard time sitting struggled to sit still, putting and focus my energies into doing on what, I thought, would be helpful beneficial. There existed this syrupy fog around my awareness like each moment was thicker, less real, and further away than normal. And yet I would have said that I felt each moment thickly and would have assumed that others were aware of what I was feeling in some way because of how full my grief was. I would heave sobs of grief, find small roles to help with others to honor his memory, meet with his family, collapse in exhaustion and keep going. It was difficult to focus at work. I was a pallbearer ia at his funeral in Atlanta funeral where some thousands attended to honor this great man and what he had already accomplished in his life. In Arlington, Virginia, where he was buried with honors, I finally hit the end of my energies. I had done all I knew to do with this tragedy and was at my end.

Not long after this, I was contemplating Tyler’s death and his willingness to sacrifice his life for his country, giving up an already great life and for the promise of a greater one. I was checking my own heart for that same courage and ability to sacrifice all for Jesus. I didn’t see it within me. Instead, I saw a soul in a state of compromise. My life up to this point with Jesus had experienced fits and starts, but I had been putting great effort ia into this walk for a sustained period of over two years. And yet I would have setbacks and disappointments. I didn’t seem to have it in me to give Jesus my all.

Now, this is a form of all or nothing thinking that is not healthy, and I realize this now, but at the time I judged that I was either all in or I was nothing. And so I judged myself to be nothing. I made a decision decided then to end my life.

I knew that Jesus was willing to die for me; He did die for me, and I did not find that same willingness within myself; “how. “How could I look Him in the eye?”, I thought. Jesus, of course, does not think like this. He sees us progressively growing into wholeness like a tree, starting as a seed and eventually fully maturing. I didn’t know this at the time and when I saw

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David Hunter Brown Deleted came to you first, choosing

I will aim to help you ~~to find~~ your way as you go. My ~~own~~ story will be an example to you though it is only one of many. I will ~~bring in~~ provide historical examples as well, along with pointing you ever toward scripture as a trustworthy record of God's interactions with man ~~and finally~~. Finally, I will give you practical ways to link up with the Spirit so you can take another step. But the steps are yours to take. No one else can take them for you. That's why your faith is ~~so important~~ pleasing to God³. However, you do not take these ~~along~~ alone. It is Jesus who joined with you. He provides grace for each step, - a divine empowerment to help you overcome all obstacles.

And at the same time it really is you who have joined with Jesus to this point. Though He ~~came to you first, choosing~~ chose you and ~~choosing~~ chose to live within you first, you have ~~kept~~ remained with Him. ~~-~~ Your steps with Him have brought endless delight to Him and to those in heaven cheering you on. You are certainly not alone in this and your journey is never a burden to Him. In fact He is always delighting in you and never heavy because of what you go through. He is quick and nimble to powerfully help you. ~~His~~ He never grows weary and He does not tire. Instead His joy in your you is ever His your strength. He deserves that joy for what He went through on the cross for you, so let Him take care of you by recognizing His joy and delight in your life. Perhaps that will be step 1. Know He enjoys you, immensely.

This book is intended to be an introduction of four proven paths along your own healing walk: inner healing, spiritual direction, counseling, deliverance, and inner healing. ~~They have helped many over the entirety of church history~~ counseling.

Inner Healing is a type of prayer ministry where a minister helps another discern the Holy Spirit locating and redeeming parts of oneself that believe a lie, are injured, or are oppressed in some tangible way. This ministry takes place in a controlled, safe environment. Each person is guided toward a quiet trust in the Holy Spirit who helps that person recognize where He is working and empowers the person to join Him there. The ministry involves confession, repentance, receiving of God's word as life and healing. This ministry is holistic in nature, integrating thought, feeling and will.

The effect afterward is that the person receiving ministry feels more connected to God, lighter, and able to think and believe more clearly than before. Most of the time, the inner healing minister has learned from their own life experiences in which they turned to God for help and got it. They now have the tangible experience and grace to help another person walk through a similar area on their path toward wholeness.

³ Hebrews 11:6

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