

A Catholic View of

THE PRINCIPLES OF INNER HEALING

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DEFINITION. Healing is that process of spiritual, relational, intellectual, emotional and physical reconstruction under the guidance of the Holy Spirit. This process leads us to unite ourselves to the Son in obedience to the Father's Will and open ourselves to become *who* the Father has called us to be.

PRINCIPLE 1. The basis of all authentic healing rests in God's merciful, unconditional (agape) love. Wherever God's love exists, healing power is present. God loves all He has created. Therefore, God's love (healing power) is present in all creation whether consciously recognized by us or not. In fact, daily we receive much healing from God without our awareness of it.

PRINCIPLE 2. In all healing, the release of life anew is hidden in the mystery of the indwelling Trinity. The Trinity is constantly calling forth who we are.

Each person in the Blessed Trinity appears to have a role in our healing

- A. **The role of the Father.** The creation that we are is constantly being born anew from the Eternal I Am of the Father. Truly He holds us in the palm of His hand. In John 3, verse 3 we are encouraged to enter anew moment by moment into the spirit. When Jesus said, "I have come so that you might have life and have it to the full," that fullness of life is to be found in the bosom of the Father in this life as well as the next. As we love and appreciate our friends, we are invited into the adoration of the Creator as we experience God's Goodness, Love and Truth coming through their cooperation with grace.
- B. **The role of the Son.** The role of Jesus is to bring about our moment-by-moment reconciliation (repentance) in our attitude toward God, self and others as well as to bring us greater freedom to give and/or receive love. The Father has given the Son the task to reconcile all things in Himself. All that the Father has created is contained within Jesus and it is brought into unity through His "Yes" to the Father. As we enter into the "Yes" of Jesus to His Father through the "yes" of our own lives, the Son is incarnated anew in the events, circumstances and relationships of our lives. Life is like a dance. We are, as it were, in a dance.
- C. **The role of the Holy Spirit.** The role of the Holy Spirit is to continue purifying and removing all that blocks us from experiencing the Truth.

Moment by moment He leads us into that transformation that was intended by the Father when He called us by name.

In any healing, the Father calls and awakens, the Son reconciles and unifies, and the Holy Spirit purifies, removes blocks and draws us into Who the Father has called us to be. The Trinity and its relationship with each other is the bedrock for all healthy relationships.

PRINCIPLE 3. Since all that the Father has created is contained in His Son Jesus, as Christians we believe that the full depth of healing can be found only in the completeness of our relationship through the Spirit within Christ Jesus.

PRINCIPLE 4. Sin has worked to divide us from God, from each other and from ourselves; but through Christ's shedding of His blood on the Cross, sin's effects have been and are being undone. Again, all believers have the possibility of becoming "whole" in Him.

PRINCIPLE 5. The blood of Jesus is His life. It is the very essence of His being, filled with His power and His love. As God-man, His acts are divine, eternal and indestructible. The Power of His blood being shed, His "Yes" in adoration of the Father, is still being poured out, an invisible current of heavenly energy, as Agnes Sanford says, "actual energy, a perceptible energy and effective energy... That heavenly energy still flows in the air we breathe, a direct and particular current of the love of God that is present now in the life of Christ given for us, accomplishing for us the forgiveness of sin." All we need do is acknowledge Him as our Lord and Savior, confess our sins (repent) and be converted (make a sincere effort to turn away from all darkness to His light by following the promptings and grace of the Holy Spirit in our lives). We need to cooperate, but, when all is said and done, Jesus alone is the Savior by the power of His Blood. (Agnes Sanford, Behold Your God [St. Paul, Minnesota: Macalester Park Pub. Co., 1959,] pp. 104-105).

PRINCIPLE 6. The cross to the Romans was a symbol of disgrace. Yet, it was God's Wisdom to choose what man considered a curse and turn it into an instrument of salvation. Jesus Himself announced that all would be scandalized by the way His Kingdom would come. Today's Christians and unbelievers are still being scandalized by the cross (suffering) of their lives.

In the Wisdom of God, power and salvation come to us through the weakness of Jesus shedding His blood while wholly united with the Father as man-God in the divinity of His majestic "Yes." As believers, we are also called to unite ourselves by faith to that "Yes," bearing our crosses (sufferings) while truthfully crying out for help in our weaknesses. In bearing our sufferings Christ again and eternally enacts the mystery of His victorious "Yes" within our "yes" and we believers are justified (made whole).

The "yes" of the individual Christian is important, but none of us is saved by our own work (law). It is by the blood of the cross that all believers are saved.

As in the weakness of Christ, the Father's strength was made manifest, so, too, with us believers. As our weakness in bearing our suffering is acknowledged, accepted and handed over to Jesus for healing, the Father's strength and presence is made manifest. Jesus is truly the only way to the Father; and unless we strive to become one with Him and daily take up our cross and follow Him, we shall never arrive at who we are called to be. There is no other road by which we can be saved except through the road of the cross. The acceptance of the cross by the God-man has transformed the crosses of our lives from instruments of disgrace and distraction into instruments of salvation and transforming healing power.

PRINCIPLE 7. The Risen Jesus Christ, who is not limited by time and space but moves and reaches our past, present and future in an eternal NOW, is the essential source of the power of healing whether we, the healer or receiver, consciously perceive that or not.

PRINCIPLE 8. There is evidence that much of what we have experienced is unconsciously alive and vibrant through our faculty of memory whether we are able to call the matter into consciousness or not. Since Jesus Christ is beyond the limitations of time and space, He is present to all the events of our life and to our memories.

PRINCIPLE 9. Much of what we do, think or say is rooted in unconscious process. Jesus Himself used principles suited for reaching the unconscious:

- A. Parables – stories rich in visual imagery
- B. Actions – motions, psychodrama
- C. Repetition – of important principles
- D. Spoken word – simply stated
- E. Silence – contemplation

PRINCIPLE 10. Inner healing extends the Lordship of Jesus into our past memories and future anticipations, giving us more freedom to be our authentic selves, to obey the call of the Father and eventually allow ourselves to be drawn into deeper peace with God, others and self.

PRINCIPLE 11. Truth is at the heart of all healing. Any thought, feeling, word or action that we have performed or have taken in from others in peace will become a part of our being. That which we have done or has been done to us that opposes who we are called to be is still agitating within and stealing our joy or peace creating conflict or a restless heart. Our peace is found in our being the person the Father has called us to be. This is our authentic call or true self.

PRINCIPLE 12. Unless we are truly and constantly free to give and receive love as Scripture says, "Love one another as I have loved you," in thought, feeling, word and action, we can truly say we still need healing.

PRINCIPLE 13. Any means (methods) that encourage us to surrender to God's unconditional, agape love can be said to be a means toward, or a method of, healing (be it of the spiritual, intellectual, emotional or physical healing variety).

PRINCIPLE 14. God’s love is always the initiating principle in healing although the degree of faith and openness on the part of the intermediary (minister of healing) and/or receiver (person seeking healing) seems to hasten the healing process. The exact extent of the degree of faith needed on anyone’s part is a mystery but the focus of the minister should be on becoming one with Jesus and letting Him heal instead of measuring the degree of our faith or worrying about it.

PRINCIPLE 15. It appears that God’s healing power is more present through ministers of healing who can respond in faith and pass on (channel) this agape love in an open, unlimited way (i.e., through contemplation, charismatic gift of tongues or other forms of genuine, yielded prayer).

PRINCIPLE 16. As Christians, through faith we make contact with the Divine and invite Jesus via thought, will or image to enter our memories and release any negative energy of hurt-filled memories that we have glued there with resentment. By our repentance of resentment, Jesus can transform the negative energy into positive energy by the power present in His precious blood.

PRINCIPLE 17. As we open in repentance, forgiveness and/or from denial, postponement or avoidance of the pain of truth, the repressed, negative energy is released and Jesus’ love transforms our negative, repressed energy into positive energy with the corresponding feeling of relief, joy, peace and creativity.

PRINCIPLE 18. The gift of an obedient, listening heart that permits the minister of healing to become, at that moment, a channel of God’s unconditional love to others is to be highly valued and interceded for by all called to the “Healing Ministry.”

PRINCIPLE 19. In light of the above, gifts of Revelation, Discernment of Hearts, Discernment of Spirits, Word of Knowledge, Physical Healing, Prophecy, and others, can best be said to convey God’s healing love when they are used in obedience to the moment and conveyed in the (a) proper manner, (b) timing, and (c) intensity to best aid the receiver to welcome God’s love.

PRINCIPLE 20. In the course of healing, we may need to be set free from some demonic bondage that is injuring our freedom in becoming whole (holy). Since most evil spirits will leave without our concentrating on them when the needed healing is received and the proper discipline of life restored, when needed suspected evil spirits can be bound in the name of Jesus and rendered inoperative *unless* the woundedness or sin in which they are lodged remains without healing or restoration of Christian discipline in our lives in the case of sin. In this case, the inner door is left open and the evil one will return. Healing and repentance are essential to our being “swept clean.”

While all Christians have the power to bind evil spirits, casting the spirits out often requires the the special training and authority of ordained ministers or specially appointed teams.

If deliverance is taken out of the proper authority structure and context of healing, it is not only ineffective but also potentially destructive. Much harm has been done due to a lack of knowledge and discretion in this area by self-appointed ministers of deliverance who can be

drawn into this ministry by their own ego need to control and exercise power over the lives of others.

PRINCIPLE 21. Experience shows that the following structure is frequent in inner healings:

- A. Awareness – Either the receiver speaks of, or the minister of healing aids the receiver to become aware of the things that have or still are hurting the receiver. If the receiver needs to forgive the perceived offender(s), the receiver may need to ask for the grace to be able to forgive if the hurt is very great.
- B. Responsibility – Once aware of the hurt, the receiver is then led to take responsibility over any negative judgments placed on the perceived offender(s).
 - 1. Does the receiver need intercessory help to be able to actually want to forgive the perceived offender(s)? Does the receiver need to place this into the heart of Jesus until a later time and have the prayer session stop here? In a case of refusal to forgive, more intercessory prayer and time may be needed for the receiver to receive healing.
 - 2. In case the receiver is willing to forgive but feels blocked, the receiver needs to pray and ask Jesus to reveal what is standing in the way of forgiveness. For example, unacknowledged grief or anger, hatred, resentment or desire for revenge, generational attitudes, etc. (*See D, Breaking Bondages, for further explanation.*)
- C. Communication – In inner healing, we are helped to express the blocked emotions outwardly in some constructive way in order to repent honestly and let the feeling energy be transformed and released into the redemptive act.
 - 1. Do the true feelings of the receiver need to be communicated to the perceived offender(s). Much wisdom and discernment are needed here as to the manner, timing and intensity of speaking on this topic to the offending party.
 - 2. Do we need to wait until the heat of our anger, etc., has cooled and we have sorted out our own feelings toward ourselves from the feelings we have for the perceived offender(s) before speaking or writing to the offender(s). (*“Remove the plank from your own eye ...” Lk. 6:42*)
- D. Breaking Bondages – The minister of healing and receiver discern whether or not there is any unconscious, negative, binding force holding the receiver back from a healthy release in giving and receiving forgiveness. When there are binding forces, the minister of healing seeks a Word of Knowledge and asks the Holy Spirit to show the deepest point of the receiver’s hurt (root) and/or generational binding. If these forces are found to exist, the minister of healing and/or the receiver engage in some form of prayer best suited to allow Jesus’ presence to break the negative bonding or asks Jesus to heal the binding effects of the hurts of the past. Together they ask Jesus

to allow His healing power to be released to the receiver and to anyone else who was hurt by the thoughts, feelings, words and acts flowing from this generational and/or “root hurt.” The minister of healing and the receiver ask for the miracle of His forgiving power to release all offended people whether they are living or deceased. (*“Whose sins you shall forgive ...” Jn. 21:23*)

- E. **Infilling Prayer** – The minister of healing and the receiver pray that Jesus replace any of the false ideals, deceits, and hurts that have been experienced with His truth, joy, peace and love. This infilling, transforming effect of healing is very important because any false solution will continue to be a temptation until the receiver’s very real need is met and substituted with some inner and outer sense of authentic fulfillment.

PRINCIPLE 22. The receiver can consciously or unconsciously impede the flow of God’s healing, unconditional love. Therefore, much of the energy of a minister of healing is directed toward helping people recognize those inner or external obstacles that they have consciously or unconsciously allowed to remain to impede this flow of God’s healing love.

PRINCIPLE 23. Negative feelings (fear, anger, rage, resentment, confusion, revenge, unforgiveness, deceit, and ignorance) can distort needed truths and, therefore, block the flow of healing love. This block (absence or distortion of the needed truth) can affect our lives on the following levels: (a) personal, societal or generational; (b) physical, emotional, intellectual or spiritual.

PRINCIPLE 24. There are many reasons why a receiver can consciously or unconsciously avoid, postpone or deny facing the needed truth. It can be out of an exaggerated fear of the pain involved, a false self-concept or ideal, a desire for revenge against the perceived offender, a vow hidden from oneself never to forgive, etc.

Here the role of the minister of healing is to become an instrument gently leading the receiver to acknowledge the hidden block to God’s healing power by taking personal responsibility for the habits of avoidance, postponement or denial of the need to forgive. Perhaps there will be times when the receiver is not yet ready to “let go of the negative feelings and judgments and let God do the healing.” Here, patience and intercessory prayer are needed on the part of the minister of healing until the receiver is ready.

PRINCIPLE 25. Inner healing is interior (God and me) in nature but it cannot be completed until it becomes relational, developing into a deepening, healthier relationship with others (i.e., Divine and human community).

PRINCIPLE 26. When we, who are sacramental Christians, pray for a greater release of the graces of sacraments that we have received (Matrimony, Holy Orders, Confirmation, etc.), we believe that tremendous energy for healing comes from that prayer. There is eternal power inherent within sacraments to release us from powerful negative bondages be they personal, societal, generational, etc. In this way, we can say the graces of received sacraments are ongoing in our lives helping us with our current needs.

PRINCIPLE 27. Christians for whom sacraments are a part of their worship structure believe that any prayer for healing becomes more powerful as we unite ourselves with Jesus in the gift of Himself through the Holy Sacrifice of the Mass, the reception of the Eucharist, the Sacrament of Reconciliation or the sacrament of Anointing of the Sick.

PRINCIPLE 28. The Word of God carries within itself the power to bring about that of which it speaks when fully accepted in the heart as well as the mind of the Christian. Jesus is the Perfect Word. To the extent that grace leads us to believe in the presence of the Father, to the extent that we respond to the mystery of the acts and words of Jesus being lived anew mystically in our own lives, to that extent do the divine energies of the Risen Jesus move through our thoughts, feelings, words and actions bringing us into harmony with the Father's will.

Since the acts of Jesus were the acts of a God-man, they are eternal (ongoing). They are still present today. For example, thinking of Acts 10:38, the acts of Jesus are still occurring to those graced to permit Him to heal and set them free in the moment whether the healing is for ourselves or for others.

(Jn. 3:5) Each moment we are given the grace to be "born anew" by water (repentance) and the Holy Spirit (healing). The more we image and ponder the Word, whether aloud or in the silence of our hearts, His divine loving truth will flow backward in time to touch, cleanse and heal painful binding memories, transforming the negative energies to positive ones. The hurts are united to His redemptive act (Cross) and the graces flow through the merits of His death-resurrection.

PRINCIPLE 29. Intercessory prayer is crucial to all ministries of healing but most especially when called to confront the demonic powers. The intercession of the communion of saints, namely, those who have already entered into the eternal union with Jesus, and those who stand in adoration and service (the good angels) is an important grace and protection for pilgrims. It is encouraging to note that the early church widely called upon the Communion of saints. God gave us nine Choirs of Angels because He knew we needed the ministry of each Choir. We Catholics feel that we impoverish ourselves if we do not call on the angels and saints for aid.

PRINCIPLE 30. Since Mary was chosen by the Father under the power of the Holy Spirit to give birth to the Incarnate Word, our openness to her role enhances our own openness by uniting ourselves with her into the great Mysteries of Redemption. Below are several examples:

A. The **Mystery of the Annunciation:**

This is a powerful meditation for the healing of intrauterine hurts by entering into Mary's "Yes." We can meditate on how parts of us that are as yet unhealed are protected in Mary's mystical womb waiting to be given birth to who the Father is calling us to be in His manner, timing and intensity.

B. The **Mystery of the Nativity:**

Through this mystery we can unite our imperfect self with Jesus in the protection of Mary's womb and feel the security of the overshadowing Spirit of God in our own acceptance of who we are in God's plan.

PRINCIPLE 31. We, sacramental Christians, believe there is tremendous spiritual energy and transforming power in the Precious Blood of Jesus and the name of Jesus when invoked and used in faith. Sacramentals are objects often connected with accepted Catholic rituals that have come down through centuries of tradition, such as holy water that is connected to Baptism and yet used as a sacramental in our daily lives. We do the same with blessed salt, holy oil, and fire that is often connected with our candles. Correctly understood we do not worship the objects but we do acknowledge that they symbolize a greater mystery that empowers our unconscious and enriches our spirit.

PRINCIPLE 32. Inner Healing is a form of purification of the Heart. None of us act with complete purity of motive. We are not fully united within ourselves. There are many different desires, powers and voices struggling for control. The task of Inner Healing is to allow Christ to bring this menagerie together into one undivided, peaceful personality. This cannot happen until the Word is heard in the center of our Hearts and we fully realize what it means to be:

- (a) a creature before the Creator,
- (b) a sinner before the Savior, and
- (c) a loved one before the Beloved.

These mysteries need to go deeper than just intellectual understanding. We need to "chew" them in prayer until they become heart knowledge. Only then can we truly respond to Jesus as our Savior, Healer and Redeemer.